

that they recommend the churches to take up penny collections to support him in his work.

The Recording Secretary suggested a vote of thanks to the pastor, and members of the church of Yahveh, whereupon Elder J. V. Himes offered the following, which was read and ordered to be printed with the minutes:

Voted, that the thanks of the conference be presented to the pastor, and church, in this city, for their kind and liberal entertainment during its session.

It was voted, to recommend the President's Anniversary discourse to the standing committee of the A. M. A. for publication. Also,—that the constitution of the A. E. A. C. be published in Tract Form.

Elder D. Bosworth gave notice that at the next annual meeting he would move for an amendment of Art. 6, in the Constitution of the A. E. A. C. by substituting "2d Tuesday in Oct." in place of 2d Tuesday in September.

Elder Osler gave notice that at the same time he would move "That Art. 8 be altered by adding, after annual meeting," provided such alteration to amend be presented at the first meeting of the session to be acted upon at a future meeting.

Voted, That hereafter, the Annual Elections of the Conference be conducted in private session. Also,—that Elders O. R. Fassett and Robinson be appointed a committee of 3 to receive, prepare, and present business to the next Conference, with Elder John Pearson jr. as an added member.

On motion, it was resolved to adjourn to meet at Newburyport in Sept. 1860, D. V. After singing the Doxology, Rev. R. H. Conklin of Providence pronounced the benediction, whereupon the conference was declared to be adjourned.

At 7. a. m. on each day of the conference prayer and conference meetings were held in the church of Yahveh. The attendance was good and the meetings interesting.

JOHN PEARSON JR., Pres't.

F. GUNNER, Sec'y.

John Bunyan.

Prof. Masson, in his *British Novelists*, gives a high place to John Bunyan. He says:

Nothing, as yet, in British prose fiction, save perhaps, old Malory's compilation of the *Mort d'Arthur*, and the rough, strongly-seasoned chap-books, could seize the national heart as distinct from the fancies of the educated, or imprint itself lastingly on the national memory. But such a work was coming. While Boyle's *Parthenissa* was finding its leisurely readers, there was living in Bedford jail, where he had been confined, with brief intervals, ever since the Restoration, a tall, strong-boned, ruddy-faced, reddish-haired man, already known to the justices of that district as John Bunyan, an obstinate Baptist preacher. He was comparatively illiterate—the Bible and Foxe's *Martyrs* were the books he chiefly read; on his preserved copy of the last of which may be still seen marginal comments in his hand, in ill-spelt doggerel,—and he had probably never read a romance in his life, except, in his unregenerate days, the old chap-book of *Bevis of Southampton*. But he was a man of natural genius, with a wit, none of the weakest, and an imagination about the most fervid in England, and in the events of his previous life—his boyhood and youth among villagers, his campaign as a soldier in the Parliamentary army, and, above all, his inward experience and his mental agonies and aberrations until he had settled in the peace of his Christian belief—he had had an education very thorough in its kind, if not quite the same as was given at Cambridge or Oxford. In Bedford jail he occupied himself in preaching to the prisoners; and, to wile away what remained of his time, he thought of writing a book.—What the intended book was he does not say, for before he had gone far in it, he had fallen upon another:

"And thus it was: I, writing of the way And race of saints in this our Gospel day, Fell suddenly into an Allegory About their journey and the way to glory. In more than twenty things which I set down.

This done, I twenty more had in my crown; And they began again to multiply, Like sparks that from the coals of fire do fly, 'Nay then,' thought I, 'if that you breed so fast, I'll put you by yourselves, lest you at last Should prove ad infinitum, and eat out The book that I already am about.'"

And so, out of that old notion of the christian life as a pilgrimage, which had existed in hundreds of minds before, until it had become a common-place, there grew and grew in Bunyan's mind the whole visual allegory of his book—from the Wicket-gate seen afar over the fields under the Shining Light, on, by the straight, undeviating road itself, with all its sights and perils and through the Enchanted Ground and the pleasant land of Beulah, to the black and bridgeless river, by whose waters is the passage to the glimmering realms and the brightness of the Heavenly City.

It was after Bunyan's release from prison in 1672, and when he was over forty-four years of age, that the book was finished; and when he consulted his friends as to printing it, there were great differences of opinion.

"Some said, 'John print it;' others said, 'Not so!'"

Some said it might do good; others said 'No.'"

Those who objected, did so on the ground that fiction was an unlawful method of inculcating truth, a method already prostituted to the service of the devil. This matter Bunyan discussed for himself. Was not God's own book, nay, his moral government, as shown in the history of the Hebrews, full of types, foreshadows, and metaphors; had not Christ and his apostles spoken in parables; and was it not found, that eminent men of recent times, men "as high as trees" intellectually, had delivered their doctrines by way of allegory and imagined dialogue? If these last had abused the truth, the curse was on them, and not on their method. And so, with his strong sense, he came to the right conclusion. Nay, he knew that his book would last.

"Wouldst thou remember, From New Year's day to the last of December?"

Then read my fancies. They will stick like burs; And may be to the helpless, comforters."

The immediate popularity of the book in England, Scotland, and the Puritan colonies of America, showed that Bunyan had not miscalculated its power. By the year 1685, there were ten editions of it—coarsely printed it is true, and on coarse paper; for the poor and the rude discovered its merits long before it was customary to speak of it as a feat of literary genius. Such of Bunyan's more critical contemporaries as did read it would not believe that the untaught Baptist preacher was its real author; and he had to write the second part of the *Allegory*, and his other *Allegory of the Holy War*, to convince them.

Recent Displays of the Aurora Borealis.

The exhibitions of the "Northern Lights," though in their lesser manifestations phenomena which are so frequent as to attract but little notice, have been within the last few weeks of a most extraordinary character. It is believed there is no record of two such displays in quick succession as were witnessed on the night of the 28th August and of the 1st of September. In both instances they were visible over a parallel reaching from the Easternmost portion of the American Continent to the most distant point yet heard from in the Far West. And to the spectators at every point the phenomenon seems to have presented the same phases at corresponding instants of time. It has been common of late to consider this phenomenon an indication of a "Magnetic Storm." That the character of this luminous vapor is electro-magnetic seems not to be doubted.

A description which would fit its commencement and progress at the East would apply to every other part of the country from which it was visible. There it first manifested itself just after sundown, in the eastern horizon. Thence it generally extended to the zenith. There was at this time no appearance whatever of the aurora north of east. After the column had shot over the zenith and down the western sky towards the sun-set-point, the yellow "merry dancers" made

their appearance in the north, and soon after 8 o'clock every section, except the southwest, exhibited commotion. Before 9 o'clock the streams extended to the southwest, when from the several points streams centred in a coronal about ten degrees south of the zenith. This point seemed the grand centre from or to which the streams of various hues extended. From all points the appearance is represented as being nearly the same—first a light in the east, then flickering flames from all parts of the horizon, rising constantly higher until they culminated in a crown near the zenith, while the whole firmament was stained with rapidly varying hues.

These descriptions apply to the manifestation of Sunday night, the 28th. The display on the Thursday night following was of a more remarkable character. None such has ever been seen before. At least, there is no record of any like it. As correctly described in a paper before us, a northern light which had been quite bright during the evening, spread very rapidly at a quarter to one, and soon enveloped the whole heavens, running up to the same point as on Sunday night. The light during the greater part of the exhibition was almost entirely red, and this color was stronger than on the previous occasion. At about one the spectacle was magnificent; a most perfect dome of alternate red and green streamers being formed, and the light being so great that ordinary print could be read as easily as in the daytime. It continued till morning. The *Portsmouth (N. H.) Journal* referring to it, says:

"The horizon on the north-east presented the appearance of daybreak, and the light increased so that at midnight the watchman of the Steam Factory was able to inspect every room without additional light, and discern the smallest objects. It continued through the night, extending over every point of the compass, a quiet light of yellow and red tinges, with little commotion.

This second manifestation was seen in all its magnificence as far South as Richmond. The *Inquirer* describes it as commencing with streams and wavy lights of rose-color and crocus-like pale yellow from a few degrees above the northern horizon. These lights next changed their place, ascending towards the zenith between 11 and 12 o'clock, in glowing waves of light pale, rosy and yellowish. An immense band of pale light darted across the heavens, and by half-past 1 o'clock not a dark cloud was seen. Light, says the *Enquirer*, was everywhere as far as our eyes could span. It seemed like a sunrise, and was so clear, soft, mellow and exhilarating that at about 2 o'clock, A. M., we read the daily papers in our room, lighted only by the incomprehensible Aurora Borealis.

At first the watchmen thought a tremendous fire was raging somewhere. Others looked around in search of the moon, but soon remembered that Luna was but in her early first quarter, and had disappeared at 8 o'clock that evening—they felt things were queer. As the Northern light became more and more vivid, our city lamps assumed a more sickly hue, and were "nowhere." Some negroes who had orders to be up at sunrise rushed forth, fearful of being late. Hungry dogs, that loom at large, feeling no effect of a moon, yet seeing such brilliancy above, set up a most death-warning howl, and hid themselves. Matutinal cocks felt that they had overdozed on their roosts, and about 2 A. M. clapped their wings and challenged their compeers with piercing crowings from one end of the city to the other.

In fact, on those that were awake this display of the Aurora Borealis had a most charming, enlivening effect, adding unusual buoyancy to the spirits. Between three and four o'clock the heavens assumed a gloomy reddish hue, and just before day a thick darkness for a while prevailed.

The fortunate few in the neighborhood, who saw it, describe its appearances much in the same way. The night was perfectly calm. And there was, late at night, something awing in the spectacle of that strange, still, brooding red light, which, to a superstitious mind, would have been ominous of some impending judgment of heaven. Its settled, almost sullen character, was wholly unlike its usual wild, freakish and restless frolicking.

The illumination is described as far more powerful than that of the moon at full.

Though Greek and Roman naturalists notice manifestations which may now be considered the same as those in question, it is something observable in the history of the Aurora Borealis, that the first notice, so taken of it as to clearly distinguish this phenomenon from other meteors, was so late as 1560. We of course are not to conclude this to be the date of their first appearance. The allusions, scattered through the records of many ages, to "signs in the heavens" have reference, we may conclude, to the Northern Lights. We have ancient accounts of "armies fighting in the skies," phenomena which were the more remarked upon during periods of warfare and great national troubles. Such manifestations are recorded as having been witnessed during the memorable siege of Jerusalem. The "Cross" which Constantine saw in the sky, with the *In hoc signo vinces*, was perhaps a display of Northern lights. Scandinavian lore makes frequent allusions to skyey battles, which were no doubt suggested by these electric perturbations. But the first marked notice ever taken of them in the English history was, as we have said, in 1560. These lights were then called burning spears. Successive manifestations of the same phenomenon were noticed subsequently in 1574, 1575. In 1589 and 81 it was witnessed in different parts of Europe, but not in England. In 1621 a manifestation of it was specially observed in France. At that time the astronomer Gassendi named the phenomenon the Aurora Borealis. It is said that for the long period, intervening between 1621 and 1706, or 86 years, there is no record of its appearance. But in 1715, a very remarkable display of it drew the attention of astronomers. Dr. Halley described it. From a description of this phenomenon furnished in 1720, the *Portsmouth Journal* makes the following extract:—

"Out of what seemed a dusky cloud, in the N. E. parts of the heaven, and scarce ten degrees high, the edges whereof were tinged with a reddish yellow, like as if the moon had been hid behind it, there arose very long luminous rays or streaks perpendicular to the horizon, some of which seemed nearly to ascend to the zenith.

"Presently after, that reddish cloud was swiftly propagated along the northern horizon into the N. W., and still farther westwardly; and immediately sent forth its rays from all parts, now here, now there, they observing no rule or order in their rising. Many of these rays seeming to concur near the zenith, formed there a corona or image, which drew the attention of all spectators. Some likened it to that representation of glory wherewith our painters in churches surround the holy name of God. Others to those radiating stars, wherewith the breasts of the Knights of the Order of the Garter are adorned. Many compared it to the concave of the great cupola of St. Paul's church, distinguished with streaks alternately light and obscure, and having in the middle a space less bright than the rest, resembling the lantern."

This description reminds one of the manifestation, on the 28th. On the American continent, the first notice taken of these lights occurred in 1719. The display in that year must have been extraordinary. It filled the New England people with alarm, being viewed by them as a sign of the immediate coming of the last judgment. In 1884 there was one of the most beautiful and striking manifestations of the aurora which was probably ever witnessed. The light, about ten o'clock at night in February, collected into a broad belt which was stretched directly over head, passing through the zenith from the eastern to the western horizon. No similar appearance of the aurora has ever been noticed. It was an undulating arch-formed sheet of light, which might not inaptly be compared to a river of light, flowing onward with a rapid and billowy current. That was seen as far east as the Northern Atlantic coast, and as far West as St. Louis; and seems to have been as brilliant here as there.

That this phenomenon is electrical, as we have remarked, is not now doubted. The attending phenomena, which may in fact be considered as resultants of it, quite demonstrate the correctness of this now universally accepted theory. The sim-

gular disturbance of the magnetic fluid used in telegraph operations are amongst the proofs of it. It is certain that throughout the entire northern portion of this country and Canada the lines were rendered useless, through the action of the aurora borealis, or magnetic storm. So strongly was the atmosphere charged with the electric fluid, that lines, or circuits, of only twelve miles in length, were so severely affected by it as to render operation difficult, and at times impossible.

The effects of this magnetic storm were apparent upon the wires during a considerable portion of Saturday evening, and during the entire day Sunday. At 6 P. M. the line to New Bedford could only be worked at intervals, although, of course, no signs of the aurora were visible to the eye at that hour. The same was true of the wires running east through the State of Maine, as well as those to the north. The Newburyport Herald mentions the fact that on the telegraph line between Boston and Portland some wonderful phenomena were witnessed, the operators being able to hold conversation and transmit messages on the current induced by the auroral waves alone, the batteries being disconnected from the wires. The poles of the batteries were reversed, which is the usual effect of electric influence. On the line between the Observatory at Cambridge and Boston the electric waves displayed the greatest regularity, being from half a minute to a minute in duration.

The operators at Pittsburg and Philadelphia observed a current of electricity driven along the wires, completely neutralizing the batteries, and making the magnets seem as if the wires were broken, while instantaneously another current, the reverse of the former, swept through the telegraphic instruments in the office, and charged the magnets to their fullest capacities.

The Pittsburg Chronicle states that they finally cut off altogether the galvanic batteries, which are necessarily employed in the transmission of dispatches, and worked their instruments exclusively by means of the auroral electricity, which while it continued, was exactly similar in its effects, though differing in kind, to that generated in telegraphic batteries—or what is known as the common atmospheric electricity. The flow of auroral electricity was steady and regular. A couple of messages were transmitted while the wires were under this extraordinary influence, and at intervals a lively chat was kept up by the same medium between the two operators at Philadelphia and Pittsburgh, expressive of the novelty of this new method of overcoming, in a great measure, the embarrassing effects of the aurora borealis on the telegraph wires.

Another effect, the same as that consequent on thunder storms, is witnessed in the rapid reduction of the temperature of the atmosphere during the prevalence of one of these great magnetic perturbations. At 5 P. M., on the evening of the 28th, the thermometer at Brooklyn, New York, marked 70 degrees, but at 4 o'clock that night had fallen to 49, or 21 degrees. The fall was regular. At 6 P. M., it was 69 degrees; at 11 P. M., 55 degrees, and in five hours after it fell to 49 degrees.

The position of these lights, relative to the earth's surface, is matter of dispute. Halley thought the lights he saw 800 miles high. Other speculators assign them a distance as great as this. The late Professor Olmsted, of New Haven, was of opinion that they were from forty to one hundred miles.

Of their origin, or circumstances exciting to their display, nothing is yet satisfactorily determined. Various theories have been propounded to explain it, and also their nature specifically. A notion once broached that they were the reflections of the sun's rays from the icy mountains of the Arctic circle has been long since abandoned. The "Philosopher of Brooklyn Heights"—the meteorologist Meriam—suggests in connection with these appearances, discharges from volcanoes. He seems to be of opinion that the aurora is matter which may be felt and handled as well as seen. Prof. Olmsted accounted for it on the supposition that it is nebulous matter. But, as we have said, there is no agreement among naturalists as to its causes, beyond the belief that electricity or electro-magnetism is largely concerned in its production.—*St. Louis Republican.*

Engagement at the Mouth of the Peiho.

A letter dated off the Peiho, June 28, gives a graphic account of the engagement between the Anglo-French and the Chinese. We extract the principal portions:

"At daylight on the morning of that day, the gunboats weighed and proceeded to make a last attempt to remove the barriers that the Chinese had placed across the entrance of the river, and were evidently determined not to remove of their own accord.

"These, however, being composed of strong iron bars and chains, successfully resisted all the efforts made for their removal up to 12 o'clock, when the order was given that the men should have their dinners, after which it was generally understood we should open fire on the forts. Strange to say, during the six or eight hours in which these preliminary measures were being effected neither was a single gun fired from the forts, nor was there a symptom evident that their occupants were prepared to defend them. Every embrasure was screened with matting, and not a head was visible over the ramparts; and this although the gunboats were only from 500 to 700 yards distant, and were all at sixes and sevens, from some getting aground while others had to haul them off, and the space in which they had to move being too confined to allow of their maneuvering.

"Dinner having been finished, about half-past 1 o'clock the signal was run up to prepare for action, and the Opossum (Lieutenant-Commander Balfour), with Captain Willis, R. N., and the Plover, with our brave old Admiral, pushed in close up to the first barrier. No sooner did they arrive there than suddenly, and as by magic, the mats that screened the guns in all the curtain batteries were traced up, and the whole of the guns opened fire. Our vessels being all well prepared, however, the fire was immediately returned, and the action became general.

"It was at once evident, though, that we had no ordinary Chinese artillery to contend against. Their fire, both in weight and precision, was such as few men, and I feel certain no Chinese campaigners, ever before experienced. In a very few minutes the Opossum had several of her crew killed or wounded. In the Plover the Admiral was severely hit; her gallant commander, Rason, and Captain McKenna, of the 1st Royals, (doing duty on the Admiral's staff), were killed, and almost every man of the crew disabled; while the Haughty (Lieut.-Commander Broad), Lee (Lieut.-Commander Jones), Kestrel (Lieut.-Commander Bevan), and Cormorant (commander Wodehouse), were so severely crippled that they were in a sinking state. The Lee indeed, would have gone down at once but for Lieut. Broad, in the Haughty, dashing in to her rescue, and towing her out under a heavy fire. Nevertheless the bombardment was kept up with unabated vigor, and in about two hours the enemy's fire began sensibly to slacken; and (although they had got our range so exactly that almost every shot told, while ours, although admirably directed, did comparatively little damage to their mud walls,) shortly after four o'clock it became almost silenced.

"At about 5 o'clock the anxiously expected signal was accordingly made for the troops to land and assault, which was briskly answered by them, every boat containing them striving to be the first to reach the shore. Not a soul in the squadron at that moment, I believe, doubted our obtaining a speedy victory. Just as the boat touched the shore, however, bang went a gun again from the forts, immediately followed by a perfect hurricane of shot, shell, ginal balls, and rockets, from all the southern batteries, which mowed down our men by tens as they landed. Nevertheless out of the boats they all leaped with undiminished ardor (many into water so deep that they had to swim to the shore), and dashed forward through the mud, while the ships threw in as heavy a covering fire as they possibly could.

"The enemy's fire, however, continued to be so deadly, and the mud proved so deep (in most places reaching up to the men's knees, at least—often up to their waists) that out of the 1000 men who landed barely 100 reached the first of

the three deep and wide ditches, which, after some 500 yards of wading through the mud, presented themselves before the gallant few who got so far, and out of that small number scarcely 20 had been able to keep their rifles or their ammunition dry. Nevertheless, they boldly faced these new difficulties, and some 50 of them, with a crowd of officers, succeeded in getting as far as the furthest bank of the third ditch, from which they would certainly have made a good attempt to scale the walls had ladders been forthcoming; but out of the number that were landed, all but one had either been broken by shot or had stuck in the mud. With the remaining one, however, ten devoted men sprang forward, three of whom were immediately shot dead, and five wounded severely.

"A vertical fire of arrows, as well as a constant fusillade, was kept up on the select band, who now crouched in the ditch, waiting, but in vain, for reinforcements; and that any of them afterwards escaped alive is miraculous. Seeing what insurmountable difficulties presented themselves, the order was at last given to retire. At least three-fourths of the officers who retired were more or less severely hit. In effecting the retreat, even more lives were lost, perhaps, than in advancing, as the Chinese, by lighting blue lights, were enabled to discover the exact position of our then reeling and thoroughly exhausted men, and so to shoot them down like birds. Even on arriving at the water's edge matters were not improved, as so many of the boats had been smashed to pieces by round shot that there were not enough remaining to take off the surviving men.

"Several were drowned in attempting to get off, while many had to remain for more than an hour up to their necks in water before they could get a place in a boat; and even then their dangers were not past, as the fire from the forts continued so heavy that several boats full of wounded were struck and swamped while pulling off to the ships. The Coromandel was made the temporary hospital-ship, and the scene on her upper deck was truly horrible. It was nearly one o'clock before the last load of wounded was brought off to her, and long ere that hour she was crowded with the mutilated and the dying. Every exertion, however, was made by the medical staff (to whom, and especially to Dr. Little of the Marines, great credit is due), and long ere daybreak every sufferer had his wounds tended. Every operation (and their number was sickening) I was gratified to hear was performed under the influence of chloroform.

"Our proportionate loss, has indeed, been frightful—464 killed and wounded. The 1st battalion of Marines alone, which landed barely 400 strong, has lost altogether 172 killed and wounded; the Chesapeake 26 killed or missing, and 34 wounded; and the gunboats 90 killed and wounded. No expectation whatever is entertained of those returned missing being still alive. With such enemies as the Chinese, and under the peculiar circumstances of the case, all such hope is out of the question.

"The belief is universal throughout the squadron that Europeans manned the batteries as well as Chinese. Men in gray coats, with closely-cropped hair and Russian features, were distinctly visible in the batteries, and the whole of the fortifications were evidently of European designing. Some of those who advanced near the wall even go so far as to declare that they heard men calling for 'more powder,' in Russian; and this morning it is reported that two dead bodies floated out of the river, dressed in Chinese clothes, but having incontestably European faces. The damaged forts have already been repaired, and have never ceased to fire upon the boats that are still engaged under Captain Willis and Commanders Commerell, Heath and Wynniatt, in struggling to rescue the stranded vessels. All who have witnessed the operations are loud in their praises of the gunboat officers, who have all done their duty like heroes. It has undoubtedly been a most unfortunate affair; but, whatever befell, no one can deny that the men did all that mortal men could do. The point selected for landing certainly appears to have been ill chosen; but yet, as we could not get past even the first bar-

rier, it seems that, after all, it was as good as any that was accessible; and, as to the expediency of the attack being made at all, I would only ask—what would they have said in England, what would the world have said, had we declined the attack when, as far as we knew, we had only rascally Chinese to contend with?"

EXPOSITORY.

The Book of Malachi.

BY THE EDITOR.

CHAPTER I.

"The Burden of the word of the Lord to Israel by Malachi." v. 1.

The name "Malachi," signifies my Angel or my Messenger. It "is the same word that he used concerning the forerunner of Christ, and nearly the same that he used about Christ himself" (3:1)—Dr. Scott. As Haggai is also called (Hag. 1:13), "the Lord's messenger," it has been questioned whether the same name here, was the name of a man, or only a term of office—one by whom the Lord communicated, without its being announced by whom. The LXX. so understood it, and rendered it "by the hand of his angel," or messenger.

The writer of this book of Malachi, was the last of the Old Testament prophets,—according to the uniform admission of antiquity. As the Jews are reproved for offering polluted bread on the altar &c. (1:7-10,) and for withholding tithes (3:10,) it shows the temple to have been then rebuilt, and the worship of God restored. This prophecy, therefore, was subsequent to the time of Haggai and Zechariah. That no prophet was to follow him, previous to the coming of Elijah, is implied in the words in Mal. 4:4, 5. Some suppose Malachi to have been contemporary with Nehemiah, because the crimes here reproved were reformed by him; but that reform may have been only temporary, and there is no mention of either prophet by the other. Bishop Lloyd interprets the words in Dan. 9:24, "to seal up the vision and prophecy," to mean the completion of the canon of the Old Testament, which he contends was to mark the termination of the first "seven" of Daniel's "seventy-weeks;" which would be about 24 years after Nehemiah's return to Babylon, Neh. 12:6.

Haggai and Zechariah prophesied, as we have seen, B. C. 520. It was sixty-two years subsequent to this, in B. C. 458, when Artaxerxes issued a decree (Ez. 7:13,) for the rebuilding of Jerusalem; and Ezra the Scribe, thus authorised, went up to Jerusalem the same year from Babylon, accompanied by about seventeen hundred and fifty males of the house of Jacob.

Thirteen years later, word came to Nehemiah in Babylon, that the wall in Jerusalem was unbuilt, and that the people there were in great affliction. Obtaining permission of the king, Nehemiah went up in that year, (B. C. 445) and repaired the walls, &c. according to the decree given to Ezra. He reformed various abuses, and continued in Jerusalem twelve years, when he returned to Babylon (Neh. 13:6, 7.) He tarried there awhile, perhaps ten or twelve years or longer, but long enough for the Jews to have greatly apostatized; for when he went back to Jerusalem he found prevailing there the very sins denounced in this prophecy.—See Neh. 13:7, 31. If he remained in Babylon ten years, fourteen more would complete the first seven of Daniel's seventy weeks, (B. C. 409,) and it is not improbable that during this interval this prophecy was uttered.

The word "burden," applied to a prophecy, signifies that it is a threatening or a reproving one.

The term "Israel," as well as Judah, was applied to those who went up from Babylon—permission being given for all to return who would, and large numbers of Israel availing themselves of the privilege and returning with Judah. Dr. Moore says:

"The addressing of the prophecy to Israel proves that the distinction between the Ten Tribes and Judah was obliterated, and the whole nation was supposed to have returned, in the persons who did re-migrate. This throws some light on

the vexed question of the fate of the Ten Tribes, and indicates that their existence and destiny were merged with those of Judah and Benjamin at the Restoration."

"I have loved you, saith the Lord. Yet ye say, 'Wherein hast thou loved us?' Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage Waste for the dragons of the wilderness, vs. 2,3.

The prophecy thus opens with a direct antagonism between Jehovah and Israel,—the Lord avowing his love for them, and Israel questioning and denying it. This denial was doubtless shown in their ingratitude to God for his mercies, in repining over supposed hardships, and in their feeling that they did not receive the blessings they merited—the sins of self-righteousness, pride and ingratitude being predominant among them.

Moses said to Israel, Deut. 7:6-7, "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you nor choose you because you were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage." And again (Ib. 10:15,) "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day."

It was not, therefore, because of any merit of theirs that the Lord had chosen Israel above other nations, or had given the preference to Jacob over Esau. Paul quotes this passage when he says, (Rom. 9:11-15,) "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Paul's argument is, that God might justly reject the Jews for rejecting the gospel, notwithstanding his promises made to Abraham's seed; seeing that from the beginning he had bestowed favors on Jacob, from which Esau, who was also of Abraham's seed was excluded. There was therefore no reason why he might not exclude all unbelievers of Abraham's posterity, and limit its promises to those who believed—the children of the promise being counted for the seed.

The word "hated" often signifies merely a less degree of love, as in Luke 14:26, "If any man come to me and hate not his father and mother, and wife and children," &c. i. e. love them less than he does me, "he cannot be my disciple." Thus God had shown positive favor to Jacob, above what he had to Esau. And he argues his greater love to Israel, by reminding them that while they had been restored to their own land, the Edomites, who had been dispossessed of mount Seir, their inheritance, were never again to inherit it. The Lord said, (Jer. 49:18) "No man shall abide there, neither shall a son of man dwell in it;" (Ezek. 35:7-9), "Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.—And I will fill his mountains with his slain men. I will make thee perpetual desolations, and thy cities shall not return."

The "dragons of the wilderness," is evidently put by a synecdoche for all the creatures that frequent uninhabited places; and the heritage of Esau being devoted to them, is an affirmation that it should be left desolate.

A NOBLE UNDERTAKING.—The venerable Dr. Osgood is engaged in a work which must enlist the sympathies of all the good. He has voluntarily undertaken to visit all the families in the city, that he may converse with them upon the subject to which his life has been devoted, and which still lies nearest his heart. He has already visited between seven and eight hundred families, and has met uniformly with the cordial reception which the beneficent nature of his errand and the character and motives of the man are so well calculated to secure. No man better than Dr. Osgood is fitted by his position for

this work. A minister here for fifty years, universally known, relieved from pastoral duty and from the suspicion of a proselytic motive, he can go from house to house as a Christian friend, and find among these closing duties of his life, his charge renewed over his whole parish.—*Springfield Republican*.

This is in accordance with the practice of the apostles, who not only taught publicly, but "from house to house," Acts 20:20.



ADVENT HERALD.

BOSTON, OCTOBER 8, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Escaped of the Nations.

(Concluded.)

There were at this time (Acts 2:5,6,) "dwelling at Jerusalem Jews, devout men, out of every nation under heaven," the "multitude" of whom, when this occurrence "was noised abroad," "came together, and were confounded, because that every man heard them speak in his own language" wherein he was born: (vs. 9-11,) "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians;" who were all amazed at the sign which they saw. For tongues were given (1 Cor. 14:22,) "for a sign... to them that believe not," but they were "set" among those that believed.

The disciples also performed the other wonders which the Savior promised as confirmation of their apostleship. They cast out demons; for besides those in Jerusalem, (Acts 5:16,) "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits; and they were healed every one." 8:7—"Unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." And when a viper fastened on the hand of Paul, and the barbarians expected to see him swollen or suddenly fall dead, (Acts 18:5,) "he shook off the beast into the fire, and felt no harm," so that they "changed their minds and said he is a god."

These "signs and wonders" being "wrought by the hands of the apostles," the people so "magnified them" and such multitudes were "added to the Lord," that the unbelieving Jews, with the high priest at their head, (Acts 5:18,) "laid their hands on the apostles and put them in the common prison." They were soon liberated, but Stephen was shortly martyred, at which time, (8:1,) "there was great persecution against the church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." 11:19—"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch"—preaching at first to the Jews only; who rejecting the word, they turned to the Gentiles. Paul alone, (Rom. 16:19,) "fully preached the gospel of Christ" from Jerusalem, "round about" the coast of the Mediterranean Sea "unto Illyricum," and finally in Rome itself. In a few years Christian societies sprung up in all parts of the Roman empire, so that Paul refers to the gospel, Col. 1:23, as that "which was preached to every creature;" and in writing to the church of Rome, 1:8, he thanks God that their "faith is spoken of through all the world." In the fourth century, Christianity had become the prevailing religion of all civilized countries—including those enumerated in the text. These were,

1. "Tarshish." This, as is now generally agreed, was Tartessus in Spain. It is generally supposed that Paul visited Tarshish or Spain; but it is certain that he purposed doing so; for in writing to the Romans, he said 15:24, "Whosoever I take my journey into Spain, I will come to you;" and v. 28, "I will come by you into Spain." If he did not execute that purpose, there is no doubt that the gospel was preached there early in the first century—

the most distant country known in the west at the date of this prophecy.

2. "Pul." This is rendered by the Seventy "Phud," or Phut; and by Jerome, Africa. Phut is supposed by Dr. Jenks to indicate the present countries of Morocco and Algiers on the north of Africa—opposite Spain and France in Europe. As the word however, is elsewhere only twice used in the Scriptures, and then as the name of the king of Assyria—the most eastern country then known to the Jews, it is not improbable that reference is made to it, in contrast with Tarshish in the West.

3. "Lud." This is probably the same as Ludim, who was a son of Mizraim, that settled Egypt. Gen. 10:13. The country indicated is doubtless Africa, near the southern part of the Red Sea—one of the most southern countries known in that age—they being not unlikely distinguished for their expertness in their use of the bow in their wars.

"Tubal." This was the name of the fifth son of Japheth, who settled in Europe. The country to the north of the Caspian sea is supposed to be indicated—the most distant in that direction.

4. "Javan." This was the name of the fourth son of Japheth, and his descendants peopled Greece, Ionia, and parts of Asia Minor.

5. "The isles," denoting in the Scriptures, not islands merely but countries, "afar off," embrace in general language, the distant places that are not specifically enumerated.

Previous to the Christian era all these were pagan countries, ignorant of the true God—their not having heard of his name nor seen his glory, expressing their ignorance of his laws and of his doings, and of the exhibitions of his glory in Israel. But in a remarkably limited period, they were all professedly Christian countries,—so effectually did the early missionaries of the cross declare God's glory among the Gentiles.

And they shall bring all your brethren for an offering unto the Lord.

Out of all nations, upon horses, and in chariots, and in litters,

And upon mules, and upon swift beasts, To my holy mountain Jerusalem, saith the Lord, As the children of Israel bring an offering in a clean vessel into the house of the Lord.—v. 20.

The former text describes the preachers of the gospel going forth into all lands; and this illustrates their return, and the success of their mission. It expresses the idea of vast caravans, such as were common in the east, and by means of which the commerce and travel of the world was then principally conducted,—going up from all lands to Jerusalem, in the vehicles and on the beasts in use in those days. Their being thus brought "for an offering"—such as was made of flour and oil—is a metaphor to illustrate the consecration of the Gentile converts to Christ, as a result of apostolic preaching. Thus Paul, Rom. 15:16, was a "minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

In the early periods of the church, before the False Prophet took possession of Jerusalem, that holy mountain was an object of intense attraction to the Christian world, and pilgrimages, by all the means of conveyance known or here described, were common to that city. Says Gibbon: "The passionate desire of contemplating the original monuments of the redemption, attracted to Jerusalem a successive crowd of pilgrims, from the shores of the Atlantic ocean, and the most distant countries of the East"—from Britain to India. v. 2, p. 34: and even after the Mohammedan conquest, he says: "A crowd of pilgrims from the East and West continued to visit the holy sepulchre, and the adjacent sanctuaries, more especially at the festival of Easter." These crowds of pilgrims were unquestionably among the more pious of the Gentile converts: and their flocking to Jerusalem was actuated by religious motives—they verily believing that the act was pleasing to the Most High.

There is a simile in the comparison of their coming to Jerusalem to worship, to the manner in which the Israelites went up there from year to year, carrying their offerings in a clean vessel.

And I will also take of them for priests and Levites, saith the Lord.—v. 21.

God said to the children of Israel, Ex. 19:6, "Ye shall be unto me a kingdom of priests, and an holy nation;" and the tribe of Levi was selected for the ministry of the Mosaic law. The Lord said, Num. 17:6, "Behold I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord to do the service of the tabernacle of the congregation." By a metaphor there were to be selected from the Gentile brethren of the pious Israelites, as well as from Jews, suitable persons to fill the sacred offices. For to believing Gentiles also, Peter says, 1 Peter 2:9, 10, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth

the praises of him that hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." The Savior, Rev. 1:6, "hath made us kings and priests unto God and his Father." As the apostles journeyed among the Gentiles and companies of believers were formed, Acts 14:23, they "ordained them elders in every church"—a position which none but Levites could fill under the Jewish economy,—and thus fulfilled this scripture respecting those called to the sacred office.

For as the new heavens and the new earth, which I will make, Shall remain before me, saith the Lord, so shall your seed and your name remain.—v. 22.

This illustrates the permanence of the church, by a simile drawn from that of the new creation. The race of the pious, is denominated by a metaphor, their "seed;" and their "name" is put by a metonymy for themselves. Though heaven and earth shall pass away, the redeemed of the Lord will remain forever: they will survive the destruction of the wicked, when, v. 16, "the slain of the Lord shall be many," and, as in v. 24, will even go out to gaze on their dead carcases.

And it shall come to pass, That from one new moon to another, and from one Sabbath to another, Shall all flesh worship before me, saith the Lord.—v. 23.

In the margin the reading is: "from new moon to his new moon, and from Sabbath to his Sabbath." "All flesh," is put by metonymy for all persons of the saved, who will from time to time assemble at the new Jerusalem—the restored earth's metropolis. Zech. 14:16—"It shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Isa. 2:2—"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

This completes the portion of scripture to which we suppose reference is made—there being nothing obscure in the last verse of the chapter.

Another War Prospect.

The last Herald gave some account of the destruction of British ships of war by the Chinese at the mouth of the Peiho; and more full particulars will be found in another column of the present number. It would seem from all that can be learned of this affair, that the allied forces have made a tremendous blunder. The British will feel the necessity of avenging the attack—unless the Chinese apologize for it.

The following is a synopsis of the facts in the case. A treaty was made with the Chinese a year or more since, in which permission was given to the English, French, and Americans, to send an embassy to Peking, the Chinese capital. Accordingly ministers from these three great powers proceeded to Shanghai. From thence, the Hon. Mr. Bruce, accompanied by M. de Bourbonlon, the French Plenipotentiary, set out with a British expedition destined to ascend the Peiho, and to accompany the two ambassadors on their message to Peking. The expedition, under the orders of Admiral Hope, consisted of seven steamships, ten gun-boats, two troop and storeships, and several hundred marines and royal engineers. The Chinese on their part, had objected to the mission taking that particular route. Admiral Hope consequently found the entrance to the Peiho barred by booms and stakes, and having stayed for nine days, from the 17th till the 25th June, at the mouth of that river, attempted its forcible passage, the Plenipotentiaries having joined the squadron on the 20th of June. On his arrival off the Peiho River, Admiral Hope had made sure of the Taku forts, razed during the last war, having been rebuilt—a fact which he ought to have known before, since it had been officially announced in the Peking Gazette.

On the 25th of June, while the British attempted to force Peiho passage, the Taku batteries, supported by a Mongul force of apparently 20,000 men, were unmasked, and opened a destructive fire on the British vessels. An engagement on land and water took place, resulting in the utter discomfiture of the aggressors. The expedition had to withdraw after the loss of three English vessels of war, the *Cornorant*, the *Lee*, and *Plover*, and with a loss of 464 killed and wounded on the part of the British, while of the 60 Frenchmen present 14 were killed or wounded. Five English officers were killed and 23 wounded,

the Admiral himself escaping not unhurt. After this defeat, Mr. Bruce and M. de Bourboulon returned to Shanghai, while the British squadron was to station off Chihhai Ningpo.

The folly of the allies in this affair, consists in their attempt to force a passage up the Peiho, when the Chinese officials had informed them that they could not proceed by that route, but might do so by another. The allies considered this direction to another as a subterfuge, and deceptive; but that it was made by the Chinese in good faith, seems evident from the experience of Mr. Ward, the American minister, to whom the same information was communicated, on his reaching the mouth of the Peiho. As no one knew of another entrance ten miles north, Mr. W. waited at the mouth of the river until the failure of the English to force a passage. After the battle, Mr. Ward sent a boat's crew on the 29th in search of the other entrance, and found that also guarded by heavy forts and a number of Junks. Three of the boats were landed for the purpose of delivering a letter to the Chinese, which they left on shore, being frightened back to their boat by a troop of 1000 Chinese cavalry, who mistook them for English. The letter was found, and was answered on the 2d of July, to the following effect:—

"That the letter to Gov. King had been received by the Taustai of Tein-Sing, and would be forwarded—that on the 5th Gov. King would meet the American Minister at the northern entrance, and conduct him and his suit to Peking for the purpose of exchanging the treaties, and that a pilot would be sent to bring us into the entrance." Accompanying this letter was a list of provisions sent as a "cumshaw" or present, which consisted of 20 sheep, 20 pigs, 140 chickens, 60 ducks, 2,500 lbs. of white flour, 2000 lbs. rice, 250 lbs. vegetables, 250 lbs. of fruit.

The letter from which this is taken, closes thus: "July 5th—We are now gradually consuming this 'cumshaw' as we await the arrival of the pilot, who should have been here yesterday. Perhaps he could not make us, for want of wind, as a junk has been in sight since yesterday morning, evidently trying to beat up to our anchorage. Yesterday the English steamer *Fury* left for the mail, and 'now in a few moments, goes also the French frigate. I shall not be able, therefore to give you any dates."

"The present impression on board is that a pilot is close at hand to take the *Toeywan* into an unknown entrance—that he has been sent by the Governor—that to-morrow we shall have an interview with the Gov. General, and that by the 15th we shall have traveled by boat and sedan chair from the French forts to Peking. Thus while the English and French will be returning South, with their crippled ships and disabled crews, the American Legation will be on its way to Peking at the expense of the Chinese government, and without having fired a gun. I confess that this will surprise many greatly, but evidently is the present aspect of affairs."

If the following, from the Chinese Daily Press of July 19, can be relied on, it would indicate an amicable arrangement of this difficulty; but it needs confirmation.

"Incredible as it may appear, it is positively asserted in high quarters at Shanghai that the Taoutai has sent a letter to Mr. Bruce, stating he is commanded to inform his Excellency that the attack of the forts at Taku on her Majesty's ships was a mistake, for which the Emperor expresses sincere regret, that the Mandarins who committed the outrage had been decapitated, and that the Emperor would be happy to meet Mr. Bruce at Peking, and arrange matters amicably."

The State of Europe.

The London correspondent of the N. Y. Tribune under date of Sept. 12, has the following remarks respecting the article in the *Moniteur*, to which we referred last week:

"With the consummate skill of a theatrical manager, Napoleon has again surprised the world, and even his own Ministers, by an official note in the *Moniteur*, sent to the editor straight from the waters of St. Sauveur, without the knowledge of Count Walewski. Its importance is increased by the fact that it was penned after an interview with Prince Richard Metternich, the Austrian Ambassador. It may therefore be taken for an answer to the Austrian overtures. Just in the same way as he apologized to Italy after the peace of Villafranca for having been unable completely to carry out his programme to free Italy from the Alps to the Adriatic, he now apologizes to Austria for being unable to carry out the stipulations of the Treaty of Villafranca. He coolly declares to Francis Joseph that he cheated him, when he promised to get the Archdukes back to their duchies in order to give a certain majority to Austria in the proposed Italian Confederation. Since the return of the Archdukes is now practicable, Napoleon being averse to any military

interference, an Italian confederation cannot any longer suit Austria; nay after the declaration of the *Moniteur*, we cannot see what could prevent the aggrandizement of Victor Emanuel and the final annexation of the Duchies, and even of the Legations, to Sardinia. Thus all the points of the treaty favorable to Austria having put at naught, the French Emperor sneeringly acknowledges that Europe may expect from Austria the most unmitigated tyranny over Venice. Francis Joseph has the right, according to the *Moniteur*, to flay his Venetian subjects, since he gains nothing by governing decently, and by respecting the interests of the Italian province. Napoleon says he will not prevent Austrian tyranny, and of course nobody else will, for neither Russia nor Prussia, nor England fight for an idea; it is only France which sheds her blood, and squanders her treasures for a foreign nation, without looking to material advantage, solely for the glory of defeating the Austrians, and raising a third-rate power in Italy to a first-rate one. We have as yet no information how this strange declaration of the Imperial policy has been received at Vienna—whether Francis Joseph will quietly pocket this new insult, or whether he will resent it and rush once more to arms. In Italy, however, the note of the *Moniteur* will be greeted with enthusiasm; and having now the certainty that the Austrian Archdukes cannot be brought back, the Tuscans, Modeneses and Parmese, as well as the government of Victor Emanuel will meekly submit to the reproach, that they have preferred the partial success of uniting three million Italians more under the sceptre of an Italian liberal king to the development of an Italian Confederation in which Austria would have been predominant. But Napoleon does not stop even at this point. Count de Grammont has declared to Cardinal Antonelli his Imperial master's deep regret, that since the Pope has not attended to the reforms repeatedly recommended by Napoleon, there is now no longer any chance for the Pope's retaining full sovereignty in the Legations, and that a nominal suzerainty and an annual tribute must be all that the Holy See can expect from Bologna and the Province beyond the Apennines. He further announced to the enraged Cardinal that the French troops garrisoning Rome only as a counterpoise to the Austrian occupation of Ancona, must be withdrawn in February next, since the departure of the Austrians from the Legations makes the prolonged stay of the French troops at Rome and Civita Vecchia illogical, and that the Pope will, therefore, have to provide himself for his security, and the maintenance of tranquillity in his States. Cardinal Antonelli received this intimation with defiance, since he trusts that the Bourbonic Roman Catholic powers, Spain and Naples, will prove a better support to the Pope than the treacherous help of France, which has pierced the hand leaning on it. Pio Nono, however, when he heard the Imperial message, exclaimed, 'We are forsaken and betrayed.'

LATER INTELLIGENCE.—The steamship *Asia* arrived at New York on the 30th of Sept. with Liverpool dates to the 18th, but which are comparatively of little importance.

The Austrian party is represented as triumphant in Naples and no reforms are to be expected. A new Anti-Reform Ministry was spoken of.

The great landowners and others in Venetia had signed an address to the Emperor of Austria, praying him to take off the additional War taxes, as the annual revenue from the lands cannot support such heavy burdens.

The National Assembly of Parma met on the 15th for the reading of the answer given by the King of Sardinia to the deputation sent to Turin. The Assembly then after voting a loan of five million francs and appointing a deputation to present the address to the Emperor Napoleon, was prorogued.

The Paris papers, almost without an exception, express satisfaction at the announcement of an Anglo-French expedition against China, and several of them add a hope that a union of the two flags against a common enemy, will strengthen the alliance between the two countries and dispel the recent rumors of a rupture.

The latest news from Italy leaves little doubt of the determination of the Italians to rely on themselves. Garibaldi was preparing for a general concentration of troops on any given point.

General Fanti, Commander-in-Chief of the troops of the Italian League, had fixed his headquarters at Bologna. The soldiers disbanded by Victor Emanuel were flocking around him.

Letters from Rome state that the health of the Pope was almost entirely restored.

The London Daily News says the government have decided on dispatching several steam frigates and corvettes, together with a sufficient number of sailing frigates, to augment the squadron in China. It is also expected that a force of 1000 additional marines will be dispatched to China.

The London Times' Paris correspondent says it

was stated that 12,000 French troops had been ordered to be held in readiness to depart for China.—General Wimpfen was talked of for the command.

The *Moniteur* published an address to the Emperor, signed by above 10,000 Bergomasters.

This address expresses a hope that the conditions of peace which his Majesty is about to dictate will be calculated to alleviate the sufferings which appear to threaten the future of Venetia. The address is silent respecting the return of the Archdukes.

The Austrian Gazette, in remarking on the recent article in the *Moniteur*, argues that as the restoration of the Italian Princes has not been effected, chiefly owing to the influence of Sardinia, Austria consequently is not bound to carry out the concessions she has made, including the cession of Lombardy.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

O. R. Fassett. It will give us pleasure to republish, at an early day, the editorial on "The Glorification of Mortality." We wish, however, previously, to give a little more thought to some points you suggest.

I. C. Wellcome. Your "Call for Help" is given in this No. The timely article on "Sectarianism" will have its place in turn.

J. M. Orrock. The lines, "How to sweeten sorrow," and "Good Advice," are very acceptable.

G. M. Miller. Is on file for insertion.

J. Pearce. It was rec'd.

S. A. Gorten. Came to hand the 4, and placed on file for the Herald.

Tangible Evidence.

There is no evidence more real and decisive than that which accompanies "works." It is thus that men show their faith by their works; and thus also they show their interest in any cause with which they are connected.

There is no instrumentality more dependent on the active aid and good wishes of its friends, than a religious newspaper. When each well wisher speaks a good word for it here, and another there, each one mutually encourages every other, and its circulation is greatly extended. The Herald is thus greatly dependent on the kind wishes of its patrons; and no evidence of its appreciation is more tangible and real, than efforts made to extend its usefulness. There is therefore weight in the following extract from a business note of Sept. 27th, received from Elder J. M. Orrock:

"The fact that I sent you seven new subscribers to the Herald last month, and six this one, is sufficient evidence of my interest in the prosperity of the A. M. A."

Yes, such evidence is all that is needed to show any one's interest in it. Such results also show the influence which is exerted in the region where such effort is made, and the appreciation which others there have of the instrumentality thus sustained.—The Herald has received like aid from others; and it is to be hoped that others still will go and do likewise.

ORDINATION.—Bro. H. B. Hyde of Springwater, N. Y. was set apart to the work of the gospel ministry, by the laying on of hands and prayer, at our chapel in Hudson street on Tuesday evening, Sept. 27th. Eld. O. R. Fassett preached a sound and judicious discourse, on the occasion, from Eph. 3:8; Eld. Himes offered the ordaining prayer, which was fervent and comprehensive, and gave the right hand of fellowship; and Eld. R. Hutchinson gave the charge, which was peculiarly felicitous and appropriate. Eld. Ingham was present, and assisted in the services, and the benediction was pronounced by the evangelist just ordained.

We have had only a limited acquaintance with Bro. Hyde; but that has been pleasant and agreeable. He came to this city a few weeks since for the purpose of reading and having "expounded unto him the way of God more perfectly." He had become convinced, under the preaching of Bro. S. Chapman, of the truth of "the way which they call heresy;" and "believing all things which are written in the law and the prophets; and having hope towards God. . . . that there shall be a resurrection of the dead, both of the just and the unjust," he will devote himself, to the work of an evangelist among our destitute congregations in western N. Y.—endeavoring to strengthen the things that remain and to build them up in the most holy faith.

Bro. Hyde is modest, unassuming and gentlemanly in his deportment, and gives promise of much future usefulness. We have great confidence that he will not permit his good to be evil spoken of; but that by a faithful, judicious, and affectionate ministry, and an amiable and consistent deportment he

will commend the gospel he shall preach to the consciences and hearts of christian men, and be instrumental in winning many sinners to the knowledge and love of the truth.

In common with the readers of the Herald, we shall be pleased to hear from him through these columns, of the success of his labors, and of his own personal welfare.

TERRIBLE BRIDGE ACCIDENT AT ALBION, N. Y. The Rochester Democrat has the following particulars of a terrible accident at Albion,

"A young man from Brockport had caused a rope to be stretched from the roof of the Mansion House, on the north side of the canal, to a building on the south side, and announced that he would walk across it. The rope was about two rods west of Main street bridge, an iron arched structure, like most of the new canal bridges, which of course offered an eligible stand point from which to view the performance. It was accordingly crowded with people and teams. The rope walker had got part way across the canal, when the bridge broke in two at the centre, precipitating all who were upon it, into the middle of the canal. Men, women and children, horses and wagons, were piled in an indiscriminate mass. The west half of the bridge went down first, and of course many of those who stood near the break were pitched off in such a way, that when the east half of the bridge came down, which it did immediately, it fell upon and covered them up. Mr. Grant informs us that a pair of horses and a carriage full of people were crushed in this way so completely that nothing had been found of them when he left—two hours after the accident.

What became of the rope walker nobody appeared to know. He was not seen to cross the canal, or to return to the side from which he started, so far as Mr. Grant could learn. He may have been startled by the crash so that he fell off his rope into the canal and swam ashore."

ITEMS AND NEWS.

Professor George Bush, known as one of the ablest and most prominent expositors in this country of the Swedenborgian doctrine, died at Rochester, N. Y., a few days since, after a long illness. He was born at Norwich, Vt., in 1796; entered Dartmouth College at the age of eighteen, studied theology at Princeton College, was at one time pastor of a Presbyterian church at Indianapolis, and afterwards Professor of Hebrew and Oriental Literature in the University of New York city. At a later period of his life he embraced the doctrines of Swedenborg.

A son of Josiah Tate, of Taftonboro', N.H., aged 12 years, purchased three ounces of powder at the village store, and put it in the pocket of his pantaloons, in which were friction matches. On his way home the matches got on fire and communicated with the powder, which exploded, terribly burning him. He lingered nine days, when death set him free from his terrible sufferings.

Mr. John Minnon, of York, Pa., astonished a large crowd of spectators, lately, by a number of antics performed on the top of a church spire, on South George street. He stood upon an arrow near the top of the vane, lay at full length upon it, and assumed other positions too frightful to look at.

It is estimated there are one hundred and fifty D. D's in the Northern Methodist Church; while ten years ago, a Presbyterian divine inquired of a Methodist elder with whom he was traveling "why the Methodist Church had no doctors of divinity?" the Methodist promptly replied, "because our divinity is never sick." It would seem, however, from the above statement, that its health has declined rapidly during the past ten years.

A few days ago a bright little girl of probably three or four summers, who recently lost her father, came up to Professor Wise, at the Jones' House, and said: "Mr. Wise, won't you take me up with you in your balloon?" "Why do you want to go, my dear?" replied the Professor. "I want to see my papa," was the touching response. A tear was visible in the aeronaut's eye as he assured her that it was impossible for him to take her high enough to see her papa.—*Lafayette Journal*.

Personal respectability is totally independent of a large income. Its greatest secret is self-respect. Poverty can never degrade those who never degrade themselves by pretence or duplicity.

One of the London papers met with a ludicrous mishap in connection with the trial trip of the Great Eastern. The Morning Post got the start of all the others in publishing an account of the trip and the arrival of the ship at Portland. But the letter, although dated "on board the Great Eastern," said not a word of any accident, and it turned out that the writer had accidentally missed his passage, and had accordingly invented a description, in total ignorance that anything of a momentous character had taken place.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'insulting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Dear Bro. Bliss:—I thought perhaps some of our brethren in different parts of the land would be glad to hear from the little few scattered through Canada West. I have thought of speaking through the Herald before, but felt at a loss to do so, having to labor under many disadvantages which many of our learned brethren have not; but seeing through the Herald that you have made provision for young and inexperienced writers, I have ventured to write a few lines.

I cannot speak of many conversions in this region. A few have put on Christ by baptism, and joined the church since our annual conference in May last; and many others have become convinced that the Lord's word is truth. We find it a hard matter to convince them that the Lord means what he has spoken.

August 20th and 21st, being the time of our quarterly conference, we had a 2 days' meeting in the grove near Cainsville. It is supposed that from 8 to ten hundred people were present. Elders Z. W. Camfield, D. W. Flanders, D. Campbell, and A. Fairchild were present to assist in speaking on the occasion. The audience was very attentive, and no interruption till the close of the service, when a man calling himself a converted Israelite came to the stand and asked liberty to speak. We gave him leave. In his remarks he charged us with speaking much that was not true; and when he closed I gave out that I would reply to his remarks at my next appointment in that place.

28th, had a grove meeting at Nassagowa. The day was cold and unpleasant, but had a goodly number present. Spoke twice to a large audience, and hope to see the fruits of it springing up unto everlasting life. The prejudice of many is being removed, and we hope to reap a good harvest soon.

Sept. 4th, had a grove meeting at Wellington sq. We expected Eld. J. Litch to attend; but he did not come. I hope the Lord was with him wherever he was detained. The brethren came together from different parts of the mission to share the glorious feast; but what was better than all, the Spirit of the Lord was there to comfort and cheer the pilgrims of hope. I spoke twice to a very large and attentive audience, and trust the fruit will be gathered after many days.

11th, spoke at Cainsville, in the school house, which did not accommodate more than half of the people present. I delivered the first of three discourses, which I trust will enlighten many who were in darkness heretofore. May the Lord give power to his word.

I am well convinced that the time has come when much good may be done in the name of our blessed King, if we are faithful to our post. The night is far spent, and the morning star will soon appear, when the sons of Zion will shout for joy, and all the ransomed host will be gathered to share their glad reward. Though the wheat be scattered through every part of the field, when the harvest comes it will be gathered; and there will be one fold and one shepherd; for we that are in this tabernacle do groan, being burdened.

Come, my Saviour, in thy glory;
Let us feel thy presence near;
When thy trump shall tell the story,
And proclaim the Bridegroom here.

Here thy church is growing weary,
For thou dost so long delay;
But we hope to share thy glory,
For 'tis near the dawn of day.

Thine apostles oft have told us
To be patient and forbear,
And to have our hearts established;
For thy coming draweth near.

Come, Lord Jesus, and redeem us
From this land of sin and death,
When thy saints, who here are severed,
Shall behold thy face and live.

S. K. LAKE.

Mr. Editor:—I have been identified as a believer in the doctrines of the Adventists for about 17 yrs. I have occupied positions during a part of that time in harmony with the Signs of the Times, Midnight Cry, Herald, Watchman, and Harbinger and Advo-

cate. Yet on some points I have differed with them all, at different times.

The general sentiment among them, for the first few years, in regard to the wicked, I believe, was this: the living wicked will all be destroyed at Christ's coming; as for the wicked dead, they were to live again a thousand years from this event, and come into the kingdom on the new earth, and after a little season they were to be cast into the lake of fire, where the beast and false prophet are. Rev. 20: 10-15. Now to those that still hold these sentiments is this epistle addressed.

Brethren, as the wicked are burned at the harvest, which is the end of the aion, when the Son of man comes in the clouds of heaven; as the day of the Lord will come as a thief and burn as an oven; as all things in the earth will burn up in that day; as the elements melt, the earth also; as the beast and false prophet are cast into the lake of fire; as the fire that burns the wicked is the same that melts the earth and elements; as it is the fire prepared for the devil and his angels, Matt. 26:41; we wish to ask every Adventist, How can we have a new heavens and new earth while this earth remains a lake of fire? as the devil goes into the lake of fire, where the beast and false prophet are, how can the fire be prepared for the devil when Christ comes in the clouds of heaven, and be kept burning for a thousand years, unless the earth remains a lake of fire during that period? How can the devil be cast into the lake of fire, where the beast and false prophet are, unless he be cast in before the new earth succeeds the melting of this present earth and elements? How can the grave be cast into the lake of fire, unless the earth be immersed in fire? As death and hell (grave) and all whose names are not written in the book of life, are cast into the lake of fire subsequent to the thousand years, Rev. 20:14, 15, how can the thousand years be subsequent to the lake of fire? As the wicked are literally burned up, and become ashes under the saints' feet, and the grave is cast into the lake of fire by the melting of the present earth, how can the new earth possess any graves to deliver up their dead? As the lake of fire is the fire prepared for the devil and his angels, as the fire prepared for the devil and his angels is an everlasting fire, as the goats at Christ's left hand go into this everlasting lake of fire, how can the new earth be produced, unless there be an end to this lake of everlasting fire, this torment of day and night forever and ever? An answer is solicited, and will oblige yours, for the truth,

J. T. SWEET.

Providence, Aug. 26, 1859.

Ans. The difficulty of this writer seems to consist in his not discriminating between the fires in which the earth will be melted, and the abyss into which the wicked will be cast. Ed.

Bro. Bliss:—There is no one here preaching the gospel of the kingdom. I am alone in the far West, except at the throne of grace. He that has said, "My grace is sufficient for you," is with me, and I trust will stand by me. My paper comes regularly, reaching this place Wednesday, and is a welcome visitor. I yet live, and my faith is strong in the promises of the Lord Jesus. After nineteen years' praying, God has seen fit to answer my prayers and has converted my husband and made him strong in the faith. The Lord can well say, "O ye of little faith!" My P. O. address is Marquette, Green Lake Co., Wis. Mrs. D. S. GREEN.

Sept. 9, 1859.

Dear brethren scattered abroad:—While we acknowledge the inscrutability of the ways of Providence in his dealings with his creatures, we are led to adore the grace hitherto manifested in our behalf, while turmoil and difficulty reign, and men's hearts are failing them for fear and for looking for those things which are coming upon the earth. I am here in the town of Brantford, county of Brantford, C. W., enjoying the advantage of passing scenes, and of lifting up my head in view of deliverance soon. May the great Head of the church keep us in the true faith, so that when he comes we can say, "Lo, this is our God; we have waited for him, and he will save us." CHARLES POWLEY.

Dear Bro.:—My interest for the Herald is not less than in earlier days, when there were more contributors for its support. Yet I have done but little to sustain it, either by donating or soliciting subscriptions. Times are hard with me, in consequence of succeeding failures of crops; and as for getting aid for the paper from outsiders in the West, that is well nigh a "gone case;" for so far as I can learn our Advent views in reputation are fast tending downward, as a general thing—especially in northern Illinois. I am sorry to say it, but I suppose you are aware it is so. I wish one good, efficient master builder would come into this region and remain to strengthen and build up the cause. We

need a man not full of doctrine, but of the Holy Ghost, ready to labor for and with any people who are in the work of saving our fellow men. What does it amount to for men to come in here and contend about the state of the dead and future condition of the wicked, when they should be more concerned for the state of the living? The state of things plainly shows what it amounts to.

I hope the Herald will be sustained and its influence more widely extended, and when I consistently can give it more aid, I will do so. In haste, yours truly,

W. A. FAY.

Freeland, Ill., Sept. 19th, 1859.

The great thing needful, is the salvation of the soul; and a love for perishing souls will animate every true soldier of the cross, and will be the great actuating motive which prompts to the performance of every duty. We hope our brother will do for the Herald what he can in his section of country.—Ed.

Mr. Bliss—Dear sir:—I see by the Herald this morning that Eld. P. A. Strabel stops his paper, owing one dollar. I wish to state that I owe it—not he. I ordered the paper, and paid for it for one year, without ever informing him that I had done it, and it is by my neglect that the paper is not paid for, and I am sorry that the paper is esteemed so low that it is not worth the postage to him. Inclosed you will find \$1 to pay for it. Please forward one paper to him, with this insertion.

Yours, in haste,

THOMAS HASEBURY.

Lockport, N. Y., Sept. 24, 1859.

Bro. Bliss:—I shall receive it as a favor, if you will publish the following.

Bro. Brown:—I write to assure you that one reader of the Herald was gratified by your late letter. Several years ago I received from your hand, your tract concerning the "Great City." Those views I think highly probable, whether considered from the stand-point of prophecy, or the political state of Europe.

May you in all your labors and beliefs be guided by the Spirit, remembering that opinions are of importance only as they aid in the salvation of souls.

E. F.

Groton, Mass.

WHO PATIENTLY WAITS?—Who is patiently waiting for Christ? Not he who does not desire him to come now. Love to his appearing says, Come now. Patience enables love to wait till He does come.—But when love is absent, there is nothing for patience to do. It is when love, the queen of the graces, is in the chambers of the heart, that patience, the handmaiden, is kept busy. Reader, dost thou desire thy Lord to come now? Art thou true to the Coming One? Canst thou say with all thy heart, "Lord Jesus, come quickly"? If so, thou hast need of patience while He remains away.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3:5.

R. H.

A Call for Help.

What think ye? I speak to those who are looking for the Lord soon to come, and who enjoy the blessed hope of entering the kingdom then—can we not get this precious truth before many others, and be instrumental of awakening and leading some more of our fellow men to Christ, that they with us may reign on the new earth? I think so. You think so, too. Then let us rally, and do all we can to fill this part of the land with the good news of a coming Saviour. Christian charity goes abroad as well as to work at home. Let us send the word into the new places where they call for it, and also strengthen the things that remain in old places.

You see by the report of our late State Conference in Maine, that an evangelizing system was adopted, a treasurer and a committee of three chosen, to act, and send aid to new and destitute fields, as means shall be furnished. We want to aid the preachers, so that they may spend all their time in the field, and also sustain one or two evangelists who would like to come among us from abroad. Shall we do so? It is for you to say. Some of us will do all we can. It is to sustain God's ministers, in leading sinners to Christ. We earnestly solicit aid from all who will, in the State or out of it. Do not hesitate to give because you can do but little. "Two mites," or one, will be acceptable. Anything from one cent to \$100, to put into the Lord's treasury, will be used in his cause. Some can give \$5, some \$10, some \$25, some \$50, or \$100, by a little sacrifice. One of our preachers gave \$10, and one \$5, for this work. Can we not raise \$1000 to be used the year to come in this work? By a little energetic activity, self-denial, sacrifice, and devotedness to the cause of Christ and his kingdom, it can be done. Book publishers can donate books and tracts to be used in

this cause, if they wish, and we will gladly use them. Come, brethren and sisters, the end will soon be here. Let us work while we can. Begin to lay by as the Lord has prospered you, and send it, or hand it to some one who will. All our ministers will act as agents. There are some scattering ones all over the State, who wish the Advent ministers would visit them. Well, perhaps they will yet. Send in your mite to help them, and your call for their help also. Some can send pledges, to do when their money comes in, within the year. We want to know how fast to proceed. You can correspond with George Humphrey, Yarmouth, Ralph Herley, Sheepscott Bridge; or with the Treasurer, I. C. Wellcome, Richmond, Me.

Geo. HUMPHREY,
I. C. WELLCOME,
RALPH HERLEY,

Com.

Richmond, Me., Sept. 24, 1859.

Napoleon III. the Beast.

What has appeared in the Herald from the London Quarterly, and Dr. Litch to disprove the view that Napoleon is the embodiment of the Beast of Revelation, has more than ever confirmed me in the view that he is that veritable "Man (not men) of sin."

The Quarterly objects that he is too much like Napoleon I.; that he copies him. That is to say, the beast that "was," is again too literally. Strange objection, indeed! The inspired representation is that the beast which "is" again, in its last development, is so much like its former self, that it is reckoned as the same beast.

In chapter 13, this feature is still more forcibly presented, in representing the change from one Emperor to the other as a wound and then that wound healed, that is, it is restored to its former self. Of course it must be a "copy." The Quarterly don't argue, it asserts. It doesn't know every thing; or if it does, it should condescend to give us the process by which it discovered such things as it wishes others to believe.

The beast of Rev. 13 and 17 are evidently identical—the former given to exhibit his agency in persecution and blasphemy and the latter his agency in the destruction of mystic Babylon. If because he is presented in two different chapters, one occurring some distance from the other, proves that he must have two different successive developments, then he must come out of the bottomless pit before his thirteenth chapter phase: for he is seen thus in the eleventh chapter.

As Dr. Litch believes that the two-horned beast is yet undeveloped, and as he is to work miracles in the sight of the other, and cause every body to worship him, so that his greatest power is yet future, he (the Dr.) should admit that the representation in chapter 13 is not that the beast blasphemes and persecutes, &c., before he is wounded, but after that wound is healed. It reads so, and it reads also that his captivity is after all this.

The wounding of the beast in chapter 13 is clearly synchronous and identical with the "is not" of chapter 17, and the "healing" of the wound in the former chapter is synchronous with the ascent from the abyss in the latter, for all the world wonder, &c., after him at the "healing" (chapter 13:3) as at his ascent (ch. 17:8). It is not therefore necessary to prove that Napoleon I. made war on the saints, blasphemed God, &c., but only that Napoleon III. may do it. The Dr. gives us a new set of heads, as further proof, but I have still another set, which I prefer to any.

The London Quarterly says that Napoleon's programme for 1860 can be seen in his "Code Napoleon," as presented in "Idees Napoleoniennes." Well, what is that? I quote from the "Idees" itself.

"The improvement of society knows no limits, but those of the earth. . . when progress is at the head of society it marches boldly and swiftly. . . But France. . . in order to reign over her it will be understood that her part is to cast into the scales of all treaties her sword of Brennus. . . Revolution said to Napoleon, 'Relieve me; the French, repulse feudal Europe, spread light among nations, be for Europe what I have been for France. . . He was the only man who could mediate between two hostile ages. . . United under the tricolored flag were Prussians, Hanoverians, Dutch, Saxons, Westphalians, Poles, Austrians, Wurtembergers, Bavarians, Swiss, Lombards, Tuscans, Neapolitans and others. . . He desired to use his conquests for the establishment of a European confederation. His genius foresaw that the rivalry which separates the different nations of Europe would disappear. . . He would have caused to be adopted a European Code, a European Court, a European institute, a uniformity of coins and money, weights and measures, and uniformity in Legislation. . . He projected a universal code, so that there might be no other laws than those inscribed in this code. . . European interests would have

ruled over national interests, and humanity would have been satisfied."

This being his programme: then he intends to change times and laws, and to consummate the "universal code Napoleon," which his uncle "projected," so that all "other law shall be pronounced null and void once for all," (Ideas, page 100), and thus to do according to his will and exalt himself above all; and when we remember that he is an Infidel and that he compliments his uncle for disregarding the claims of the only religious system which he regards at all, by imprisoning its head and converting its converts to secular uses, and also for "Reforming the political regulations of the laws of Moses," it is not unlikely that he may more decidedly "open his mouth in blasphemy against God," and that European nations may have distinctly and definitely the alternative, of either adopting the Divine code, and thereby securing the name of our Father within their foreheads, or of adopting the universal Code Napoleon, and thereby receiving the name of the beast. Code means laws, and laws, is spelled in French Lois, so that Code Napoleon is Lois Napoleon and in Greek is—

Α ο ι σ * Ν α π ο λ ε ο ν
30 70 10 200 50 1 80 70 30 5 70 50 = 666.
Eureka!

A. BROWN.

Louisville, Ky.

* This form of sigma is never used to end a word, but "S," which, used as a numeral, expresses only 6, and in Napoleon it is a long e, which expresses 8, that is used, and not a short, expressive of only 5; so that the name counts only 475! Besides, a "beast" never symbolizes a man, but a kingdom.

Dear Bro. Bliss:—I have spent some time in trying to get subscribers; but by some I am only laughed at and persecuted; but, dear brother, the promise is, "Blessed are ye, when men revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." I will rejoice; for what is said against the blessed doctrine of the soon coming of our dear Lord is false; and I will rejoice, though I am almost alone in our faith here. I long to see the eastern clouds reveal our coming Lord. With all my heart will I welcome him. Then I shall have an inheritance on which no earthly usurper can threaten to foreclose his mortgage.

I have lost all hope of even partial enjoyment here, have lost all love of the world; but I am looking for joy and happiness in that day which God has spoken of by the mouth of all his holy prophets since the world began. O what a blessed hope is ours, of a glorious resurrection in that day! Yours in love,

R. B. SCOTT.

Colborne, C. W., Sept. 22.

The Institution of the Passover.

On this subject Peter Akers, in his Chronology, p. 80, has the following remarks:

"The ancient Jews were neither accustomed nor required to keep the Passover at the Vernal equinox as some have asserted." Mr. Akers further says, "The Passover was governed by the day of the week and not by the moon, always being held on Saturday." I object to this for the several following reasons.

1. Because Josephus, who was a Jewish priest, and ought to have known as well as Mr. Akers, or any other man now living, says:

"In the month of Xantians, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the Sun is in Aries, (for in that month it was when we were delivered from the Egyptians,) the law ordained, that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following."—Ant. B. 3. C. 10. s. 5. Mark that he says in Xantians, the lunar month, on the fourteenth day, (about the full of the Moon) when the Sun is in Aries, they kept the Passover, and on the next day they were delivered from the Egyptians. Now when is the sun in Aries? Ferguson says: "The sun always enters Aries at the instant of the Vernal equinox." p. 390. This proves, so far as Josephus and Ferguson can be relied upon, that Mr. Akers is mistaken.

2. Josephus says, Ant. B. 17. C. 6. S. 4. "And that very night there was an eclipse of the moon." In a note from which Mr. Whiston says: "This eclipse happened March 13th." The argument deduced from these quotations is this: That the 13th of March O. S. in that year (A. J. P. 4710,) was the 18th N. S., but three days before the Vernal equinox, when Herod was near dying in his last sickness; after which he went beyond Jordan, and bathed some days in the hot springs; then Jericho,

where we know he lay several days before his death then after Archelaus has mourned seven days for his father, and returned to Jerusalem, it is said, "At the feast of unleavened bread, which was now at hand, and is by the Jews called the Passover," &c. Wars. B. 2. C. 1. S. 3. Does not this prove that the Passover fell that year several days, if not a whole moon, after the eclipse in March, which fell just before the Vernal equinox? If a whole moon, then when was it? Answer, the 17th of April N. S., which was Thursday. (I merely make this observation here to obviate some objections to my time for the Crucifixion and Passover which I shall not now farther notice.) But Mr. Whiston thinks that Herod died about September; but how could that be if the Passover "was now at hand," as Josephus says it was at the close of Archelaus' seven days' mourning for his father? The Passover never fell about September.

Mr. Akers thinks the Passover was not governed by the moon, always being held, he says, on Saturday. But what does the Bible say? "Thou shalt therefore keep this ordinance in his season from year to year." Ex. 13:10. Does this mean on any particular day? But now let us ascertain what season it was. And in doing this we will hear Mr. Akers' own words for it. He says: "I have proved, in its proper place, that the exodus," (and consequently the Passover,) "occurred in the above year of the world, 3899, on Saturday, the fifteenth of Abib or Nisan, synchronizing with the twenty seventh of March, in the above Julian year," (3067). Mark, that he says he has "proved" it; he will not therefore, try to disprove it. Well the 27th of March in O. S. in that year, was in the 20th of March in the New Style, which was Saturday also; for the change of the styles does not change the day of the week. Well, now what time did the moon full in March of that year? By calculation I find that it full late in the afternoon of the 27th of March, O. S. (London time,) which was the 20th of March N. S. and if it was not at the time of the Vernal equinox, I will leave it to Mr. Akers, or any other gentleman, to say how far it was from it. And that this was the time of the Exodus, I have no doubt for the moon did not full so near the Vernal equinox for the space of nineteen years before, or after, this time, to wit, B. C. 1647.

(Concluded next week.)

Dear Bro. Bliss:—Please continue to send me the Advent Herald six months longer, to this place. I cannot be satisfied without it. I feel desolate and lonely, (alho' I am in the midst of kind friends and relatives), as no one sympathizes with me respecting the near coming of the Lord. Therefore I look for the Herald with much anxiety and interest.

I send you this hymn, cut from a late "Nashville Banner."

Yours as ever,

MATILDA M. TRACY.

Pomona, Ten., Sept. 20, 1859.

John Ross Macduff, a native of Perthshire, was, in 1842, ordained to the ministry at Kettins, Forfarshire. He was subsequently translated to the parish of Madoes, and, 1856, was invited to undertake the pastoral duties in connection with the newly erected church at Sandford, Glasgow. He is the author of numerous religious works, of which the most conspicuous are, the Memories of Gennesaret, Memories of Bethany, Story of Bethlehem, Footsteps of St. Paul, and three small but most successful publications, entitled, The Faithful Promiser, and the Morning and Night Watches. The following is from his pen:

MARANATHA.

Christ is coming! let creation
Bid her groans and travail cease;
Let the glorious proclamation
Hope restore, and faith increase—
Maranatha!

Come thou blessed Prince of Peace!
Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold thy glory
When thou comest back to reign—
Maranatha!

Let each heart repeat the strain!
Though once cradled in a manger,
Oft no pillow but the sod;
Here an alien and a stranger,
Mocked of men, disowned of God—
All creation
Yet shall own thy kingly rod.

Long Thine exiles have been pining
Far from rest, and home and Thee;
But, in heavenly vesture shining,
Soon they shall Thy glory see—
Maranatha!

Haste the joyous jubilee!
With that "blessed hope" before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll from tongue to tongue—
Maranatha!

Come, Lord Jesus, quickly come!

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

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B.W.L.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 8, 1859.

The Babe in Prison.

"Under sentence for murder!"

The whispered words made me tremble. I could hardly gather courage to look within—but on turning my head uneasily, my gaze was arrested by the sight of a white face that in all the features but the eyes seemed dead. Those two lights set in the livid face, burned and glowed as if a fire, deep and intense, blazed behind them.

"Under sentence for murder!"

I looked at the white hands—at the beautiful organization, so undulating and graceful in every outline—and then the blood-red form of murder stalked before

me. Had this fair being been in league with such as he? Had those gory fingers, from which the life of many a heart fell in thick, heavy drops to the ground, fondled the white hands of the woman? Yes, it was too true. Tempted, and yielding to the temptation, she had sent the soul of a man unprepared to meet God. Awful thought! A temple of God's own workmanship destroyed by the hand of a woman!

Thus I thought, with those eyes haunting me. I longed to tear away the coverings of that poor, weak heart, to see what emotions were doing battle there just then. Whether the woman hated me for intruding upon her misery—whether defiant thoughts of man's mercy or dread of God's judgments were uppermost—whether before her mental vision, stamped on the walls of the chambers within, whichever way she looked, her crime met and appalled her—or if the conscience were iron and the heart adamant.

But one eye only could pierce those depths—nothing could be told from her manner—only that she hoped no longer—perhaps had done fearing.

Just as I was leaving, the jailor passed by, and the woman, her face changing from its apathy, sprang forward. Her eye burned less fiercely—and I never can forget the voice with which she cried, "Have you brought my child?"

The man shook his head.

"Will you bring my child?" she cried, in the same fearfully low tones.

"I believe they are bringing her," was the reply.

Another change came over the woman. A fierce, wild joy, lighted up her face, while every fibre in her body seemed quivering. Her teeth were locked in her lips—then she would press her folded arms to her bosom and look round so helplessly! so imploringly!

Suddenly there was a sound of footsteps. The woman seemed to dilate in all her frame—her arms flew forward convulsively, then catching her breath, she held against the side of her cell.

A sweet, innocent face came along those gloomy walks—an angel-face, pure as the dew-drop, with silken tresses curling over the tinted cheeks, and lips reddened with the sweet breath of infancy.

Then came a cry! I never heard such a sound before—I hope never to hear such another. Now—the pale cheeks of the woman were dashed with red. It seemed as if all the blood in her heart had leaped up to them. Her arms outstretched, shook with delirious eagerness—her lips quivered like aspen leaves, and down from these eyes, no longer defiant, rained the tears of mingled love and despair. She clatched at the bars as if her single strength could wrench them from their sockets, and when the door was open she flew towards the child with inarticulate cries and passionate moanings, and held it frantically to her breast. O, what mild, mad kisses she pressed upon the child!—on its eyes, its silken curls, its lips, its little hands; it was enough to melt the stoniest heart to tears.

And then the thought!

As that babe now is, lying in that woman's guilty arms, so was the murderer, once smiling and nestling against her mother's bosom. Just so beautiful! Just so loving and angelic—with soft eyes like doves, and rosy lips that had breathed gentle words and a babe's unconsciousness of vice. And now—perhaps the rope is twisted that will encircle the throat once glittering with gems, and by which she will be launched into eternity.

The thought is too terrible to pursue. O that these little lips had power, though they spoke no word, to win that woman's soul from evil! Yet she who could deliberately take the life of another, while within sight, or even under the same roof, while the sweet smiles of a babe were breaking through cradle dreams, surely no less than the Divine atonement could redeem and save.—*Mother's Journal.*

Right Feelings.

John H— was a bluff boy of fifteen. He was a smart, active, fearless fellow. The boys thought a good deal of him, and he thought a good deal of himself.

On one occasion his father had business which called him far away; and, as the eldest boy, he had a kind of oversight en-

trusted to him. John did well for several days, acting under the counsel of his mother, just as he ought to have done. By and by he grew impatient, and did many things quite independent of her. The younger children did not like his sayings and doings at all. "He orders us round," they said, "as if he were king." At last he took the entire management of things, and one day acted not only against his mother's wishes, but talked very ill-naturedly to her.

Going to bed that night, he could not sleep. His conduct towards his mother troubled him, and he tossed from one side of the bed to the other, trying to get an easy place. He blamed the bed, and the servant who made it; and then he thought he was sick, and continued to toss on for some time; in fact, John suspected what the matter really was, only he was too proud to own it. He knew it was his treatment of his mother that troubled him. And, for a long while, he tried to sleep it off, or think of something else, or excuse himself in one way or another. Happily, John did not succeed. Conscience would do its work, and John listened to all it said; and the consequence was, that pretty near midnight—for it was as late as that—the boy got up, stole to his mother's chamber, and, with tears in his eyes and penitence in his heart, begged her to forgive him. "And oh!" he says—now that he is a man—"it was the sweetest moment of my life, when I was forgiven."

That hour was the turning point in the boy's life. If he had hardened himself that night, the next day he would probably have behaved worse than before, and so on and on, until the bad boy had become the bad man. But John yielded to the voice of conscience, and he made thorough work of it. He confessed his fault, and asked to be forgiven, and experienced the sweets (they are real sweets) of forgiveness. The next day John's management was improved. He was more kind and considerate towards his brothers and sisters, and respectful towards his mother; and he was prepared by it afterwards to taste the sweets of God's forgiveness and favor. And his word to every boy now is, "If you have wronged your mother, be sure to own your fault, and ask to be forgiven." Harden not your hearts, boys.

Chinese Boys buried Alive.

Our young friends have often read accounts of the great rebellion in China. They remember that the leader, Tai-Ping-Wang, had some knowledge of Christianity. He destroyed the idols, circulated parts of the Bible among his followers, and taught them to worship "Shangti," the Christian's God. These warriors gained many victories, but they suffered some defeats. At such times frightful vengeance was taken by the troops of the emperor.

On one occasion the emperor's soldiers entered a town occupied by the followers of Tai-Ping-Wang. All the poor inhabitants were at once murdered, except four hundred young boys, who were led to the commander of the troops. This man, addressing one of these children, said to him:

"Little wretch, what is your father?"

"He is a kinschin," (that is, a doctor of the second class.)

"What God do you worship?"

"We have learned to worship Shangti."

"Child of the devil! I will teach you to worship Shangti—you shall die!"

The little boy and several others threw themselves at the feet of the mandarin, and begged for mercy. It was in vain. The monster ordered that the children should be buried alive. For this purpose they were divided into two parties and given to two officers. Each officer had two hundred. One of them strictly obeyed this barbarous order. The hands of the children were tied behind their backs, and then they were thrown into a deep ditch, some having their limbs broken by the fall, and the ditch was rapidly filled with earth. The soldiers, with loud shouts of laughter, trampled upon the earth of this tomb, all the while mocking Shangti, who, they said, did not know any better how to defend his worshippers. The two hundred children of the second division were spared.

"There's a good time coming," is Scott's phrase in Rob Roy.

APPOINTMENTS.

A series of meetings will be held (D.M.) in the Gilbert school house in Dunham, C. E., to commence Tuesday evening, Oct. 25, at 6 o'clock, and hold over the following Sabbath: Elds. B. S. Reynolds and J. M. Orrock are expected to attend. (Read what you will.)

MISSION APPOINTMENT.—G. W. Burnham appoints to labor in Massena, St. Lawrence Co., N. Y., from Oct. 12th to Nov. 6th. Friends who may wish for his assistance on either or all of the remaining Sabbaths in November, will please address him immediately, as above.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. T. Laning. Have now chd. the cr. from Wm. H. to T. Harrop to 984.
D. R. Upson. It was rec'd Aug. 20th and cr. in Herald of Aug. 27th to 971. Are out of H. for Sept. 3d.
J. M. Orrock. Have cr. Eld. P. V. West on Herald 75 cts to No 976—there being due him on account with J.V.H. \$6.28. Have cr. on acct with J.V.H.—J. Spear, \$1.50; to bal.; S. D. Shumway, \$1.50; to bal.; M. J. Sweet, \$2 to bal., and pd the \$5 from you. Have cr. you on A.M.A. \$1.09 to bal. For the other credits, see receipts. The blank books are not done—the binder is sick, and can't say when he will do them. You probably will not wish to delay the other bundle for them.
D. Bosworth, \$1.50 to S. Corey; \$2 to Wm Brooks and \$1.50 donation balances the account.

DELINQUENTS.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is *prima facie* evidence of fraud, and is a criminal offense.

Note.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

The P.M. returns the Herald sent to H. ASHLEY, of Ballston Spa, Saratoga Co., N. Y., as not taken from the office. He owes \$1.50.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1838, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1837, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, OCTOBER 4, 1859.

D. Bosworth, \$1.50 to S. Corey; \$2 to Wm Brooks and \$1.50 donation balances the account.

Friends who may wish to write me, can direct to Westboro', Mass., care of Eld. Fassett.

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Waterloo, Shefford, C. E. R. Hutchinson.
Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, OCTOBER 4.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

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a day and of the dust! what are you, that the universe should be steered—its helm moved this or that way for your sake?" Well, no doubt the language is bold; yet with God, a Father, our Father, my Father in Christ, I feel I can be bold and confident in prayer. I know a father's heart. Have I not seen the quiver of a father's lip, the tear start in his eye, and felt his heart in the grasp of his hand, when I expressed some good hope of a fallen child? Have I not seen a mother, when her infant was tottering in the path of mettled coursers, with foam spotting their necks, and fire flying from their feet, dash like a hawk across the path, and pluck him from instant death? Have I not seen a mother, who sat at the coffin head, spring from her chair, seize the coffin which we were carrying away, and, with shrieks fit to pierce a heart of stone, struggle to retain her dead?

If we, that are but worms of the earth, will peril life for our children, and when they are mouldering into dust, cannot think of our dead, nor visit their cold and lonesome grave, but our breasts are wrung, and our wounds bleed afresh, can we adequately conceive or measure, far less aggregate, even with our fancy at its highest strain, the paternal love of God? Talk not of what you suppose to be the dignity of Divinity. Talk of the calm, lofty, dignified demeanor which becomes a king, who sees his child borne off on the stream that sweeps his palace wall. The king is at once sunk in the father. Divesting himself of his trappings—casting sceptre, robe of gold, and jeweled crown—he at once rushes forth to leap into the boiling flood. Lives there a father with heart so dead that he would not, at the sight of a child falling overboard and struggling with death, back every sail, and whatever might be the mission on which his ship was bound or whatever the risk he ran, would not put up her helm, and, pale with dread, steer for the waves where his boy was sinking?

Child of God! pray on. God's people are more dear to him than our children can be to us. He regards them with more complacency than all the shining orbs of that starry firmament. They were bought at a price higher than would purchase the dead matter of ten thousand worlds. He cares more for his humblest, weakest child, than for all the crowned heads and great ones of earth, and takes a deeper interest in the daily fortunes of a pious cottage than in the fall and rise of kingdoms.

Child of God! pray on. By prayer thy hand can touch the stars, thy arm stretch up to heaven. Nor let thy holy boldness be dashed by the thought that prayer has no power to bend these skies, and bring down thy God. When I pull on the rope which fastens my frail and little boat to a distant and mighty ship, if my strength cannot draw its vast bulk to me, I draw myself to it—to ride in safety under the protection of its guns, to enjoy in want the fulness of its stores. And it equally serves my purpose, and supplies my needs, that prayer, although it were powerless to move God to me, moves me to God. If he does not descend to earth, I—as it were—ascend to heaven.

Child of God! pray on. Were it indispensable for thy safety that God should rend these heavens, it should be done. I dare believe that; and, "I am not mad, most noble Festus." Have not these heavens been already rent? Eighteen hundred years ago, robed in humanity, God himself came down. These blue skies, where larks sing and eagles sail, were cleft with the wings, and filled with the songs of his angel train. Among the ancient orbs of that ancient firmament, a stranger star appeared traveling the heavens, and blazing on the banner borne before the King, as he descended on this dark and distant world. On Canaan's dewy ground—the lowly bed he had left, the eye of morning shone on the shape and form of the Son of God; and dusty roads, and winter snows, and desert sands, and the very waves of Galilee were impressed with the footprints of the Creator. By this manger, where the babe lies cradled—beside the cross, upon whose ignominious arms the glory of the universe is hung—by this silent sepulchre, where wrapped in bloody shroud, the body is stretched out on its bed of spices, while Roman sentinels walk their moonlit round, and death, a bound captive, sits

within, so soon as the sleeper wakes, to be despoiled, uncrowned, and in himself have death put to death—faith can believe all that God has revealed, and hope for all that God has promised. She reads on that manger, on that cross, deeply lettered, and that rocky sepulchre, these glorious words, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" And here, lifting an eagle eye to heaven, she rises to boldest flights aloft on the broad wings of prayer.

"Faith, bold faith, the promise sees,
And trusts to that alone,
Laughs at impossibilities,
And says, It shall be done."

—Guthrie.

Never too Old to Learn.

Socrates, at an extreme age, learned to play on musical instruments. This would look ridiculous for some of the rich old men in our city, especially if they should take it into their heads to thrum a guitar under a lady's window, which Socrates did not do, but only learned to play upon some instrument of his time—not a guitar—for the purpose of resisting the wear and tear of old age.

Cato, at eighty years of age, thought proper to learn the Greek language. Many of our young men, at thirty and forty, have forgotten even the alphabet of a language, the knowledge of which was necessary to enter college, and which was made a daily exercise through college. A fine comment upon their love of letters, truly!

Plutarch, when between seventy and eighty, commenced the study of Latin. Many of our young lawyers, not thirty years of age, think that *nisi prius, scire facias*, &c., are English expressions; and if you tell them that a knowledge of Latin would make them appear a little more respectable in their profession, they will reply that they are too old to think of learning Latin.

Boccaccio was thirty-five years of age when he commenced his studies in polite literature. Yet he became one of the three great masters of the Tuscan dialect; Petrarch and Dante being the other two. There are many among us ten years younger than Boccaccio, who are dying of ennui, and regret they were not educated to a taste for literature; but now they are too old.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer. Our young men begin to think of laying their seniors on the shelf when they have reached sixty years of age. How different the present estimate put upon experience from that which characterized a certain period of the Grecian republic, when a man was not allowed to open his mouth in caucuses or political meetings, who was under forty years of age.

Colbert, the famous French Minister, at sixty years of age returned to his Latin and law studies. How many of our college-learned men have ever looked into their classics since their graduation?

Ludovico, at the great age of one hundred and fifteen, wrote the memoirs of his own time. A singular exertion, noticed by Voltaire, who was himself one of the most remarkable instances of the progress of age in new studies.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. How many among us of thirty, forty, and fifty, who read nothing but newspapers, for the want of a taste for natural philosophy! But they are too old to learn.

Accorso, a great lawyer, being asked why he began the study of law so late, answered that indeed he began it late; but he should therefore master it the sooner. This agrees with our theory, that healthy old age gives the man the power of accomplishing a difficult study in much less time than would be necessary to one of half his years.

Dryden, in his sixty-eighth year, commenced the translation of the Iliad; and his most pleasing productions were written in his old age.

We could go on and cite thousands of exam-

ples of men who commenced a new study, and struck out into an entirely new pursuit, either for livelihood or amusement, at an advanced age. But every one familiar with the biography of distinguished men will recollect individual cases enough to convince him that none but the sick and indolent will ever say, I am too old to study.

"How Did You Like the Sermon?"

The following is from a communication to a Unitarian paper, in which we find some orthodox and wholesome suggestions.—*Southern Churchman.*

"And therefore, to come to the point, as one of the humblest of the humble who attend on the sanctuary, let me do what our ministers do not do, never mind how strongly their inclinations may point—let me most solemnly protest against an hallucination which is fast creeping into our churches, and settling down on the heads of our most worthy congregations. I mean the strange hallucination which seems to fill the minds of the people, that their chief duty in church is not to worship God, or pray to God, or sing praises to his great and holy name, but that some mighty power has specially delegated them a body of critics, a 'congress assembled' to sit comfortably in their seats, and criticize: to see how effective the minister can make the prayer; to sigh over and count the morning glories and columbines, and other sensation flowers he can trellis up and nail upon the frame-work of his sermon; to see whether the soprano can go up among the rafters or break down; the contralto, down among the coal-vaults or give out. In the good old times, when I took my father's hand, and nearly broke my back in our old pew in New England, people used to pray, and worship, with bent head and prayerful state of mind, and listen to the sermon, and go home and think about it, and search their hearts. But now the delegation of merchants, and clerks, and carpenters; of house-keepers and school-girls; of young men, as far, perhaps, as the third page in the Latin Grammar, and the fourth letter in the Greek Alphabet; of young girls, visions of their play-house lingering in sweet remembrance, file up the broad aisle, and the side aisle, and the left-hand aisle, and the right hand aisle, sit down, forsooth—for what? As they come out, we know a little of the impression of the truly solemn, searching sermon. Miss Cipher taps Miss Noddle on the shoulder with a fascinatingly fringed green parasol, and whispers, as they come down the aisle, 'How did you like the sermon?' (In old time people used to ask about the sick at home first, but now put it down as the first question in the modern coming-out-of-church-congregation-catechism, 'How did you like the sermon?') Miss Noddle smiles with such a knowing smile, and answers, 'Oh, you know my opinion of Dr. Blank; he don't interest any of us; he was rather affecting in that death-bed scene—but, by the way, how divinely the new tenor sings!'

Young Solomon Vesper, who has just begun 'the tragedy of college responsibility,' as he terms it, and who is spending a fortnight at home, throws himself upon the sofa when he reaches the paternal roof, and calmly says to the assembled years around him, 'Well, father, I cannot agree with your minister at all; he, so far as I can see, believes in the divinity of Jesus; that's exploded—I believe in the progressive church,' and solemnly goes down to dinner."

Job's Country.

"The whole book of Job seems to have been chiefly written and placed in the inspired volume in order to show the value of natural history and its power on the human heart. I cannot pass by it without pointing out the evidences of the beauty of the country that Job inhabited. Observe, first, it was an arable country. 'The oxen were plowing, and the asses were feeding beside them.' It was a pastoral country; his substance, besides camels and asses, was 7000 sheep. It was a mountain country, fed by streams descending from them. 'My brethren have dealt deceitfully as a brook, and as the stream of brooks they

pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm they vanish: when it is hot they are consumed out of their place.' Again, 'If I wash myself with snow water, and make my hands never so clean.' Again, 'Drought and heat consume the snow-water.' It was a rocky country, with forests and verdure rooted in the rocks. 'His branch shooteth forth in the garden; his roots are wrapped about the heap, and seeth the place of stones.' Again, 'thou shalt be in league with the stones of the field.' It was a place visited, like the valleys of Switzerland, by convulsions and falls of mountains. 'Surely the mountain falling cometh to nought, and the rock is removed out of his place.' 'The waters wear the stones; thou wastest away the things which grow out of the dust of the earth.' 'He removeth the mountains and they know not; He overturneth them in His anger.' 'He putteth forth his hand upon the rock: he overturneth the mountains by the roots: he cutteth out rivers among the rocks.' I have not time to go further into this: but you see Job's country was full of pleasant brooks and rivers, rushing among the rocks, of all other sweet and noble elements of landscape. The magnificent allusions to natural scenery throughout the book are therefore calculated to touch the heart to the end of time."—*John Ruskin.*

The Work in Scotland.

The following intensely interesting narrative of the origin and progress of the Revival in Scotland, is from an Address delivered in Leeds by professor Martin, the Principal of Marischal College, Aberdeen. We trust it will receive a careful perusal:

The Professor said he had come before the meeting that evening to give them some account of the great work of God in the north of Scotland. It had pleased God to shower down his Holy Spirit in Aberdeen and in some parts of Scotland; and he should on that occasion endeavor to put before them such facts connected with this great work as were calculated, with God's blessing, to stir up their minds to a similar work. Aberdeen was a town of less than half the size of Leeds, containing a population of about 80,000, and it had not been a place distinguished above others by the amount of living religion in it.

Although God had not left himself without witness, still the place contained a great amount of spiritual death. He would now show them under what circumstances it was that the great late revival had taken place. In the first place laymen had been stirred up to extraordinary effort, and God had given them the word for both perishing sinners and slumbering saints. One of these instruments was an Englishman, a man of good position and attainments, who had resided in Scotland for many years, but who had hitherto been distinguished by the absence of spiritual life; of that proper apprehension of divine things that should characterise all men. This man's eyes, however, were opened under some deep affliction; the Holy Spirit revealed the way of salvation to him, and enabled him to lay hold of Christ and to open his lips in his praise. This man was permitted to enter the pulpits of various churches, and the people listened to him gladly. He went to Aberdeen, and God honored his words everywhere, and sinners were awakened and God's living people revived and cheered.

Another honored instrument was also a layman, who had long been sleeping, but who at length awakened, and whose efforts it then pleased God materially to bless. These dear friends and other distinguished and honored servants of God went to Aberdeen, and God was pleased to accompany their words with his blessing, and then the faith of God's living ones was increased, and they were encouraged to go on for mightier blessings still. This was the beginning of the answer of prayer, and new instruments were speedily raised up for the great work. Twelve months ago, there came to our land the tidings of a wonderful revival which had just taken place in the United States. This intelligence stirred up God's living ones in Aberdeen. He remembered being present at a prayer meeting in the month of March

1858, called speedily under the encouragement afforded them by the news from America, and at that meeting earnest prayers were put up for a revival of religion among them. The result of these prayers was soon seen, for even the ordinary preaching of the word was blessed beyond the previous knowledge of the ministers of the respective churches. Two laymen in simple faith next began a daily united prayer meeting in Aberdeen; they hired the public hall for the purpose, and although they were told that the difficulties in the way would be insurmountable, they persevered in their work, and to the honor of faith be it said, this building never either failed of support or persons to attend it; and God made that united prayer meeting a source of life and a blessing to the city. This united prayer meeting commenced about the month of August last, and it was especially beneficial in respect of the spiritual interests of the young. Many young men dated their conversion from the first meetings of that prayer meeting. This meeting gave an additional impetus to prayer. It brought together the praying ones, and they all determined to plead with God more than ever. He would now speak of the way in which the Aberdeen revival first manifested itself. The public symptoms were not seen until the beginning of December, and they were then seen in this way:—A very noble servant of Christ, an Englishman, whom God had blessed very largely, who was a layman and a lawyer, and who had dedicated his life and substance to the diffusion of the Gospel, went on a visit to Aberdeen about that time. As he was a stranger, he thought the pulpits of the various churches might be refused him if he asked to be allowed to address the adult population; and so he asked instead that he might have an opportunity of saying a few words to the children and young people of the city. He was admitted into the various churches; and one night, after speaking to the children in one establishment, he invited all those who would like to speak with him to come into the vestry. In response to this appeal, he found such a number of young people that the vestry would not contain them, and these young people were all weeping and sobbing in the conviction of their sinfulness. The Holy Spirit had come down with mighty power; and these poor little ones wished to know what they must do to be saved. About thirty young persons that very night were enabled to lay hold of Christ and go home rejoicing in Christ. The meetings then became also meetings for adults, and the ministers of the various churches cheerfully gave up their pulpits to this man whose words God had blessed so wonderfully.

At first, this Christian layman invited inquirers to come to a private house to meet him, but they at length came in such numbers that the house was too small to hold them, and he was compelled at last to invite them into the church itself. These meetings continued for about two and a half months, being held on four or five evenings in each week, and sometimes in the mornings as well as the evenings, and still there were numerous inquirers after salvation. At every meeting, 20, 30, 40, 50, sometimes 100, and, on one occasion, 150 persons, were under deep convictions, and anxiously and prayerfully seeking the way to heaven. These figures would give his hearers some idea of the awakening and he might just describe how it was done. There were no regular sermons preached—they had got beyond that—but there were simple addresses from various parts or texts of Scripture explaining the way to salvation. When one address, which perhaps occupied twenty minutes had been given, then a Psalm would be sung, and a second address would follow. This would be succeeded by other singing, a third address, another interval of praising God, and a fourth and fifth address, would sometimes be delivered before the meeting terminated. At the end of the meeting the inquirers after Christ remained. It was a very striking thing to see that there was a power at work quite extraordinary. It was impossible to explain the effects produced by any ordinary explanation. Indeed, had he (the Professor) demanded a demonstration of the existence of the Holy Spirit, he could not have had a more complete demonstration than was afforded

ed by these meetings. The addresses had no eloquence about them; they only told what all previously knew, but they were blessed with a very great and decided effect. But, in an instant, throughout the whole assembly, you would see here and there persons suddenly arrested, and overcome by the sense of their great sins, resting their heads on the fronts of the pews, and mourning and sobbing in bitterness of spirit. God's Spirit was just at that instant operating. These converts were most of them members of their churches, but men who had never previously been brought to God. Such was the great difference between head knowledge and heart knowledge. Every night during these three months there were new inquirers after salvation. But they must not suppose that the awakenings terminated even then. The meetings terminated because the gentleman who had originated them were called to other spheres of usefulness, but the work was still going on as efficiently and quietly as it had done during that period. The quietness of the movement was also so extraordinary that he must remark upon it for a moment. Those in the churches did not hear a noise, a sound, or a whisper—the poor sinner was dumb under his deep conviction of sin.

At the end of the meeting these inquirers came up and asked the way to salvation. There were no physical convulsions, unless you would describe tears by that term; sinners were suddenly stricken dumb, were obliged to shed tears, and that was all. And the promoters of these meetings had every reason to believe that the good effects produced were not confined to them.

The ordinary preaching of the gospel was blessed to an unusual extent, for many persons, touched by the words of the strangers, went to their own ministers for spiritual consolation. The work also broke out in its effects in many of their schools. In one ragged school, the higher class of boys—the most abandoned boys in the district—were found one evening by their superintendent dissolved in tears, crying for their sins, and anxious to know how to be saved. Prayer meetings, originated and conducted by boys and young men, were extensively held throughout the city, at one time in a garret, at another in a school room, and in other cases, when they were unable to procure any covered building, in the public street. The fishermen, also, who resided in the very worst part of the city, were touched by the great work, which made itself apparent when the town missionary made his usual weekly visits. Aberdeen was a city where you would previously hear what would shock the ear as you paced the streets at night on your way home; but last winter the case was materially different, the word caught by the passing stranger here and there was frequently the glorious word "Salvation." Throughout the whole city amongst persons who never knew of or attended these revival meetings at all, divine things were making a deep impression to an extent that had never before been seen. The theatre was closed a month earlier than usual, the manager, in his parting address, stating as the reason that in consequence of the excitement on religious subjects which prevailed, he could not keep the place open any longer. He might now state what were the fruits of this great work. They were very wonderful. Whole families, father, mother, children, and servants had been brought to Christ. Young men engaged in commercial and educational pursuits, young females, from the middle and upper classes, down to the factory hands, and old people of both sexes, had all had occasion to bless the great work of God in Aberdeen, in the winter of last year. Professor Martin furnished a few striking instances of the power and extent of the revival, and concluded by earnestly urging upon his hearers the necessity of constant prayer.

EXPOSITORY.

The Book of Malachi.

BY THE EDITOR.

CHAPTER I.

"Whereas Edom saith, 'We are impoverished, But we will return and build the desolate places,'

Thus saith the Lord of hosts, They shall build, but I will throw down; And they shall call them, 'The border of wickedness,' And, 'The people against whom the Lord hath indignation for ever.' And your eyes shall see, and ye shall say, 'The Lord will be magnified from the border of Israel.'" vs. 4, 5.

The impoverished Edomites were contemplating the repossession of their country, but the Lord had purposed that they should not succeed—the reason being given in Ezek. 35:12-14, "I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. Thus saith the Lord God; when the whole earth rejoiceth, I will make thee desolate."

And thus the Lord did make Esau desolate, frustrating all their attempts to reinstate themselves in their land. And this would be proof to Israel of Jehovah's greater love for them.

"A son honoreth his father, and a servant his master: If then I be a father, where is mine honor? And if I be a master, where is my fear? Saith the Lord of Hosts unto you, 'O priests, that despise my name?'" v. 6.

Filial regard was an undoubted duty. "Honour thy father and thy mother," was the commandment that was accompanied with a specific promise—that of length of days. The Jews recognized God as their Father and sovereign, but withheld the reverence and respect due to Him as such; and yet impudently persisted in denying that they disregarded Jehovah. The Lord therefore proceeds to specify some of their delinquencies.

"Ye offer polluted bread upon mine altar: and ye say, 'Wherein have we polluted thee?' In that ye say, 'The table of the Lord is contemptible.' And if ye offer the blind for sacrifice is it not evil? And if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, Or accept thy person? saith the Lord of Hosts," vs. 7, 8.

That the "altar" and "table" were the same, may be learned from Ezek. 41:22; where it is said of "the altar of wood," "This is the table that is before the Lord."

The "bread" on the altar, is whatever was offered in sacrifice unto the Lord. Thus in Lev. 3:16, "The priest shall burn them upon the altar: it is the food, [Heb. "bread"] "of the offering made by fire for a sweet savor." Also Ib. 21:6, "The offerings of the Lord made by fire, and the bread of their God, they do offer." The "polluted bread" therefore, was the "blind," "lame," and "sick" animals which they had sacrificed—thinking to go through the prescribed forms of worship at the least expense to themselves.

God had required, (Lev. 21:20-24) that "Whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. And whosoever offereth a sacrifice . . . it shall be perfect to be accepted; there shall be no blemish therein." A pure offering only, could typify a pure service; and to offer a corrupt thing, was to treat God with the grossest indignity. No one would presume to offer a diseased or maimed animal to any earthly dignitary; and offering such to Jehovah, manifested disregard for him.

"And now, I pray you, beseech God that he will be gracious unto us: This hath been by your means: Will he regard your persons? saith the Lord of Hosts," v. 9.

There is a difference of opinion, whether, or not, this is a serious exhortation to repentance. The interrogation, "Will he regard your persons?" implies that he would not; which indicates that the text is ironical. For to pray to God, while thus offering the lame, sick, and blind, would not gain His acceptance! The phrase "This hath been by your means," is addressed to

the priests: whose example would naturally be imitated by the people.

"Who is there even among you that would shut the doors for nought? Neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of Hosts, Neither will I accept an offering at your hand." v. 10.

Two views prevail respecting this passage.—One class of expositors take the sense to be, that the priests were mercenary, and would do nothing except for the returns they received; and others suppose they are rebuked for their lack of zeal,—not caring if the doors of the temple were to be shut, and the fire on the altar to be extinguished.

"Hand," by a metonymy, is put for the person—the Lord would be pleased with no offering from any thus actuated.

"For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; And in every place incense shall be offered unto my name, and a pure offering: For my name shall be great among the heathen, saith the Lord of Hosts." v. 11.

The coming of the Savior would terminate the significance of Jewish rites, typical of him, which must be performed at the temple and thenceforth true worship would be equally acceptable in every place. "From the rising of the sun, to the going down of the same," was a Hebraism for all the earth. The offering of incense, and a pure offering, i. e. a pure sacrifice, are put by substitution for a pure worship, which was thus signified. These were regarded by the Jews as emblematic of prayer; thus David said (Psa. 141:2) "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Also (Luke 1:10), "The whole multitude were in prayer without at the time of incense." And, "golden vials full of odors" (Rev. 5:8) symbolize "the prayers of saints."

The Savior affirmed the truth contained in this text, when he said to the Samaritan woman at Jacob's well, (John 4:21), "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

"Greatness" of name, is a metaphor expressive of veneration and regard for the one named, and Gentiles and the heathen, are simply expressive of nations other than the Jews. This text therefore is a prediction of the preaching of the gospel "in all the world for a witness unto all nations," (Matt. 24:14); and also of the righteous shining forth as the sun in the kingdom of their Father, when all things that offend or work iniquity, shall have been gathered out, Ib. 13:41.

"But ye have profaned it, in that ye say, 'The table of the Lord is polluted; And the fruit thereof, even his meat, is contemptible.' Ye said also, 'Behold, what a weariness is it! And ye have snuffed at it,' saith the Lord of Hosts; And ye brought that which was torn, and the lame and the sick; and ye brought an offering: should I accept this of your hand? saith the Lord." vs. 12, 13.

The previous charge, that they had polluted the altar, is now renewed and more fully particularized. The "fruit" of the Lord's table, is an elliptical metaphor, expressive of the offerings there made. Thus "the sacrifice of praise" is called (in Heb. 13:15) "the fruit of the lips." And in Isa. 57:19, God says, "I create the fruit of the lips."

The priests derived their sustenance from the offerings of the people, which being consecrated to God were hallowed (Numbers 18:9,10); but the priests evidently despised such living,—as did the sons of Eli, to whom God said (1 Sam. 2:29), "Wherefore kick ye at my sacrifice and at my offering, which I have commanded in my habitation."

They also regarded the constant attendance on

the temple service, as a wearisome employment; and this was manifested by their outward gestures,—“snuffing” at it, being a substitution for the disregard manifested for the Lord’s table, when they burned in sacrifice the most worthless of the offerings, and appropriated the best for their own use. Thus Eli’s sons made themselves “fat with the chiefest of all the offerings of Israel.”

“But cursed be the deceiver, which hath in his flock a male, And voweth, and sacrificeth unto the Lord a corrupt thing!”

For I am a great king, saith the Lord of Hosts, And my name is dreadful among the heathen.”

This reproof is addressed to the people—the other being to the priests. It is supposed to refer to voluntary offerings—the requirement being (Lev. 1:3) “a male without blemish: he shall offer it of his own voluntary will.” If the Jews did not perform their vows in the prescribed manner, it was better not to have vowed, (Deut. 23:21). That Abel offered a sacrifice “better” of its kind, than Cain’s, is implied in Heb. 11:4; and therefore it was accepted, while Cain’s was rejected.

There is a metaphor in the use of the word “great,” applied to the king, it being expressive of his power and excellency. Even the heathen had greater fear of the name of Jehovah, than that indicated by such contemptuous service.



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SYLVESTER ELISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

“In such an hour as ye think not.”

In times of turmoil and commotion, in periods of war and war-rumors, when event rapidly succeeds event, and every one is in an attitude of expectation wondering what may next transpire, then how the thoughts naturally turn to Christ’s expected coming, and then how do those who look for Him weigh the probabilities of the epoch of that event? But no sooner does peace return, and rumors of war subside, than do the hearts of men settle down again into a quiet calm, and all things are regarded as likely to continue as they are for a long time to come. And even those who deprecate the quiet and indifference to which men so naturally subside, seem not all to know how to rescue them from their false security, except in finding new and additional evidence of approaching strife and turmoil among the nations.

Such being the case, does not a state of war seem to afford a condition of things in which men naturally expect the coming of the Son of man? And is there not danger, then, in connecting in our thoughts so indissolubly the event of war as a precursor of the advent?

It is no where said in the Scriptures that the “battle of the warrior, with confused noise, and garments rolled in blood,” is a premonition of that day. On the contrary, the Savior has said, “ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet.”

Those things were to be common during all future history, and therefore are not necessarily distinctive indications of the nearness of the consummation.—The fact that their occurrence does make us fancy the hour an appropriate one for the Savior’s coming, is itself somewhat indicative that he will come in another hour than then. “For,” the Savior has said, “In such an hour as ye think not the Son of man cometh.” And in what hour are men more likely to think not of their Master’s coming, than in a time of perfect quietness and peace? But “when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape.”

The admonition of our Savior, “Be ye also ready,

for in such an hour as ye think not the Son of man cometh,” may then, weigh with a peculiar impressiveness in times of peace, when the thoughts of men more naturally turn to their farms and their merchandise, than to the realities of a dissolving globe. It follows then, that there is no less reason for constant expectancy in times of peace than war; and as men are less likely then to look for the Nobleman’s return, than at other times, there is actually, not only more reason then to look for him, but there is the more necessity for then calling attention to the event, that men may be more watchful than when more marked occurrences continually cause us to turn our thoughts heavenward.

That a time of quietness and unconcern, is one which our Savior chooses for his coming again to earth, is partially indicated by all those Scriptures which admonish us to constant watchfulness, and which describe men as being overtaken suddenly by that day.

“As the days of Noah were,” said our Savior and Lord, “So shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill: the one shall be taken and the other left.” The multitude will be all engaged in their ordinary occupations,—no more expecting the coming of the Lord on the day of his appearing than on any other day.

The condition of security in which the world will be, when the advent shall burst upon them, is also illustrated by the unlooked for overthrow of the cities of the plains. “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.”

A general expectancy of the event, therefore, will not mark the days that immediately precede the advent. On the contrary, the predicted likeness of that day to the times of Noah and Lot, in respect to carnal security, may lead us to infer that a general indifference to, and unbelief respecting it, will be an immediate precursor of that day. And it is for this reason that the Savior admonishes us to “watch therefore: for ye know not what hour your Lord doth come.” Matt. 24:42.

The liability of the Lord’s coming at an hour when men look not for him, is also illustrated by the stealthy movement of a thief, and his despoiling men of their property when they least expect it. Said our Savior,—in endeavoring to impress on the minds of his disciples the importance of permitting no hour to find unprepared any who look for his return—“Know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.” But not knowing when the thief would come and not watching constantly, which is the only substitute for not knowing, the good man is taken unawares, and his house is rifled; for which reason our Savior adds: “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” Matt. 24:43, 44.

The importance of constant readiness for the great event, is further shown in the parable of the wise and foolish servants. The lord of the household having made them rulers over it, and enjoined on them the duty of dispensing meat to the household in its time and season, he only is faithful and wise who shall diligently devote himself to his appointed work; and on all such the Savior pronounced the benediction: “blessed is that servant, whom his lord when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over his goods.” This shows that continuance in the appointed work, is in the direction of constant watchfulness. But what a contrast there is between the faithful servant who occupies himself solely with his master’s service and the faithless servant who serves only himself.—He neglecting to be always ready for his master’s return, saith in his heart, “My Lord delayeth his coming;” and so he is not even watching. Thus off his guard, he begins “to smite his fellow servants;—and “to eat and drink with the drunken!” Is such an one waiting his lord’s return? Nay, verily; “The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of and shall cut him asunder, and appoint him his portion with the hypocrites.” Matt. 24:45-51.

This parable teaches that continuance in any appointed duty, and living with an eye single to the Lord’s glory, and continually anticipating his return, is a condition of constant readiness for the event; and that any departure from this, either by the in-

dulgence of strife with, or of wrong towards another or by devotion to any selfish end, is incompatible with actual watchfulness and will expose any one to the hypocrite’s and unbeliever’s doom. And therefore the Savior commands his servants to be “like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.—Blessed are those servants, whom the lord when he cometh shall find watching.” Luke 12:36, 37.

Peter seems to have been in some doubt, whether these injunctions to watchfulness were of general application, or were spoken only to the disciples; and hence his inquiry, respecting the unlooked for approach of a thief, “Lord speakest thou this parable unto us, or even to all?” Luke 12:41. But our Lord puts forever to rest all doubt on that point, by replying, “Who then is that faithful and wise steward, whom his lord shall entrust with his household duties?—adding the parable just considered—which shows the injunction respecting watchfulness to be of universal application. Luke, however shows that those who have been enlightened—that that servant which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes:” while the unenlightened—those that “knew not,” and yet “did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more,” Luke 12:46-48.

Another admonition to watchfulness is illustrated by the parable of the virgins. Those only that were found with oil in their vessels, by the bridegroom at his coming, go in with him to the marriage—the door being closed against those unprovided with that necessary supply. And though they cry, “Lord, Lord, open to us,” they cry in vain, the lord knoweth them not; and hence he again adds, “Watch ye therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” Matt. 25:13.

The record in Mark (13:33-37) is still more pointed: “Take ye heed watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto you all, Watch.”

In the gospel of Luke (21:34-36) our Savior shows that the concerns of life, its dissipations and pleasures, are liable to turn the heart away from him; and to guard against these he says: “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them, that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

These many admonitions to watchfulness would not have been so frequently repeated, had not our Savior foreseen their necessity, and the natural tendency of man to defer looking for the coming and kingdom of Christ beyond its appointed time. And so “the day of the Lord will come, as a thief in the night,” (2 Pet. 3:10), suddenly and unexpectedly to the great majority of men. While careless and unconcerned, they will be suddenly startled, by the dread summons which will find them unprepared.

It will not be so, however, with those who heed these admonitions. They “know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them,” and they escape not. “But ye, brethren,” Paul adds, who know that it will come at some unlooked for moment, and therefore are living with it continually in view—in constant readiness for, and in instant expectation of it—“are not in darkness that that day should overtake you as a thief. Ye are all the children of light and the children of the day; we are not of the night nor of the darkness. Therefore let us not sleep, as do others: but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day be sober, putting on the breast plate of faith and love; and for an helmet the hope of salvation.” 1 Thess. 5:1-8.

In view of this we read in 1 Peter 4:10: “The end of all things is at hand: be ye therefore sober, and watch unto prayer.” And again we read 2 Pet. 3:11, 12, “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God. It is unto them that look for him,” (Heb. 9:28) that Christ shall “appear the second time without

sin unto salvation.” And therefore, though the Savior come as a thief to those who do not watch (Rev. 3:3), “he that watcheth and keepeth his garments” (Ib. 16:15,) will participate in the promised blessings.

May that day not overtake any reader of the *Herald* as a thief; but may each and all so live, that at whatever unexpected moment, in whatever hour or day the Lord may come, it may awaken no surprise, may find no one unexpected or unprepared, but each and all be ready and waiting,—occupying till the Lord shall come, and yet ever joyous in view of his coming.

Christ’s Promises to those who Overcome.

“Whoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith,” 1 John 5:4. Of such our Savior has said, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God,” Rev. 2:7.

“He that overcometh shall not be hurt of the second death,” Ib. v. 11.

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it,” Ib. v. 17.

“He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers—even as I received of my Father; and I will give him the morning star,” Ib. vs. 26-8.

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess him before my Father, and before his angels,” Ib. 3:5.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from God; and I will write upon him my new name,” Ib. v. 12.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne,” Ib. v. 21.

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son,” Ib. 21:7.

The Day of Small Things.

In the present No. of the *Herald* will be found the first annual report on the finances of the “American Millennial Association.” It is in its infancy, and the result is not large; but important ends have often been small in their beginnings. The “American Board of Commissioners for Foreign Missions” was very feeble in its commencement; but it has grown to a gigantic size. Its first meeting was held in Farmington, Conn., on the 5th of Sept., 1810, at the house of Rev. Dr. Porter; when its third meeting was convened at the house of Henry Hudson, Esq., of Hartford, all the members, only nine in number, found accommodation under his roof; and at its 20th anniversary, in 1830, the business meetings were held in the Old South Chapel, in Boston, with the room not half filled. Its income for the first year of its existence was only \$999.52—less than \$1000; and ten years later the Prudential Committee, in an address to the friends of the cause, mentioned as ground for gratitude and encouragement, that “more than thirty heathen had been converted”—three a year! From such a small beginning it has become a great and efficient instrumentality. The smallness, therefore, of the collections for the first year of the Association, is not discouraging as to its prospects. It needs only to be fostered by the contributions and prayers of such as seek its prosperity, to become an instrumentality for much good. Shall not its means for usefulness be greatly enlarged?

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor’s attention to the omission.

M. Beckley. Will do so. Thank you.

Received a letter dated “Pine street, Oct. 1,” enclosing \$2 but without a signature. It requested a change in direction of *Herald* sent to J. Barry, whose paper is paid to No. 1010, and asked a question respecting our future condition. Will the writer give his name, that we may know to whom to credit it?

“Acorn.” Will insert.

J. H. Clark.

C. A. Thorp. Received, but have not yet had time to examine, but shall probably insert, without waiting for the remainder.

E. W. Marden. Will insert.

G. W. Burnham.

Dr. HUTCHINSON left us on the fifth inst. for Westboro', with health somewhat improved by his visit. He preached at the chapel on Sunday P. M., and is devoting all his time to the Lord's service—by speaking and writing—so far as health and strength will permit. We have been much pleased with the condition of his mind,—the future world being the subject of his thoughts and conversation, much more than the trivial affairs of this. He is devoted, as ever, to the study of the prophetic word, and exerts a beneficial influence for the advent cause. His means of support are very limited, and now that he is unable to practise the healing art, any assistance from the brethren will not be amiss, and will be used with the most rigid economy.

ELDER J. J. PORTER.—According to the latest information received, our brother John J. Porter was lying very low with consumption, at Williamsburg, N. Y. He has been for years hardly able to keep about; and yet, ever since unable to preach, has performed the duties of a book-keeper for the support of his family, till within a short time. Our brethren will remember that he and his will now be dependent on the kindness and aid of friends, whom the Lord has more greatly blessed with the things of this life.

Mr. Lord's Journal.

We have received the October number of "The Theological and Literary Journal," edited by David N. Lord, and published by Franklin Knight, 348 Broadway; and like the preceding Nos. of the same Journal, its pages are filled with able and valuable articles.

Art. 1 is a review of a work on Eschatology by Samuel Lee, in which is denied the doctrines of the resurrection, and future judgment. Considerable space is occupied in showing the falsity of Mr. Lee's reasoning, which is done effectually.

Art. 2 is "Notes on Scripture"—Matt. 22:15—23:12 and parallel scriptures being the subject of exposition. It is a continuation of like articles in preceding Nos. This one considers the plot against Christ in regard to tribute, Christ's reply, the Sadducean denial of the resurrection, Christ's demonstration of it, the relative importance of the commandments, David's calling his Son his Lord, &c.

Art. 3 treats of "the judgments foreshown under the Vials"—in which he classes the great evils with which the nations of Europe have recently been scourging each other,—going back to the first French revolution.

Art. 4, is "The Deluge a cause of Geological Change." By the Rev. D. C. McLaren, D. D. of Geneva,—an able article in opposition to the more common geological theories.

Art. 5, "The Doctrine of Christ's Coming and Reign is soon to be held by the Evangelical Church Generally."

This is a very important article, and the position taken is worthy of serious consideration. We are decidedly of the opinion that the coming and reign of Christ is yet to be a subject of serious and earnest enquiry, and that those who love the Savior, will learn to look for and love his appearing.

The remainder of this valuable No. is occupied with an Article on the Figures in Isaiah, Chaps. 46-48, and with Literary and Critical Notices.

Perilous Enterprises.

Perilous balloon ascensions, and walking tight ropes across the Niagara and other dangerous places, are now all the rage. We have already given the account of the balloon ascension of La Mountain, Wise and others at St. Louis, their passage of Lakes Erie and Ontario, their contact with the tornado and descent in a forest in New York. Since then, Prof. Coe, and a Mr. Coleman ascended at Rome, N. Y., and their balloon when two miles above the earth, burst and gave them a perilous and exciting descent—though they landed safely. We have another ascension of La Mountain's and Mr. Haddock to chronicle, in which they were drifted 300 miles to the north, and landed in the uninhabited forests of Canada, where after being four days without food, they providentially encountered some hunters, and were rescued. And now Mr. Lowe, of New York, is building an Aerial ship, rivaling the Great Eastern in magnitude, and five times larger than the largest balloon ever built. Its dimensions are as follows:

Greatest diameter, feet	130
Transverse diameter	104
Height, from valve to boat	350
Weight, with outfit, tons	3 1-2
Lifting power (aggregate) tons	22 1-2
Capacity of gas-envelop, cubic feet	725,000

Six thousand yards of twilled cloth have been used in the construction of the envelop. Reduced to feet, the actual measurement of this material is 54,000 feet, or nearly 11 miles. Six of Wheeler & Wilson's sewing machines were employed twelve days to con-

nect the pieces. The upper extremity of the envelop, intended to receive the gas-valve, is of triple thickness, strengthened with heavy brown linen, and sewed in triple seams. The pressure being greatest at this point, extraordinary power of resistance is requisite. It is asserted that 100 women, sewing constantly for two years, could not have accomplished this work, which measures by miles. The material is stout, and the stitching stouter.

With this machine the builder expects to cross the Atlantic ocean in 48 hours. Could he succeed, the time gained would not pay for the risk run.

ITEMS AND NEWS.

A lady came near losing her life by a singular accident, in Louisville, while riding in a buggy. One end of a scarf, which she wore around her shoulders blew off, and was caught in the spokes of one of the rapidly revolving wheels of the vehicle, and wound up in such a manner as to draw her neck down to the wheel, choking her severely.

Up to last Saturday night the new oyster placer off Norfolk had yielded 250,000 bushels of oysters, the average earnings of each man being twenty dollars a day. This is better than Pike's Peak. It is estimated that the "placer" cannot be exhausted in five years. The origin of the bed is supposed to be the wreck of a Connecticut schooner with a deck load of thirty bushels of "seedling oysters" on the spot eighteen years ago.

At Detroit, lately, Thomas Higgins, an industrious man, became angry at his wife, who was intoxicated, and hit her upon the head several times with a stick of wood and a piece of cane. He also knocked her down, kicked her in the region of the kidneys and leaving her upon the floor, went to his work. The woman soon after died, and these facts being learned from one of the children, Higgins was arrested. He had manifested no regret at what he had done, and said he couldn't help it, the woman troubled him so much by her drunken habits.

A correspondent of the London Times describes a "monster revival meeting" at Armagh near Belfast, Ireland, which was attended by 10,000 persons.

Prof. Coe, who made a thrilling descent in his exploded balloon at Rome, N. Y. landing on the tops of some tall forest trees and climbing down in safety, undertook afterwards to dislodge the remains of the balloon, when he lost his hold and fell a distance of some fifty feet; his injuries are so severe that his life is despaired of.

The city of Wilmington, Del., is so well satisfied with the recent experiments with the water gas at that place, that preparations are now being made (says the Wilmington Journal) to dispense with coal gas and use the water gas exclusively.

At Hickman, Kentucky, two desperate men named Hedgefoot and Smith, who had frequent quarrels, met near a wood, both being armed. Hedgefoot told Smith to prepare to be shot, discharged his gun in his stomach, and dodged behind a tree. Smith, unable to stand, wilted and waited. In about five minutes, Hedgefoot looked out to see if he was dead, and Smith put a load through his head, killing him instantly. Smith died next day. That finished up the quarrel.

The Springfield Republican has a poor opinion of tobacco raising. It says: "If there is any dirtier work than raising tobacco except chewing it, we should like to know it. A gum issues from green tobacco that covers everything that it comes in contact with. We met recently a troop of men fresh from the tobacco field, that in any other portion of the world than this, would pass for Hottentots. They looked as if they always burrowed in the ground; and in hands and face, as well as dress, were the color of woodchucks."

Patrick and John Boucher, brothers, and Irishmen, living in Derby Ct. quarreled while drunk on the 1st inst., and John was thrown down by Patrick who stamped upon him most brutally, inflicting fatal injuries from which he died. Patrick immediately fled to avoid arrest, and has not been caught.

A very remarkable physiological fact has been developed in the existence of numbers of perfectly white rats in the Bible House in New York. They are quite numerous, and are constantly caught by the tenants on the lower floors.

The difficulties among the coal miners and masters in the Monongahela Valley still continue. The miners who returned to work at Hay's coal pit were attacked by about eighty women, but no one was seriously hurt. It is stated that there were in the crowd numbers of men dressed in women's clothes.

A botanic doctor in Richmond was bitten by a pet rattlesnake. He died in a few hours.

The will of Joseph Miner, deceased, leaving a property of some \$80,000 to three sons, and cutting off four other children with from \$5 to \$10 apiece, has been set aside in the Fayette Circuit Court, Indiana.

A FATAL DUEL.—David C. Broderick, a member of the U. States Senate from the State of California,

and David S. Terry, Ex-Chief Justice of that State, fought a duel on the 13th ult. near San Francisco, in which the Senator was shot through the lungs on the first fire; from which wound he died on the 16th ult. This execrable tragedy was the result of a political quarrel.

Foreign News.

ITALY AND CHINA.—The two questions of importance in the eastern Continent, now pending, have respect to China and Italy.

Respecting the former there has no intelligence of importance been received since our last issue. The Steamer "Arctic," which left Liverpool on the 24th of Sept. and arrived at Halifax on the 7th, reports that an order for two million ball cartridges, packed in twenty-one hundred boxes, has been executed at Woolwich in three days, including stowing on ship-board. These go to China, overland, and a second order, to a much greater extent, was progressing for a sea voyage.

A Paris rumor was to the effect that there is to be no Chinese expedition—that the head of the Peiho Mandarin had been proffered in atonement, coupled with promises of all the satisfaction required, and that the Ambassadors would be immediately received at Peking.

This is the only item of interest we notice, in respect to Chinese matters. China is so distant, that it will require a little patience to get the authentic intelligence needful to determine its probable result.

The Italian Question still drags its slow length along. This arrival brings some rumors, but little that can be relied on as actual fact. The London Morning Herald gives prominence to the following paragraph respecting the Zurich Conference:

"We have reason to believe that a definite treaty of peace will soon be concluded at Zurich. It will, however, bear the signatures of only two Powers, France, and Austria. The preliminaries of Villafranca will be strictly maintained. As to the relations of Austria and Sardinia, we learn from Vienna that the preliminaries of Villafranca will serve as a guide for the conduct of Austria."

A Berne telegram says: "A courier from Vienna reached Zurich with instructions to draw up a treaty of peace, and a document for the session of Lombardy to Sardinia. No allusion is made to the Duchies. It is hoped the peace treaty will be signed in a few days."

The Times Paris correspondent says the great report of the day was that the question of the Duchies has been arranged—That Tuscany is to be reigned over by the King of Belgium's second son, and Parma and Modena united under the Archduke Maximilian.

Another report says the Count de Flanders is to have three Italian Duchies; and Archduke Maximilian, Venetia, with a separate Constitution. These reports must be taken for what they are worth.

The Paris correspondent of the London Herald regards the scheme of placing the Belgium Prince on the Tuscan Throne, as a ridiculous canard.

The Sardinian Government has addressed a circular to the great Powers, denying the reported cession of Savoy to France, and declaring such rumors entirely void of foundation. The Sardinian government is also said to have protested to the great Powers against secret aid afforded by Austria in recruiting soldiers for the Pope.

The Pope remained in a very alarming state, and Cardinal Antonelli declared him unfit to attend to public affairs.

The Paris correspondent of the London Spectator, who has on several occasions communicated early and authentic news, asserts that Napoleon accepts the plan of the Belgians, which is to give the fortress of Peschiera and Mantua and the States of Parma and Modena to Sardinia; to reinstate the house of Lorraine in Tuscany, and to restore the Legations to the Pope. After introducing a variety of reforms, Venetia is to have governmental institutions and an army of its own, under Arch Duke Ferdinand Maximilian with the title of Grand Duke of Venetia. This stipulation has the concurrence of Austria. A Congress is also to be held at Brussels, presided over by the King. This letter is dated evening of the 22d. The Paris Patrie has an article which partially confirms the above statement.

The Times Paris correspondent again draws attention to the great activity in the French dock-yards, and states that he has been assured there are now building, or under orders to build, twenty ships of the line, ten of the very largest size, and others of inferior calibre—all strictly fighting ships, steel plated and provided with iron breaks or prows. Also that Cherbourg is about to be armed completely, and on a war footing, rifled cannon being provided for all its batteries.

The report of the foundation of the kingdom of Central Italy under the Count of Flanders had been positively denied, and pronounced without foundation.

London, Saturday P. M. According to the last accounts at Paris, the treaty between France and Cochin China was expected to be signed August 1. The Admiral had obtained four important concessions, viz: the exercise of the Christian religion in Annam; a treaty of commerce, the first ever entered into by Cochin China; the cession to France of the fine town of Segon and its territory; and the fourth recognizing the rights of the French to the bay of Susan.

The official journal of Berlin says that the health of the King of Prussia has again become worse.

TURKEY.—There is nothing additional as to the conspiracy against the Sultan, mail advices only reaching to the 14th.

Fresh drafts of troops had been sent to Creta.

Amicable relations have been established between Turkey and Persia.

Matters in Candia were assuming a serious aspect, and numerous troops had been sent there.

Schamyl was betrayed and delivered a prisoner to the Russians for a bribe of six million roubles. The Circassians continued the war against Russia.

It is thought probable that the demonstrations made by Spain against the Moors will suffice to gain concessions and guaranties for the future, and that it will not be necessary to carry out the projected expedition. It was reported that England had offered mediation.

SIR JOHN FRANKLIN.—The exploring steamer Fox, sent by Lady Franklin to the Arctic regions in search of her lost husband, has returned to England and for ever set at rest the question as to his fate.

At Point William, on the Northwest coast of King William's Island, a record was found, dated April 25, 1848, signed by Captains Crozier and Fitzjames. The record says the Erebus and Terror were abandoned three days previously in the ice, five leagues to the North-northwest, and that the survivors, in all amounting to 105, were proceeding to Great Fish river. Sir John Franklin had died June 11, 1847, and the total deaths to date had been nine officers and fifteen men.

Many deeply interesting personal relics of the expedition were found on the western shore of King William's Island, and others were obtained from the Esquimaux, who stated that after the abandonment, one ship was crushed in the ice and sunk, and the other was forced on shore, where she remains.

The Fox was unable to penetrate beyond Bellat Straits, and wintered in Brentford Bay. The search included the estuary of Great Fish river, and the discovery of 800 miles of coast line, uniting the former explorations, was performed by sledge journeys during last spring. Minute and interesting details of the expedition are published. Several skeletons of Franklin's men, large quantities of clothing &c., and a duplicate record, up to the abandonment of the ships, were discovered.

THE SAN JUAN AFFAIR.—Our readers are aware that the United States has taken possession of the island of San Juan in Vancouver's sound, which is claimed by Great Britain. English papers comment on this act with some severity, but express their belief that it will be amicably arranged without difficulty.

THE REBUKE.—A man of great learning and talents, but an unbeliever, was traveling in Manila. He was escorted by a native of rank, and as they were about starting, the native, with the refined politeness which characterizes the Orientals, requested the white stranger to pray to his God.

This was probably the only thing he could have been asked to do, without being able to comply—and on his declining, the native said,

"Well, some god must be prayed to, so you will excuse me if I pray to mine."

"Full many a shaft at random sent Finds mark the archer never meant."

And so it was in this case. The unbeliever was rebuked by the heathen, and the man of science, who had gone there in quest of natural curiosities, returned, having found the "pearl of great price."

There are no class that are better paid than inventors. Not only do they enjoy a very flattering general success, but some of the largest fortunes in the world have been derived from valuable inventions. The magnetic telegraph, the Woodworth planing machine, and the India rubber patents are worth millions each. Elias Howe, inventor of an improvement upon sewing machines, receives a royalty from the various manufacturers of these articles amounting to one thousand dollars per day! McCormick's reaper is undoubtedly reaping a great fortune for that lucky gentleman. A man that made a slight improvement in straw cutters took a model of his machine through the Western States, and after a tour of eight months, returned with forty thousand dollars. Another had a machine to thresh and clean grain, which in fifteen months he sold for sixty thousand dollars.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as censuring the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Institution of the Passover.

(Concluded.)

But I am not right sure that Mr. Akers is a very correct hand to calculate the time of the equinoxes; for he says: "Jackson says, vol. 2, p. 21, in the year B. C. 1593—his year of the exodus—A. J. P. 3121, that the vernal equinox came on the 26th of April, which he also says, was both the fifteenth of Nisan, and the fifteenth of Phamenoth. He calculated from A. D. 1748, when the vernal equinox was reckoned in the beginning of the tenth of March. But the fifteenth of Nisan for my corresponding year of the exode, 55, which is proved to be correct, was Saturday, the 22d of March."

The 22d of March of that year was truly Saturday in both styles; the Dominical letters being the same; and as Mr. Akers does not inform us what style he meant, we cannot say with certainty how far he missed his calculation; but as to the calculation of Mr. Jackson, that carries conviction of error upon its face; for it is impossible that the equinox should have fallen in that year, or in that century, in April at all; there being in that century but seven days' difference in the styles. If Mr. Akers meant the O. S., as I presume he did, that being the style he usually followed, and meant that the 22d of March O. S. was the time of the equinox, he missed his calculation six days. And here I will take occasion to say, that the equinox has not fallen, in any style, or in any century, on the 26th of April, as Jackson said, since B. C. 5500.

3. Now let us see how Mr. Akers' time for the exodus corresponds with the Bible account of the falling of the manna. In the sixteenth chapter of Exodus we read that "On the fifteenth day of the second month after their departing out of the land of Egypt," they "came unto the wilderness of Sin." This was at the time of the next full moon after the exodus; and if the one at the time of the exodus fell on a Saturday, as Mr. Akers has "proved" it did, the next would of course fall on Sunday; for the thirtieth day after any Saturday, is Sunday. And, "at even," the same day, "the quails came up, and covered the camp; and in the morning the dew," the manna, "lay round about the host."—"And it came to pass, that on the sixth day they gathered twice as much bread." "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:22, 23. "To-morrow," the day after the sixth, was "the rest of the holy Sabbath unto the Lord." Now when was this sixth day reckoned from? Was it reckoned from the first falling of the manna, or from the first day of the week, the day the quails came into the camp? It could not be from the first falling of the manna, if the exode commenced on the Jewish Sabbath, Saturday, as Mr. Akers says it did, and if so, the quails which came into the camp on the evening of the thirtieth day thereafter must have come in on Sunday, and the manna which was found the next morning must have been found on Monday morning; and so on Friday the sixth day of the week, the day of the preparation, "they gathered twice as much bread." So the sixth day spoken of in the Bible must have been the sixth day of the week, Friday; and the seventh day, or Sabbath, must have been Saturday, the 24th day of April N. S., or the 17th O. S. which the Dominical letters show to be correct, and was the first Sabbath ever observed by man, so far as we have any record. But Mr. Akers says, p. 150, "Divide the 771,945 days by seven, the number of days in each week, and there will be 110,277 weeks and six days, proving that the exodus was on the sixth day of the ancient week; and, consequently, that the first Sabbath in the series was, as required by Jewish years, on Sunday, and not Saturday. But from the exodus," and consequently from the Passover, "Saturday was given to the Jews as their Sabbath."

Thus has Mr. Akers first tried to prove that the exodus was on Saturday, and then, in his next sentence, tries to prove that it was on the sixth day of the week, Friday! Did Mr. Akers ever read the following sentences in the Bible?

"For in six days the Lord made heaven and earth,

the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17. "Does this look like Saturday was the sixth day of the ancient week, and Sunday the seventh?"

JOHN MATTHEWS.

Basco, Ill., Sept. 1st, 1859.

The Resurrection.

How beautiful, how glorious, how consoling, is the doctrine of the resurrection of the dead! It is a bright star in the firmament of revealed truth, occupying a conspicuous place in the mind of every Christian who understands the word of God according to its literal signification. It is announced in the Old Testament, and reiterated and confirmed in the New. It was one of the glowing themes of the ancient prophets, was the burden of Apostolic preaching, and formed a part of the enrapturing vision of the seer of Patmos. Poets have sung its beauties, the learned and eloquent have used their efforts, both by tongue and pen, to portray its glories. Still the subject does not become stale. Like other interesting and important truths, it is yet ever new. It is one of those sublime facts which appear so incredible to the finite mind, that but for the express declaration of the infinite, all-powerful and unchangeable God, substantiated by the knowledge that the Word which was made flesh and dwelt among us, became subject to death and arose from the tomb, we could not believe it; but knowing that he has the ability, and will most certainly fulfil all that he has promised, we grasp the great idea, comprehending as much of it as our limited capacities will admit of, ever loving to hear, read and meditate upon it, ever longing for the full fruition of the hopes which it incites within us. It is indeed the crowning hope of the Christian—the period to which he looks for the realization of his fondest anticipations.

It was this that sustained the martyrs in their trial-hour. They could give their mortal, corruptible bodies to suffer according to the will of their enemies, feeling assured that they should ultimately be clothed with a body which no rock could torture, nor flames destroy. It is this that animates the countenance of the dying believer, when he finds himself within the grasp of the great enemy. It is this that consoles surviving friends, as they stand around the death bed. Were it not for the assurance that these fair comely forms will one day awake and rise to a new and better life, how could we bear to witness the inroads of disease, behold the death-struggle, and finally bury our loved ones from our sight?

Language fails to express the strong consolation afforded by the hope of the resurrection from the dead. What a halo of glory shines around the grave of every one who sleeps in Jesus, as the eye reaches forward to that long-expected, long-desired morn! We can look upon the ravages of death with a sort of complacency, when we realize that it is a vanquished foe—when we know that the time hastens, when the earth and sea shall give up the dead—when death shall no longer have dominion over the fairest portion of God's workmanship. Then hasten, mighty conqueror! fulfil thy dreaded mission—complete the number of thy victims—number even us among thy trophies, if thou must; yet we will rejoice amid the gloom thou dost occasion, that thou hast been conquered by one yet mightier than thyself; and though for a time thou didst hold dominion over him, he burst thy strong bands, and came forth proclaiming, "I have the keys of death and hell," and ever since the believer has heard the rich music of his voice, saying, "I am the resurrection and the life." O who would not cherish such a hope? Who would not indulge such glowing anticipations? And, though when we speak of it, some may mock, as in the apostle's day; though some may say that the body after death will be nothing to us, but that we shall hereafter exist only in spirit, we will cling to the idea, and think it is no fanciful one, but one that the Scriptures abundantly sustain, that the bodies of the saints shall rise from the tomb all glorious, like that of their risen Lord.

We love that diversity in form and feature, by which we now distinguish our friends one from another, and when mortal shall be changed to immortality, and this corruption shall put on incorruption, there will be the same body in all that is necessary to constitute its identity which was deposited in the dust. O what glad greetings will there be between death-divided friends! Then we shall be no more lonely, on account of the absence of dear loved ones, who have gone before; but they shall come thronging around us, and we shall meet in one loving, lasting embrace.

May this soul-enrapturing thought be an incentive to us, to make sure preparation to be among

those who shall have part in the first resurrection, on whom the second death shall have no power.

S. A. GORTEN.

Essex, Mass., Oct., 1859.

Letter from Geo. W. Miller.

Bro. Bliss:—I am still a spared monument of God's mercy; which I think I feel more sensibly than I ever did before. O the mercy of God! how unbounded! waiting, as in the days of Noe. I verily believe that the earth is drinking in the latter rain. And O that we may be found among those who are receiving blessing from God, by bringing forth fruit to his glory. I felt, last spring, as tho' I could almost hear the rumbling of his chariot wheels. I thought I could distinctly see the rushing of the nations to the last great battle, and as the opinions of others were thrown out through the heralds of truth, my heart would leap with joy, expecting deliverance. But I now see that the four angels are still holding on to the four winds, and the sealing time is going on. The signs of the times are portentous. It seems to me that I can see God's word fulfilling in everything. Turn which way we will, God is there, in his word, speaking in tones that cannot be mistaken. Then let us be faithful to him, who has been and is still faithful to us, nothing doubting, but believe out to the end, and be fully prepared for the salvation that is to be brought unto us, at the revelation of Jesus Christ. The same spirit that shut Bro. Himes up in jail is manifested here. They would be glad, if they had the power, to stop the mouth of all that would dare to speak God's present truth; but glory to his name, his word is not bound, neither can he. It speaks, and will, to the end of time. O what a blessing it is to be accounted worthy to suffer for the truth. Go on, my dear brethren, you who are suffering shame, rebuke and imprisonments; you may rejoice and be exceeding glad; for great is your reward in heaven. On their part, he is evil spoken of, but on your part he is glorified.

Remember me to all the dear friends. I am as ever, looking for the blessed hope.

Geo. W. MILLER.

Millersburg, Minn., Sept. 25, 1859.

PRIVATE CORRESPONDENCE.—The following extract from a letter from Bro. John Smith, is communicated by Eld. Himes:

Dear Bro. Himes:—I take my pen to write you a few lines, although I am very feeble, hardly able to write. When you receive this you will see that I am still in the land of the dying, looking forward for the fulfilment of the promise to God's people of a new heaven and a new earth, wherein dwelleth righteousness, where there will be no more death, neither sorrow nor crying, neither shall there be any more pain, nor will any say they are sick, and God will wipe away all tears from their eyes.

O glorious hour! O blest abode! I shall be near and like my God; And flesh and sin no more control The sacred pleasures of my soul.

When I was between twelve and thirteen years of age, the Lord of his infinite mercy took my feet out of the horrible pit and miry clay, and placed them on the rock, and put a new song into my mouth, even praise to our God, and he has been my God and my guide, my trust and my hope, from that day up to old age. And now when I am old and gray-headed, I have his promise that he will not cast me off in the time of old age, nor forsake me when my strength faileth. The Lord has been with me when I passed through the waters, and suffered not the rivers to overflow me; and when I passed through the fiery trial, he suffered me not to be burnt in the fire that kindled upon me. The Lord has been my keeper; he has been a shade on my right hand that the sun should not smite me by day, nor the moon by night. The Lord will preserve me from all evil; he will preserve my soul; he will preserve my going out and coming in, from this time forth, and even for evermore.

I feel that I have got near the end of my pilgrimage; for this earthly house of my tabernacle is giving way under the weight of old age; but I have great reason to bless and praise my heavenly Father that he has given me a good hope which maketh not ashamed in the Lord Jesus Christ, who died for my offences and rose again for my justification, which is like an anchor to my soul, entered within the veil, whither the forerunner hath for me entered, and I feel that I can say with Paul that I know that if this earthly house of my tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens. I feel that I have been an unprofitable servant—done many things that I ought not to have done, and in all things come short of the glory of God; and my salvation I ascribe all to free, rich and sovereign grace; for I never did anything to merit God's favor; for all my own righteousness is but filthy rags.

My first prayer was, God be merciful to me, a poor, miserable sinner; and I expect that will be my last prayer.

JOHN SMITH.

Cincinnati, O., Aug. 13, 1859.

Napoleon III., the Beast.

[The following article should have appeared last week, instead of the one given.—Ed.]

Dear Bro. Bliss:—I alone am responsible for the novelty of the views contained in this communication, and am fully aware that they do not accord with the "position" of the Herald.

I have been pondering much the position taken in my letters to the Herald, and am more than ever convinced that it is substantially correct. There can be no doubt that the beast of Rev. 13 and 17, are the same, and as this beast is the great leader of the European nations at the battle of Armageddon, and as the northern king of Dan. 11, is the leader of the same armies and plants the tabernacle of his palace in Palestine at the time those whose names are written in the book, are delivered, and the sleepers in the dust of the earth awake (11:45 and 12:12) he must be the same as the beast of Revelation.

Now any person or system which does not fill the main features of these three several prophecies cannot be the subject of the prophecy, and if Louis Napoleon has thus far furnished in his history these features he can hardly fail to be the man. I assert without stopping to prove it, that the history of this man in Dan. 11, commences at v. 21, and that there is not a shadow of reason for changing the person of theatre from that verse to the end. By v. 20, it is certain that the same identical king makes three onsets against a more southern king, and that the beast is at the time of the end (see v. 20, 25, 40.)

At the 21st verse it is intimated that he attempted to possess his empire by a "glorious" revolution, but failed, and then afterwards by flatteries he would come in peaceably. Also that he was a "person" not a kingdom, or system, but a person who "obtained" a kingdom; besides he is a "vile," flattering deceiver. Napoleon fills the bill so far. But he is to make war with a king somewhat south of him. Vienna is more southerly than Paris. He is to go in person out of his own country to this war (for we read v. 28 of his "return" into his own country) with a great army. Napoleon did thus go with 150,000. But the southern king was to come "with a very great and mighty army." Francis Joseph did meet him with, as is implied a much larger army, and it was "mighty"; at least 170,000 strong; but he did not stand; and why? because they "forecast devices against him." They excited revolt and rebellion in his army, and many deserted his flag and joined the enemy. Hungary in his rear is threatened, and Venice and many other sections, and in the very place where he eats, in Milan where he feasts, they that feed of the portion of his meat revolt and welcome his foe, who eats the supper prepared for himself. The final result is, "many fall down slain." O how many eternity alone can compute!

But do Daniel's two kings stop abruptly, after a great battle and patch up a peace, while they sit together at one table? If so, this may afford the solution of the strange peace of Villafranca, which has puzzled and chagrined the world so much. Let us read (v. 27). "Both these kings' hearts shall be to do mischief, and they shall speak lies at one table."

Most people believe that the peace of the two Emperors won't stand. So says the prophet, "It shall not stand." After this table what? "He shall return into his land." Napoleon did that, "with great riches." Riches, I infer, means military glory and renown as verse 2, "The fourth shall be far richer than they all," and verse 13, "For he shall return with a great army and much riches."

But at this point his heart shall be against the holy covenant, Christianity. It is very generally believed that he hates Protestantism now, and is working to elevate its great antipode, Romanism.

But thus far is history. We are now in the calm that is soon to be broken by a fearful storm that is never stayed until Michael the great prince shall stand up and deliver all who are written in the book. Such is the fearful picture drawn from v. 30, to the end.

The next move is that the ships of Chittim come against him, and "therefore he shall... have indignation against the holy covenant." As this attack of Chittim makes him terribly indignant against the holy covenant, we must conclude that Chittim is a country permanently the guardian and depository of genuine Christianity, and that country and his are separated by water; for the attack is made by "ships." England is the only European nation which meets those requirements. I may add that Chittim is an island or islands; Jer. 2:10 "Pass over the isles of Chittim and see."

But to return. In the next verse he returns and has intelligence with those that forsake the holy

The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I

am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merriam street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

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Aug 20-6m B.W.L.

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J. V. HINES.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 15, 1859.

"In Thee do I put My Trust."

"Mother, what did the Psalmist mean when he said, 'Preserve me, O God! for in Thee do I put my trust?'"

"Do you remember the little girl we saw walking with her father in the woods last week?"

"Oh yes, mother; wasn't she beautiful?"

"She was a gentle, loving little thing; and her father was very kind to her. Do you remember what she said, when they came to the narrow bridge over the brook?"

"I do not like to talk about that bridge, mother. It makes me giddy. Do you be-

lieve it is safe—just those two planks laid across, and no railing? If she had stepped a little to one side she would have fallen into the water."

"Do you remember what she said?"

"Yes. She stopped a minute, as if she did not like to go over, and then looked up in her father's face, and asked him to take hold of her hand, and said, 'You will take care of me, father dear; I don't feel afraid when you take hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were very precious to him."

"I think David felt like that little girl when he wrote the words you have just read."

"Was David going over a bridge, mother?"

"Not such a bridge as the one in the woods; but he had come to some place of difficulty in his life, and whenever he was in any way troubled, he looked up to God just as the little girl did to her father, and said, 'Preserve me, O God!' It is the same as if he had said, 'Please take care of me, kind heavenly Father; I do not feel afraid, if You take hold of my hand.'"

"Oh, mother, how beautiful! But God did not really take hold of David's hand, and lead him through the trouble?"

"No; but God loves His children who trust in Him—who feel safe in His care—just as the father did his little daughter; and though He does not take hold of their hands, He knows how to make them feel as peaceful and safe as if He did."

"Mother, can I be one of God's children?"

"Yes, my dear; if you love Him and trust Him, and try to please Him, he will call you his own, and lead you all your life, and make you very happy."

"Will there be any bridges in my life? I mean, shall I have troubles? Now, I have not any, have I? I have not to look up to God, and ask Him to take care of me?"

"You must not think great troubles are the only ones we have to meet with. You will have many small troubles, and will need to look to your heavenly Father to take care of you through them."

"What troubles do you think I shall have, mother?"

"You had one this morning. Sarah was unkind to you, and you were sadly grieved."

"Could I go to God with such troubles?"

"Yes, my dear; you can tell Him, just as you would me, all your unhappiness, and ask Him to comfort you."

"Mother, I am very glad we read that Psalm this morning. I think I love God better already; and I hope I shall always trust Him."

"I hope you will; and if you begin when you are a little girl, you will learn better and better about Him, and be far happier than those who have no such friend to go to in trouble."

"Why, cannot everybody go to God with their wants?"

"Certainly, if they will; but a great many people never tell Him their troubles—never ask Him to forgive them, or to take care of them. They did not begin in their childhood, and it is difficult to learn these truths when we are old."

"Oh! I hope I shall learn it now, while you can help me, mother."

"God alone can help you, my child; ask Him to teach you to trust Him."

The Good King Josiah.

Josiah was a little boy when he began to be king—only eight years old. We have read before of many little boys who began, when they were very young, to love and fear the Lord. Josiah was like those good children. The Bible tells us, "He did that which was right in the sight of the Lord." While he was yet young, he began to seek after the God of David his father; and God, who had taken care of David, and loved and blessed him all his life, heard the prayer of young Josiah, and loved and blessed him also. God gave him his Holy Spirit, to teach him to do right and to rule his kingdom well. God will hear the prayers of every child who humbly seeks Him. He still says, "I love them that love me; and they that seek me early shall find me."

When Josiah grew older, he was anx-

ious to do all he could for the service of God; and he commanded that the holy temple should be repaired. Money was collected from the people who came to God's house; and this money was given to carpenters, and masons, and builders, and they bought wood and stone, and began to repair the temple.

When Hilkiah the priest, went into the house of the Lord to bring out the money, he found there the Book of the Law of God; and he carefully brought it out and sent it to the king. Josiah honored this Book very much, because it was the Book of God; his holy law was written in it. Josiah told one of his servants to read the Book to him; and he listened to it very attentively and very reverently. But when Josiah had heard the Book read, he began to weep, and he rent his clothes, and was in very great trouble. Why was this? What did God's law say to him to make him so unhappy? It told him of God's holiness and hatred of sin, and especially of the evils which he would inflict upon the nation if they disobeyed his commands. Josiah felt that he and his people had many times disobeyed God; and he was afraid that soon God might punish them, because they had done so much to make him angry. This thought made Josiah tremble and rend his clothes.

God saw all Josiah's trouble; he knew all his thoughts, and he sent a message of comfort to him. He said to him, "Because thine heart was tender, and thou didst humble thyself before God, and rend thy clothes and weep before Me, I have heard thee, saith the Lord. Thou shalt be gathered to thy grave in peace, neither shall thine eyes see the evil that I will bring upon this place." This comforted Josiah. What a blessing it is to have God for our friend! If he please, he can preserve us from all evil; or he can take us away from it, as he took away Josiah, in peace. "The righteous is taken away from the evil to come. He shall enter into peace."

Poverty not Disgraceful.

"Don't go so much with those poor boys," said James Granger to his brother George. "What do you want to keep with them for?"

"Is it any disgrace to be poor?" asked George. "Jesus Christ was a poor man's child, and he was not ashamed of that. His father Joseph was a mechanic. He was born in a stable, and dressed, I suppose, in what his parents could get; and that was no disgrace. When his parents brought him to the temple, and dedicated him to God, they brought only a poor man's offering, a pair of doves; there was no disgrace in that. When they had to emigrate to Egypt to get out of Herod's way, they could afford but one beast; the pictures all make Joseph walking by Mary's side, as she rode on the ass with Jesus in her arms; and there was no disgrace in that. After he grew up, the Lord Jesus was so poor he had not where to lay his head, and he was not ashamed of it."

"No, brother James, if we have fine clothes and a beautiful house, and enough of everything, we may indeed be very thankful; but we have no reason to feel proud of them. There is no disgrace in poverty, or trouble, or anything but sin. If sin should make us poor, we ought to feel ashamed of the sin; sin in every shape and degree is shameful, and this is the only thing that is. Good poor boys are as good boys to associate with as good rich boys. It is the clean heart I think most of, whatever coat it has to cover it."

Even a child is known by his doings, whether his work be pure, and whether it be right.

APPOINTMENTS.

A series of meetings will be held (D.V.) in the Gilbert school house in Dunham, C. E., to commence Tuesday evening, Oct. 25, at 6 o'clock, and hold over the following Sabbath. Elds. B. S. Reynolds and J. M. Orrock are expected to attend.

MISSION APPOINTMENT.—G. W. Burnham appoints to labor in Massena, St. Lawrence Co., N. Y., from Oct. 12th to Nov. 6th. Friends who may wish for his assistance on either or all of the remaining Sabbaths in November, will please address him immediately, as above.

It should not be forgotten that the next meeting of the Western Central Quarterly Conference is to be in the Read meeting house, Richmond, Me., Oct. 27th, at 2 P.M., and continue over Lord's day. We cordially invite ministers and others from any place to come and work with us in

the cause of Christ. Let there be a good representation of the societies and churches within the limits of the Conference. Come ready to worship God and work for him.

I. C. WELLCOME, Sec'y.

Richmond, Me., Oct. 5, 1859.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. Wheeler, of Hubbardville, Madison Co., N. Y., has sent books the 10th, which, with postage, will come to 68 cts. more than the money sent.

MARRIED, in North Attleboro', on the 6th inst., by Rev. C. Cunningham, Mr. THOMAS RICHARDS and Mrs. BETSEY BLAKE, both of Attleboro'.

Friends who may wish to write me, can direct to Westboro', Mass., care of Elds. Fassett, or to Lowell, Mass., care of Elds. Fassett and J. M. Orrock.

R. HUTCHINSON.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian street.
Burlington, Iowa. James S. Brandeburg.
Bascos, Hancock County, Illinois. Wm. S. Moore.
Bristol, Vt. D. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabot, (Lower Branch), Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sonberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Edlington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund E. Chase.
Lockport, N. Y. R. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City. Dr. J. Crofut, No. 108 Columbia st.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. D. Boody.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbona Grove, De Kalb county, Ill. N. W. Spencer.
Somonauk, De Kalb Co., Ill. Yells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Shefford, C. E. B. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, OCTOBER 11.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J. Wheelock 971, Nancy Norton 971, J. G. Rice 971, S. B. Raymond 971, E. M. Griffin 971—each \$1.
P. S. McCracken 1023, John Lance 971—each \$2.
J. C. Burkholder 1016, \$2.50; A. Andrews 971—\$1.50.

on books mailed at the office	10.64	40.33
Paid for water bill \$9; and mending pipe 88 cts. =	0.88	
Paid for gas bill	2.25	12.13
" Vanarsdalen for carting papers and forms	32.50	
Paid rent of office to Jan. 1, 1860	150.00	
" discount on uncurrent money 6.42		
Loss on two counterfeit bills	3.00	9.42
Interest on, and included in 3 notes given J. V. H.	67.32	
Paid for Editor, Business agent and cl'k hire	682.00	
Paid foreman and compositors in office	561.39	
" for press work	199.95	
Total Expense of office	\$2371.23	
There is included in this, Cash paid for paper purchased before, but on hand July 1, 1859	73.50	
And for rent for the last six mths. of 1859	75.00	148.50

which would reduce the actual expenses of office of the first half year to \$2222.73

And this includes the item of interest, and some expenses attending the organization, which may not be considered as ordinary expenses.

SCHEDULE E.

EXPENSES OF COLLECTING AGENCY.

Salary of Agent from Jan'y to July, '59,	500.00	
" previous to Jan'y,	40.00	
Expenses rendered of tour in Nov. 1858	29.96	
Jan. 3 do. to Abington	.65	
4 do. Kingston	1.57	
8 do. Boston	1.10	
9 do. Truro	2.85	
10 do. Boston	2.85	
11 do. No. Attleboro	1.25	
14 do. Providence	.75	
18 do. Bristol, R. I.	.82	
21 do. Boston	1.50	
do. Sundries	.20	
Feb. 15 do. Hartford Ct. and back	7.00	
do. Salem, Mass.	.50	
do. Haverhill	.65	
do. Kingston N. H.	.70	
do. Newburyport	.78	
do. Boston	1.04	
Feb. 16 do. Burlington Vt.	7.00	
do. Rutland and L. Hamp-	2.20	
ton and back		
do. Waterbury	1.00	
Mar. 8 do. Boston	6.50	
11 do. Harrisburg Pa.	12.00	
do. Maytown and back	1.60	
do. Shiremanstown and back	.40	
do. Philadelphia	3.20	
do. Yardleyville	.68	
Apr. 4 do. Boston	7.25	
18 do. Portsmouth & Kingston	2.73	
May 7 do. Templeton	4.50	
10 do. Lynn, Salem and Newb't	2.00	
11 do. Providence & N. Bedford	4.25	
19 do. E. Cambridge Vt.	7.00	
26 do. Cabot	1.40	
June 8 do. Landaff N. H.	2.00	
14 do. Whitefield and Troy	3.37	
20 do. Waterloo C. E.	.62	
27 do. Boston	8.13	
Bill presented by J. V. Himes for a circular, issued by him	6.00	
Bill of J. V. H. for postage on do.	11.00	
	\$689.00	

CORRECTION.—In the Report of the Treasurer of the A. M. A. in the last Herald, there were two typographical errors in the figures respecting the purchase of the office of Eld. Himes. These corrected, those figures would read as follows:

1. Type, and other printing materials, \$500.25
2. Stereotype plates, 324.00
3. A Safe, with four stoves and furniture in all the rooms of the office, 164.25
4. A Library of 408 volumes, 285.00
5. Merchandise, including books, tracts, &c.—for sale, 917.08

Making a total, \$2190.58

The First Advent.

About a thousand years after the dedication of Solomon's temple a child was born in Bethlehem of Judea under suspicious, mysterious, and extraordinary circumstances. His birth was a subject of prophecy; about seven centuries before it occurred Micah said, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting," or—as it reads in the margin—"from the days of eternity." Micah 5:2. Isaiah, who was contemporary with Micah, predicted (chap. 7:17) "Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel;" and as God sometimes speaks of things that are not as though they were, from the certainty of their occurrence the prophet continues—"Unto us a child is born,

unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of peace." Isa. 9:6. The fact that He was born of a virgin rendered the circumstances of his birth suspicious in the eyes of the world. This child was called Jesus, because he was so named of the angel previous to his conception; and if we follow him from his birth to his burial, or rather to his ascension, his history will shew that he was Emmanuel—God with us.

We are first introduced to him as "the babe wrapped in swaddling clothes, lying in a manger," and as we behold him apparently a helpless infant in his mother's arms, we are ready to inquire Can this be the Messiah of whom Moses in the law, and the prophets did write? Can this be the One who is the burden of so many glowing predictions, and was the expectation of kings and righteous men? He has not opened his eyes in the royal palace in Jerusalem where everything is sparkling with gold and gems; but Mary and Joseph, having found that "there was no room for them in the inn," sought shelter in the place where "horned oxen fed," and the Babe was born. As we gaze on this scene we must confess to risings of doubt and almost skepticism. But see! a company of shepherds has arrived;—they tell us that while they were keeping watch over their flock by night, "the angel of the Lord came upon them, and the glory of the Lord shone round about them, 'Behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Savior, who is Christ the Lord;'" and that "suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, good will toward men." Soon after this the wise men from the East arrive, being guided hither by an extraordinary star,—they bow before the Child, and opening their treasures presented unto him gifts, gold, frankincense and myrrh. As we listen to the simple story of the shepherds and of the Magi, we are convinced that never was there an infant born under like circumstances, therefore we lay up all these things in our hearts saying, "what manner of child shall this be?"

When twelve years old we find "him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." He seems like a common boy, but when we hear him ask questions which the scribes and lawyers find it difficult to answer, and reply to queries which have long perplexed the learned of the Jews, we go away "astonished at his understanding and answers."

When he has arrived at manhood we find him with the multitude standing on the banks of the Jordan. He asked for baptism at the hands of John. The sacred rite is performed, and as he emerges from the liquid grave the heavens are opened, and lo! the spirit of God descending in a bodily shape like a dove rests upon him, while a voice from heaven declares, "This is my beloved Son, in whom I am well pleased." A few moments before he seemed a mere man, but now the dove-like form and heavenly voice, prove that Mary told the truth when about thirty years before she affirmed that the Child was born through the miraculous agency of the Holy Ghost. With this act Jesus enters on his public ministry, and as we proceed with his history, we will find,—in the blameless life that he led, the doctrine he taught, the miracles he performed, the prophecies he uttered, and the various events of his life—new evidences continually presenting themselves shewing that he is the God-man. Let us glance at a few events which transpired during his ministry:—

Months have passed away since he preached his first sermon. A company of disciples is gathered around him. Wearied with the labors of the day he enters a ship and commands his disciples to cross the lake of Gennesaret. He lies down to rest, his head reclining on a sailor's pillow, and is soon fast asleep. Meanwhile a storm arises; the waves dash in fury against the sides of the vessel and threaten to engulf it; the wind howls through the rigging, and darkness reigns around, but He heeds not the tempest's roar, he slumbers peacefully still. The terror-

stricken disciples can forbear no longer—"they come to him and awake him saying, Lord save us; we perish." He arises, and stepping forth upon the deck says to the stormy wind and the raging waves, "Peace, be still!" and immediately there is a great calm. As we mark the change produced by his word, we are ready to exclaim with the mariners, "What manner of man is this that even the wind and the sea obey him?"

Out by yonder grave Jesus stands with many of the Jews. His friend Lazarus has been dead four days. The weeping sisters of the deceased are by his side. As he stands there the silent tears roll down his cheeks, and words of comfort fall from his lips. As we gaze upon this scene we realize that there is much sympathy in the great heart of Jesus. But are words of cheer and tears of sympathy all that he has to give? Listen to his command, "take away the stone from the door of the sepulchre." It is done.—He speaks again, "Lazarus, come forth." Lo! the dead lives, and happiness is restored to the family of Bethany.

It is morning and Jesus is passing the mount of Olives on his way to Jerusalem, where he had the day before been rejected by the rulers of the Jewish nation, and his claims denied. He is hungry, and seeing a fig-tree before him having leaves he approaches it if haply he may find something thereon—but it is barren. He pronounces a curse upon it and continues his journey. The skeptic may point to this act in the life of Christ and inquire, Was it not he who professed to know the hearts of men (John 2:24,25) aware that the tree was fruitless ere he came to it? Does it not indicate anger to pronounce a curse on a senseless tree? We reply, as this is the only miracle of destruction that Jesus performed of which we have any record, we are doubtless, to regard the cursing of this tree as emblematic of the cursing of the nation for their rejection of Him. It was a calm, deliberate act on the part of Christ, and designed to teach an important lesson. If in Jesus "an hungered" approaching the tree nothing is seen but humanity, by what power—we inquire—was that tree, which a few hours before was so full of life and vigor, completely dried up from the roots?

But time would fail me to speak of all things that Jesus did in the presence of his disciples which are recorded; we must hasten to the close of his eventful life. Betrayed by one of his disciples, denied by another, and forsaken of all, we see him condemned to the death of the cross.—And as we sit by the tree on which he is extended in the agonies of death, and hear the railery and insult to which he submits, if we are tempted to call him man—the spirit he manifests, the words he utters, the darkened sun, the rent veil of the temple, the earthquake's tread and the rending graves, will lead us to exclaim with the centurion, "Truly this was the Son of God!" Yes, whether we view him as the Infant of days, or the Child of twelve years old; as the weeping Friend, or the hungry Man; as the King meek and lowly sitting on an ass, or as the sorrowful One "made a little lower than the angels by the suffering of death,"—in any, or all the circumstances of his life which seem extremely humiliating, we will find something to indicate that it was He who was rich with the Father from eternity that for our sakes became poor.—*Extract from a sermon by J. M. Orrock.*

Augustus Toplady.

In the pleasant county of Devon, and in one of its sequestered passes, with a few cottages sprinkled over it, mused and sung Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn, where an illiterate layman was preaching reconciliation to God through the death of his Son. The homely sermon took effect, and from that moment the Gospel wielded all the powers of his brilliant and active mind. Toplady became very learned, and at thirty-eight he died, more widely read in fathers and reformers than most academic dignitaries can boast when their heads are hoary. His chief publications are controversial, and in some respects bear painfully the impress of his over-ardent spirit. In the pulpit's milder urgency, nothing flowed but balm.—In his tones there was

a commanding solemnity, and in his words there was such simplicity, that to hear was to understand. And both at Broad Hembury and afterwards in Orange Street, London, the happiest results attended his ministry. Many sinners were converted. And the doctrines which God blessed to the accomplishment of these results, may be learned from the hymns which Toplady has bequeathed to the Church: "When languor and disease invade," "A debtor to mercy alone," "Rock of ages, cleft for me;" and, "Deathless principle, arise"—hymns in which it would seem as if the finished work were embalmed, and the lively hope exulting in every stanza; whilst each person of the glorious Godhead radiates mercy, grace, holiness through each successive line.—During his last illness, Augustus Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry he answered, with sparkling eye, "Oh, my dear sir, I cannot tell the comforts I feel in my soul; they are past expression.—The consolations of God are so abundant that he leaves me nothing to pray for.—My prayers are all converted into praise. I enjoy a heaven already in my soul."—And within an hour of dying, he called his friends and asked if they could give him up; and when they said they could, tears of joy ran down his cheeks as he added, "Oh, what a blessing that you are made willing to give me over into the hands of my dear Redeemer, and part with me; for no mortal can live after the glories which God has manifested to my soul."—*The Divine Life.*

Singular Ornament.

A brooch worn by the Countess of K— has recently been the subject of conversation among the emigrant company of Polish nobility who are now exiles in Paris. Encircled by twenty brilliants upon a dark blue ground of lapis lazuli, and protected by a glass in front, may be seen—What? A portrait? A lock of hair? No, neither the one nor the other; but only four pent pins wrought together in the form of a star. The history of this singular ornament is contained in the following communication:

The Count K— was, some years ago, in his own country, suspected of being too much inclined to politics, and was consequently one night, without examination or further inquiry, torn from the bosom of his family by police officers, conveyed to a fortress in a distant part of the country, and thrown into a damp, dark dungeon. Days, weeks, months passed away, without his being brought to trial. The unhappy man saw himself robbed of every succor. In the stillness of death and the darkness of the grave he felt not only his strength failing him, but also his mind wandering. An unspeakable anguish took hold upon him. He, who feared not to appear before his judges, now trembled before himself.

Conscious of his danger, he endeavored to find something to relieve himself from the double misery of idleness and loneliness and thus preserve him from a terrible insanity. Four pins, which accidentally happened to be in his coat, had fortunately escaped the notice of his jailor. Those were to be the means of deliverance to his spirit. He threw the pins upon the earth—which alone was the floor of his gloomy dungeon, and then employed himself in seeking for them in the darkness. When, after a tiresome search, he succeeded in finding them, he threw them down anew; and so, again and again, did he renew his voluntary task. All the day long, sitting, lying or kneeling, he groped about with his hand until he found the pins which he had intentionally scattered.

This fearful, yet beneficial recreation continued for six years. Then, at last, a great political event opened suddenly the doors of his prison. The Count had just scattered his pins; but he would not leave his cell without taking with him his little instruments of his own preservation from despair and madness. He soon found them, for now the clear bright light of day beamed in through the doorway of his dungeon.

As the Count related this sad story to the Countess, she seized the pins with holy eagerness. Those crooked yellow brass pins, which, during six fearful years, had been scattered and gathered alternately, were become to her as precious

relics; and now, set in a frame of brilliants, worth £400, as a treasure of much greater value, she wears them on her bosom.—*Court Journal.*

Religious Intelligence.

Our readers have probably seen the notice that a concert of prayer for a more Catholic unity between Christians of all denominations was to be held on the first Monday of October, in different places. The meeting held in Philadelphia was one of most intense interest. It was held in the church of the Epiphany, which was crowded in every part, and there were over one hundred and fifty clergymen present. Rev. Dr. Boardman (O. S.) of Philadelphia, the venerable Dr. Nott of Union College, the venerable Dr. Humphrey of Amherst Mass., and many other well known clergymen, took part in the proceedings. One incident connected with the meeting is just described:

"The most interesting incident of the meeting occurred at this point, an incident so far as we know unparalleled in the history of Protestantism. Dr. Nevins, of the Presbyterian Church, (O. S.) rose and stated, that the Apostles' Creed was one of the symbols of his branch of the church, and it might be of all the churches represented, and proposed that Mr. Cracraft should repeat it as the creed of the meeting, all standing and joining in it. Instantly every individual of the vast assemblage sprang to his feet. The Chairman began, 'I believe in God, the Father Almighty, maker of Heaven and Earth.' Every voice joined him. Nearly two thousand people—Episcopalians, Presbyterians, Old and New Schools Seceders, Covenanters, Dutch Reformed, German Reformed, Baptists, Methodists, Lutherans, Moravians, Congregationalists, Independents—all repeated with the simplicity of children this grand old formula which has come down to us on the stream of ages—'I believe in God, the Father, Almighty.' Even a calm spectator, not easily excited, and standing aloof from any enthusiasm of the moment, could not but be moved. As 'the Apostles' Creed,' so called, is the only uninspired summary of Christian doctrine in which all these churches believe, it seemed like an Act of Union of the Church Universal. It brought startlingly, and judging from the appearance of the congregation, affecting, to every individual the idea, so much lost sight of, that in all that is essential these Christians, cut up into what are called sects, are in fact one."

The following extract from an English letter gives the latest news from the great revival in Ireland and Wales:

"The revival in Ireland is still extending, astonishing all candid observers by the magnitude of its results, and awakening the virulent animosity of some who have no sympathy with excitement or emotion, when occasioned by religion. That there are tares among the wheat, few dispassionate persons will deny, and that some ignorance and some fanaticism may be displayed in this wondrous movement, need not excite surprise. Making all allowance, however for these drawbacks, it still remains, as many different witnesses testify from actual observation, that the real and genuine results, upon the whole, are such as to leave no doubt upon their minds, that this in truth is a work of God. I have observed that English visitors—and several have gone to see for themselves—return impressed with what may be termed the apparent inadequacy of the means employed to produce the great results which are daily witnessed. The prayers are of the old Presbyterian type, abounding much more in the doctrinal, than in the emotional element, and both prayers and preaching strike our people as unaccountably dry; yet these unquestionable effects follow. It seems that there is, in all respects, the old form, and the old outward manner, while a totally unworldly and divine power manifests through them."

From Wales, cheering accounts reach us of the progress of the revival there. The romantic and beautiful district around Snowdon, is now the scene of a great religious awakening. The workmen in the slate quarries there, it seems,

assemble in great numbers, and hold protracted meetings for prayer. In South Wales, also a good work is represented as going on, spreading over the large and interesting fields of mining industry, for which that part of the country is famous.

The great work of grace, which has been in progress in Sweden for several years, is spreading quietly and with delightful fruits in every direction. It is computed, though the estimate may be an extravagant one, that the number of persons who have been affected by it, experiencing regeneration or a deepening of former spiritual experience, is at least a quarter of a million. The influence of the movement is visible upon the entire social life of the nation.

The Christian Era states that in several of the churches in this city there is a manifest improvement in the spiritual exercises of the members. There is increasing fervor in prayer, and the effect is beginning to be apparent in an increased attendance and solemnity. Some are inquiring after the way of life, while occasional conversions encourage the praying ones to hope that God is soon to appear in mighty power. Elder Knapp has been engaged to hold a series of meetings in the Baldwin Place Church, "commencing his campaign" early in December.

The Franklin Expedition.

Last week reference was made to the discovery of the expedition of Sir John Franklin. As this subject has excited much interest, we copy the following abstract of Cap. McClintock's statement to the British government of his researches:

The following describes what was found on the 8th of May:

"Most of our information was received from an intelligent old woman; she said it was on the fall of the year that the ship was forced ashore; many of the white men dropped by the way, as they went towards the Great River; but this was only known to them in the winter following, when their bodies were discovered."

Further discoveries were subsequently made: "Recrossing the Strait to King William's Island we continued the examination of its southern shore without success until the 24th of May, when about ten miles eastward of Cape Herschel, a bleached skeleton was found, around which lay fragments of European clothing. Upon carefully removing the snow a small pocket book was found containing a few letters—these, although much decayed, may yet be deciphered. Judging from the remains of his dress this unfortunate young man was a steward or officer's servant, and his position exactly verified the Esquimaux's assertion that they dropped as they walked along."

After relating that near this place were found several cairns, with nothing in them (probably the records, if any, had been removed by the natives), the record continues:

"On 6th of May, Lieut. Hobson pitched his tent beside a large cairn upon Point Victory. Lying amongst some loose stones which had fallen from the top of this cairn was found a small tin case containing a record, the substance of which is briefly as follows:

"This cairn was built by the Franklin expedition, upon the assumed site of James Ross's pillar, which had not been found. The Erebus and Terror spent their first winter at Beechy Island, after having ascended Wellington Channel to lat. 77 deg. N., and returned by the west side of Cornwallis Island. On the 12th of September, 1846, they were beset in lat. 70 05 N., and lon. 98 23 W."

"Sir John Franklin died on the 11th of June, 1847. On the 22d April, 1848, the ships were abandoned five leagues to the N. N. W. of Point Victory, and the survivors, 105 in number, landed here under the command of Captain Crozier." This paper was dated 25th April, 1848, and upon the following day they intended to start for the Great Fish River. The total loss by deaths in the expedition up to this date, was 9 officers and 15 men.

A vast quantity of clothing and stores of all sorts lay strewn about, as if here every article

was thrown away which could possibly be dispensed with—pickaxes, shovels, boats, cooking utensils, iron work, rope, blocks, canvas, a dip circle, a sextant, engraved "Frederic Hornby, R. N.," a small medicine chest, oars, &c.

"A few miles southward, across Back Bay, a second record was found, having been deposited by Lieut. Gore and M des Vœux in May, 1847. It afforded no additional information."

When in lat. 69 deg. 90 N., and 99 deg. 27 W., we came to a large boat, discovered by Lieut. Hobson a few days previously, as his notice informed me. It appears that this had been intended for the ascent of the Fish River, but was abandoned apparently upon a return journey to the ships, the sledge upon which she was mounted being pointed in that direction. She measured 28 feet in length by 71-2 feet wide, was most carefully fitted, and made as light as possible, but the sledge was of solid oak, and almost as heavy as the boat.

"A large quantity of clothing was found within her, also two human skeletons. One of these lay in the after part of the boat, under a pile of clothing; the other, which was much more disturbed, probably by animals, was found in the bow. Five pocket watches, a quantity of silver spoons and forks, and a few religious books were also found, but no journals, pocket-books, or even names upon any article of clothing."

Two double-barrelled guns stood upright against the boat's side, precisely as they had been placed eleven years before. One barrel in each was loaded and cocked; there was ammunition in abundance; also some thirty or forty pounds of chocolate, some tea and tobacco. Fuel was not wanting; a drift tree lay within one hundred yards of the boat."

Many deeply interesting relics of our countrymen have been picked up upon the western shore of King William's Island, and others obtained from the Esquimaux, by whom we were informed that subsequent to their abandonment one ship was crushed and sunk by the ice, and the other forced on shore, where she has ever since been, affording them an almost inexhaustible mine of wealth."

Captain McClintock says, from all that can be gleaned from the record paper and the evidence afforded by the boat and various articles of clothing and equipment discovered, it appears that the abandonment of the Erebus and Terror had been deliberately arranged, and every effort exerted, during the third winter, to render the traveling equipment complete. It is much to be apprehended that disease had greatly reduced the strength of all on board, far more, perhaps, than they themselves were aware of. The distance by sledge route from the position of the ships when abandoned to the boat is 65 geographical miles, and from the ships to Montreal Island, 220 miles. The most perfect order seems to have existed throughout."

The Franklin expedition, which numbered 133 souls, sailed from England in May, 1848, and nothing definite, till now, has been accurately ascertained of its movements or fate later than July of the same year, when the fated Erebus and Terror were spoken by a passing whaler. One of the several expeditions fitted out by government with the view of relieving or ascertaining the fate of the missing adventurers, discovered in 1851, traces of their winter quarters in 1845-6, at Beechy Island, and in 1854, Dr. Rea found among the Esquimaux on the west shore of Boothia certain relics of the expedition, and was told that a party of white men had perished of starvation in that neighborhood four years previously."

They had been seen it was said by the natives, dragging a boat on the north shore of King William's Sound. The intelligence now received would seem in confirmation of that obtained by Dr. Rea; the localities in the two accounts appear to be the same; and the discrepancy of dates—Captain McClintock's news being to the effect that the crews abandoned their ships so early as 1848—is probably to be explained by the looseness of the Esquimaux notions of times and seasons."

Up to 1850 the country hoped that Sir John and his gallant companions might yet be within

reach of aid; and in March of that year government offered a reward of £20,000 to "any party or parties who in the judgment of the Board of Admiralty, should discover or effectually relieve any of the crews;" or £10,000 to any party who should give such information as would lead to their relief, or definitely ascertain their fate. So late, even, as 1857, an effort was made to induce the government to "attempt a final and exhaustive search" with the view of ascertaining the fate of the expedition.

It was on the failure of this effort that Lady Franklin herself undertook the responsibility, and the result has now, it appears, justified her faith and enterprise.

EXPOSITORY.

The Book of Malachi.
BY THE EDITOR.

CHAPTER II.

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, To give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings: Yea, I have cursed them already, because ye do not lay it to heart." vs. 1, 2.

The last verse of the first chapter being a digression from the previous address, the prophet returns to the priests, and admonishes them that they are the ones more particularly rebuked.

Not "hearing," is a substitution for not heeding the admonitions addressed to them. "Heart" is a metonymy for the mind; or, rather, in this connection, for the feelings or affections of the mind. They are required to lay aside their heartless indifference respecting, and their disregard for, the honor of Jehovah, and to seriously consider, and conscientiously conform to his requirements.

The name of God, is a metonymy for God: to whom glory is to be given—"glory," being put by the same figure for such obedience and regard for Jehovah's service as should redound to his glory.

There is a metaphor in the words "send upon" when applied to a curse; which is expressive of the calamity and suffering, with which God would afflict them—instead of the blessings then bestowed. To curse a blessing, is to substitute merited chastisement for it.

"Behold, I will corrupt your seed, and spread dung upon your faces. Even the dung of your solemn feasts; and one shall take you away with it." v. 3.

The "seed" here referred to, is that sown in their fields; and to corrupt it, would be to prevent its germination, growth, or maturity.

To spread dung on the face, is a substitution, expressive of the most abject humiliation; and their removal with it, is a continuation of the same figure, indicating that the indignity would be perpetual, and that they should be abandoned and cast out like filth. Thus God said of Jeroboam (1 K. 14:10), that he would take away the remnant of his house, "as a man taketh away dung till it be all gone."

"And ye shall know that I have sent this commandment unto you, That my covenant might be, with Levi, saith the Lord of Hosts. My covenant was with him of life and peace; And I gave them to him for the fear wherewith he feared me, (he) did not stand away from me. And was afraid before my name." vs. 4, 5.

The infliction of the threatened judgments would be conclusive evidence that this commandment was from God.

"Levi," the name of the father of the tribe of Levi, is denominative of it, as the name of Judah was of his. Moses said to the sons of Levi (Num. 10:9), "The God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them." The Lord said to Moses (Ib. 3:45), "Take the Levites instead of the first-born among the children of Israel, and

the cattle of the Levites instead of their cattle: and the Levites shall be mine." And this was the covenant, (Num. 25:12,13): "Behold I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood: because he was zealous for his God and made an atonement for the children of Israel."

This covenant being everlasting, it was a covenant of life, a living or perpetual covenant, to be securely and peacefully enjoyed, so long as the priests conformed to their appointed requirements.

The priesthood was given to the sons of Levi, because of the greater zeal they manifested than the other tribes for the Lord's service—two instances of which are especially recorded. At the worship of the golden calf (Ex. 32:26-29), "Moses stood in the gate of the camp and said Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate, throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." The other instance was when the children of Israel had committed abomination at Baal peor, and the anger of the Lord was against them. One of them brought in a Midianitish woman, and when Phineas "the priest saw it, he rose up from among the congregation and took a javelin in his hand; and he went after the man of Israel in his tent, and thrust both of them through, the man of Israel and the woman. . . . So the plague was stayed. . . . and those that died in the plague were twenty and four thousand." Num. 25:6-9.

These acts called forth the commendation of Moses, when (Deut. 33:8-10) "of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah. . . . for they have observed the word and kept thy covenant."

With the continuance then of such fear and reverence on the part of the priests, God had covenanted to continue to them the priesthood in peaceful possession.

"The law of truth was in his mouth, and iniquity was not found in his lips:

He walked with me in peace and equity, and did turn many away from iniquity.

For the priest's lips should keep knowledge, And they should seek the law at his mouth: For he is the messenger of the Lord of Hosts." vs. 6, 7.

Walking with God is a substitution for conformity to his precepts; and turning many away from iniquity, is a metaphor expressive of persuading them to abandon it.

The "lips" and "mouth" of the priests, are put by metonymy for their spoken words. His utterances being the law of truth, and free from perverseness, they were sought for by the people; and to make them readily accessible, forty-eight cities were allotted to them among the several tribes; for it was their duty (Lev. 10:11) "to teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses."

A "messenger," may signify an interpreter: Thus in Job 33:23: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his (God's) uprightness." It also signifies a prophet, or teacher, as in Isa. 42:19: "Who is blind, but my servant? or deaf as my messenger that I sent?" And Isa. 44:26 That "performeth the counsel of his messengers," Haggai (1:13) is also called "the Lord's messenger." Thus the priests were appointed medium of instruction to the people.

"But ye are departed out of the way; Ye have caused many to stumble at the law; Ye have corrupted the covenant of Levi, saith the Lord of Hosts.

Therefore have I also made you contemptible and base before all the people.

According as ye have not kept my ways but have been partial in the law." vs. 8, 9.

"Departed out of the way," is a substitution

for dereliction of duty. The priests had failed to conform to the law themselves, and taught others by their example, if not by directly perverting its meaning, to disregard and violate its precepts—stumbling at the law, being a metaphor expressive of violating it—i. e. they had failed to walk uprightly in the way of it.

To have "corrupted" the covenant, is expressive, by the same figure, of having broken it—by disregarding the conditions upon which God covenanted to keep them in attendance on his ordinances.

Being partial in the law, would be to wrest its meaning in favor of particular persons, so as to make their breaches of it, of little account. For so doing God would punish them, by causing the people to despise them.



ADVENT HERALD.

BOSTON, OCTOBER 22, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Capital of the Restored Dominion.

That the various predictions which foreshadow a glorious future for the now down trodden Jerusalem have respect to that locality, and are not put for the entire earth, is evident from the relation which it will then sustain to the other parts of the restored dominion.

The passages quoted in previous articles speak of the Lord's being the King, Judge, and Lawgiver: and of his reigning in mount Zion. Other scriptures show that he reigns there as in the capital of an empire; which must be that which extends under the whole heaven. Thus Jeremiah says:

"At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Jer. 3:17,18.

Thus it will be the great central point of the earth, whence judgment and justice will be dispensed among all the resurrected pious of the nations; who will go up there from their several heritages, from time to time, as the tribes of Israel formerly there assembled.

The Psalmist foretells the same. For when he said, (102:16), "When the Lord shall build up Zion, he shall appear in his glory;" he also adds: (vs. 18-22), "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he looked down from the light of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem;—when the nations are gathered together and the kingdoms, to serve the Lord."—Jerusalem being then the Capital of the nations.

Isaiah said of the time when the mountain of the Lord's house, that was to be ploughed as a field, should again become the chief of the mountains (2:2), that "all nations shall flow unto it."

The word here rendered "nations," is the same that is rendered "heathen," when they are spoken of as being left round about Jerusalem. And as this future that Isaiah saw, is what he saw of "Judah and Jerusalem," "in the last days," or as the same Hebrew, in another passage reads, "at the end of the days," it follows that it is not something different from Judah and Jerusalem, of which he wrote, and that the nations that then will flow unto it must be "the nations that are saved,"—those of them who will have come up, in the first resurrection.

Of the same era Isaiah proceeds to say, (v. 3.) "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of

Zion shall go forth the Law, and the word of the Lord from Jerusalem."

The prophet then, in v. 4, shows how this era is to be introduced. It is by the Lord's coming to judge the quick and the dead at his appearing and kingdom: "And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more,"—the remainder of the chapter being an apostrophe to Israel, in view of that future; an exhortation to the people to walk in the light of the Lord that they might participate in that glorious condition of peace; an enumeration of their sins; and an indication of the judgments that will usher in that glorious day.

It has been inconsiderately fancied that this was a prediction of the people's saying, before the end, that such a period of peace was in prospect; but such interpreters deny, what the prophet affirms, that this is said of "Judah and Jerusalem," and of going up to the "mountain" on which "the Lord's house" was built by Solomon,—in disregard of the plainest possible affirmation which Isaiah could utter.

The supposition, that it is fulfilled by the people's now saying it, is not only in disregard of this, but, is independent of the expressed subject of the affirmation. What is affirmed in v. 4, cannot, by any grammatical usage, be made the object of "shall say" in v. 3. The affirmation of the people legitimately ends with, "we will walk in his paths;" and the remainder of v. 3, is the inspired reason that is given for the people's saying, in the regeneration, that they will thus go up to Jerusalem; be taught of the Lord, and conform to his precepts. It is "for," i. e. because, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And by no law of trope, canon of language, or sound principle of exegesis, can Zion and Jerusalem, in such connection, be spiritualized, or divested of their significance, by being resolved into mere figurative denominatives of something different.

This makes the phrase: "They shall beat their swords into ploughshares, and their spears into pruning-hooks," an inspired utterance—not of what people shall say—but of what shall be, at the predicted epoch. Under one of the most expressive of figures, it illustrates the commencement of an eternal reign of peace—the transforming of weapons of war into implements of peaceful husbandry, being put by substitution for the eternal discontinuance of all war. That this is the meaning of the figure is shown by its inspired explanation: "Nation shall not lift up sword against nation; neither shall they learn war any more."

That this is the import of this prophecy, is confirmed by other scriptures: which no one has ever yet supposed were fulfilled by the mere sayings of the people! Thus, when "the heathen raged," and "the kingdoms were moved;" when the Lord "uttered his voice," and "the earth melted," (Psa. 46:6); the Psalmist predicts (v. 9) that; "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire." Of the same epoch, in Hosea's prophecy, Jehovah says: (2:18), "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven and with the creeping things of the ground; and I will break the bow, and the sword and the battle out of the earth, and will make them to lie down safely." God said by Zechariah, (9:10), "I will cut off the chariot," i. e. of war "from Ephraim, and the [war] horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen," i. e. to the nations that are then saved, "and His dominion shall be from sea, even to sea, and from the river to the ends of the earth."

And then, as if anticipation that some would interpret the words recorded by Isaiah, as a prediction of the sayings of men, another prophet, "Micah the Morasthite," was inspired to utter the same prediction, (4:13) to add to it (v. 4) "But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid," and to announce that it is the Lord, and not man, who utters it, by affirming: "For the mouth of the Lord hath spoken it."

The prophet Micah adds, speaking for the pious of Israel, (v. 5), "For all people will walk every one in the name of his God, and we"—the saved of Israel as well as the saved of other nations,— "will walk in the name of our God for ever and ever." For (vs. 6-8) "In that day, saith the Lord, will I assemble her: that hatheth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O Tower of the flock, the Strong Hold of the daughter of Zion, unto thee

shall it come," i. e. to Jerusalem "even the first dominion; the kingdom shall come to the daughter of Jerusalem."

Nothing can be more unequivocal, or positively affirmed, than are these predictions. And, taking them in their plain and natural significance, they imperatively teach, that in the regeneration, Jerusalem will be the throne of our Yahveh, the capital of the kingdom under the whole heaven; that the pious of Judah and Israel will have come up, in the resurrection, into their own land, that the saved of all nations will have been resurrected or translated, and established in their appointed localities in the kingdom; that all will have been exalted to equal privileges in their respective spheres; that all the earth will be free to the access of all; that these saved people will from time to time, go up to Jerusalem—naturally flowing to it as rivers flow to the sea; that it will be their eternal and immortal condition; and that the Lord shall reign over them in mount Zion from thenceforth even for ever.

Isaiah elsewhere prophesies of mount Zion (25:6-8) that, "In this mountain," which was the subject of the previous prediction, "shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it."

An inspired apostle, in the 15th of 1st Cor. shows that the epoch brought to view in the above, is that when Christ "shall judge the quick and the dead at his appearing and kingdom;" for he affirms (v. 23) that "they that are Christ's" shall be resurrected "at his coming," and then says of that resurrection (v. 54,) that "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written," in this 25th of Isaiah, "Death shall be swallowed up in victory." The future kingdom of the saints, then, of which Jerusalem will be the Capital, will not be a probationary one of mortals, nor a mixed state of mortals and immortals, but a kingdom of resurrected immortals, under the whole heaven. And, (Isa. 26:1,2) "In that day shall this song be sung in the land of Judah: We have a strong city: salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter."

Of the same period Isaiah also prophesies of Jerusalem (60:11-22): "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings, and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officer peace, and thine exactor righteousness. Violence shall be no more heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Again does Isaiah prophesy of Israel, and the restored nations (66:22-24): "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord of hosts, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me saith the Lord. And they shall go

forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

This shows conclusively that it is in the new earth that all flesh, i. e. all the resurrected, shall go up to Jerusalem—when all nations shall flow unto it, and that many people shall go and say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob."

Zechariah, also, prophesied of that day, when (14:9) "the Lord shall be King over all the earth;" that (v. 11), "men shall dwell in it, and there shall be no more utter destruction;" and, v. 16, "It shall come to pass, that every one that is left of all the nation which came against Jerusalem shall even go up from year to year to worship the Lord of hosts, and to keep the feast of tabernacles."

Thus we have Jerusalem as the seat of Jehovah's empire in the earth, the pious of Israel resurrected, and in their own land; and the pious of all nations, all in the inheritance which the Lord shall give them, when he writeth up his people, and all going up from time to time to Jerusalem to worship, to be taught of the Lord, and to walk in his precepts.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Clark M. Currier. The other papers referred to would not reach all who read the Herald; and hence those who advertise in it wish to advertise here as well as in other journals. Besides, the admission of these, is an aid to the financial department of the Herald, which it needs at this time.

Wm. Kitson. Bro. H. is unmarried. He has preached but a short time, but quite acceptably. J. W. D. is at Glenwood Iowa, but we don't know how employed.

The following articles are rec'd and will appear in our next:

D. Bosworth, on Age of trees in California.

G. W. Burnham, on the Final Contrast.

DEATH OF ELDER J. J. PORTER.—Just as we go to press, we have received the following note from Bro. Tanner:

Dear Bro Bliss.—Bro. J. J. Porter is dead.—This event took place at 6 a. m. Sunday, 15th inst., he dying, as we might have expected, in full faith of a better resurrection. I was not with him. I reached the city this morning about 10, to learn of his death. You will no doubt receive from Bro. D. I. Robinson a more extended notice of his last days. Your brother in hope,

H. TANNER.

A REQUEST.—A sister, who writes that she has "been a constant reader of the Herald since 1844," writes:

"In the last No. of the Herald is a piece of poetry on the Aurora Borealis by H. F. Gould. Some years ago she published an address to Mount Auburn. I would be highly gratified if you would republish it in the Herald. Perhaps you have it. I merely saw it once in a paper, and thought it beautiful."

We have not in possession the poetry referred to, but if any one can send us a copy, we shall be pleased to insert it.

WHICH HAVE NO HOPE.—The "Post," in announcing the decease of a distinguished merchant, says:

"He leaves troops of friends, who sorrow that they shall see his face no more."

How unlike is such "sorrow" to that of those whose friends have "fallen asleep in Jesus," and whose bodies are committed to the dust in the hope of a glorious resurrection. Of, and to such the apostle says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Wherefore, comfort one another with these words, 1 Thess. 4:13-18.

Those who sigh that they shall see no more the face of a friend, cannot have kept in mind these words of comfort; which are given expressly for the consolation of surviving friends, who do expect again to see the faces of the lost and loved ones whose

memories they cherish. And yet, though given for this express purpose, how seldom even among Christians is the resurrection referred to as a source of comfort!

NEW YORK LIFE.—Burleigh, the N. Y. correspondent of the Boston Journal, says of New York life, that,

"One of the mysteries of the case of young Lane, the Fulton Bank defaulter and forger, is how he could carry on his long system of speculation—live in the style he has been living—keep a large number of horses—be out on the Bloomingdale road in the presence of hundreds connected with the business of the bank—driving fast horses day by day under the very eyes of the Directors of the Bank—keeping grand establishments in various parts of the city, and no one mistrust that any thing was going wrong. But the manner in which men live in the city throws light on this line of life. No wilderness is more solitary than New York. The city is immense. Men in one part know nothing of those who live in another part. There is little or no connection between the employers and the employees. At the hour of business men must be at their post. At three or four P. M. the doors of the banks close, and the people of Kamschatka are not more strangers to the bank officers, than is the whereabouts of the clerks and what they are doing between the closing and the opening of the doors. The temptations—the opportunities of young men are great. No social, no domestic check is put on them. Dissipation, luxury, gaming, loose, lewd and vain company, throw open all their avenues to them, and there is none to warn, check or save. More than one thousand young men in this city are living this moment the same life of young Lane."

NO SUNDAY, NO SABBATH.—An emphatic argument against Saturday as a day of rest, is the fact that those who do not regard Sunday as such, are very likely not to observe any day. Saturday, Oct. 8, was the anniversary of the Jewish day of atonement. A N. York writer, in speaking of it says:

"On Saturday, Chatham street presented an unusual sight. All up and down that crowded Jewish thoroughfare—the sons of Judah have their houses and places of trade. Noisy, turbulent, persistently assailing all who pass to buy their goods, they attract general attention and general contempt. No Sabbath dawns on them usually. On Saturday their national Sabbath, they trade because they live in a Christian land. On Sunday, our Sabbath, they trade because they are Jews. But on Saturday all the stores were closed, and the unusual sight called out the reason. It was their day of Atonement held in reverence by the Jews, who hold nothing else in reverence—the day they expiate their sins. The day begins on Friday at 6 o'clock and closes on Saturday at 6. No pleasant bread is eaten and no pleasant drink taken. The synagogues were all crowded on Saturday as they were not on any other day of the year. And the 'solemnities of Zion' were kept in all this city, as they were in all parts of the civilized globe, and just as they were kept three thousand years on Mount Zion:

—when
The timbrel rang along their halls,
And God communed with men."

DR. EDGAR OF IRELAND.—Our readers are aware that a delegation from Ireland is now in this country soliciting pecuniary aid for Protestantism in that country. One of these, Dr. Edgar, is thus described:

"As an orator, he is about the worst specimen we have had from the Gem of the Sea. It is torture to look at him when he prays. He does not keep still a moment. He lays down—stands up—he folds his hands—he wrings them as if in intense agony—he gesticulates—he scratches his head, and keeps on the move all the time. His brogue is unquestionable. He reads his text, closes his Bible, and then talks on without notes, or paper or plan. He has the 'gift of continuance.' One of his public performances run on to two hours and a half, and from that down to an hour and a half is a fair dose."

INSURRECTION AT HARPER'S FERRY.—The telegraph has just announced an insurrection of whites and negroes at Harper's Ferry in Virginia, and that from 600 to 800 disaffected persons have seized the United States arsenal at that place, and bid defiance to government. Prompt measures are being taken to suppress it.

Foreign News.

The Steamship "India" left Liverpool Sept. 28, and brings news to that date. The following has respect to the Italian question:

THE ZURICH CONFERENCE.—It is stated that the Conference at Zurich was again progressing. The Paris correspondent of the London Times says that the task of the plenipotentiaries has been diminished

by dispatches from Vienna, and it is believed that the Conference will be terminated in a few days unless fresh instructions should be received. The amended programme is stated to be as follows: A definite treaty of peace will be signed by the three Powers. Another treaty will be drawn up by which Austria will cede Lombardy to France, who will make it over to Sardinia. The most difficult point in the double transfer is the debt, and on this point it is believed that Austria will moderate her demands. Documents will be brought up respecting the Italian Confederation: the restoration of the Dukes, and other unsettled questions, but they can only be signed by the Austrian and French Plenipotentiaries, as Sardinia utterly rejects the restoration, and will not agree to a confederation under present circumstances.

Spain has requested to be represented should an European Congress take place.

The gossips of Paris and Brussels state that Prince Albert will represent England, and the Archduke Maximilian, Austria, at the proposed Congress at Brussels.

The Paris correspondent of the London Spectator says there is still a hitch in the Peace negotiations. Austria persists in keeping an Austrian army in Venetia. When this difficulty has been surmounted, the treaty will be signed by Austria and France, and a Congress will be held at Brussels.

The Herald's Paris correspondent says that the report of France and Austria alone signing the treaty of peace is corroborated by private dispatches, and unless orders to the contrary are received from Biarritz, the fact will no doubt be officially made known before many days.

ITALY.—The following is said to have been the reply of the Pope to the Duc de Grammont, the French Ambassador at Rome: "With regard to reforms for the whole of our provinces, we are willing to consider them: but with regard to the Romagna, we will make no concession until they return unconditionally to their entire obedience to us. If the Emperor wishes to withdraw his troops, let him do so."

A Florence correspondent says that Cardinal Antonelli is constantly enlisting men for the attempted subjugation of the Romagna; that Austria, from Trieste, sends to Ancona parties of the volunteers whom she has disbanded, and that, clothed in the Pope's uniform, they swell the ranks of his army.

The Times Paris correspondent says: The latest and accredited report respecting Italy is that the Grand Duke of Tuscany will regain his throne not by forcible means, but by an appeal to universal suffrage, accompanied by the grant of a constitution and by a general amnesty; that the Duchess of Parma will have Modena, and that Parma will remain annexed to Piedmont. The warmest and most sanguine partisans have now given up hopes of being emancipated from Papal rule.

The Herald's Paris correspondent says: The Duke of Modena is at the head of ten thousand troops, backed by five thousand more under the Grand Duke of Tuscany.

Kalbermatten has collected some ten thousand men, of whom about one-third are Croats, and the remainder Swiss, and he has gone out to Vienna, it is said, to organize a plan of attack against Fanti's army of Central Italy, now concentrated around Rimini, whilst the Archdukes would operate from the North.

Piedmont is also eagerly preparing for the fray.

It is stated that the disturbances in Naples are unfounded, but that some agitation prevailed and government had taken precautionary measures.

Late letters assert that Aquinala, in the Abruzzi, was in open revolt.

Orders had been given to put Capua and other fortified places on a war footing.

A movement of troops was taking place at Naples, and important commands are said to have already been bestowed.

Rumor says that the Pope contemplates abandoning Rome, and again taking refuge at Gaeta.

Naples letters of the 27th, state that 15,000 soldiers had been sent to the frontiers, and that 10,000 more would follow.

The telegraph cable between Malta and Sicily had been successfully laid, and business had commenced upon it.

The London Times has another editorial on the new boundary difficulty with the United States. It laments that the former treaty should have left any pretext for the question which has arisen, and says it is a case for the earliest possible settlement. It points out the absurdity of going to war for so trivial a matter, but argues that England must nevertheless assert her rights if they are plain. The article concludes with a description of the intimate commercial and other relations existing between the two countries, and the lamentable effects which war would have upon both.

CHINA.—The China mail, with dates from Hong Kong of Aug. 10th, had reached London. Nothing

of any moment had occurred since the affair at the mouth of the Peiho. Two gun-boats and a steamer remained in the Gulf of Pecheli, the rest of the squadron being at anchor, principally off the entrance of Ningpo River.

One of the Hong Kong newspapers states that Mr. Ward, the American Minister, was still on board of his ship, and as little likely to obtain the ratification of his treaty as the English Minister. Another journal speaks of the probability of his going on to Peking, and a Russian dispatch, published at St. Petersburg, says he had arrived at Peking, but was kept in confinement. Russian authority also states the loss of the Chinese in the affair at the Peiho Forts was one thousand killed, Number wounded not stated.

The Hong Kong correspondent of the London Times says the repulse of the British had not produced any change in relations with the Chinese. It is stated that some of the wounded were in the hands of the Chinese and were well treated. All was quiet at Canton.

FRENCH NAVAL PREPARATIONS.—The Paris correspondent of the London Times declares that the activity going on in the French dockyards is positively ominous. He says:

"I am assured that there are now building, or under orders to be built, in the French dockyards, twenty ships of the line, ten of the very largest size, the other ten of an inferior calibre. The Magenta, of which I the other day informed you that the keel had been laid down at Brest, and which will be the largest vessel in the French navy, is one of the former class, and is to have a companion ship to be called the Solferino. The hulls of four of these vessels are nearly or quite completed; others are in various stages of forwardness; some are not yet commenced, but only planned or ordered; but it is estimated that the whole of them will assuredly be completed (barring counter-orders) within eighteen months from this time. All these ships are strictly vaisseaux de combat, fighting ships, steel-plated and provided with iron beaks or prows. The vast establishment at Creuzot (forges, cannon foundries, and great iron-works) in the department of Saone and Loire, and that of Guernsey, in the department of Nièvre, are hard at work, executing, I understand, (especially the latter) immense orders for the blind-age, or steel plates, and other ironwork required for this formidable fleet, now in embryo, but which, owing to the rapid operations of modern science, will so soon be fit to take the sea."

The London Post's Paris correspondent writes that according to dispatches from Rome, the troops of the Pope are waiting reinforcements, when they will attack the federal forces concentrated at Rimini and elsewhere. The Papal Government is said to have applied to Austria and other Catholic people for soldiers. Bloodshed must be looked for ere long, in Central Italy, and Austria will assuredly bring about hostilities. The same writer is assured that great efforts are being made to persuade the Emperor Napoleon to withdraw his army from Italy, as the only solution of the Italian question. The hostility of the Austrian towards Piedmont is augmented daily, and as soon as she can get the French out of the peninsula, the war will be renewed. The Post's Paris correspondent also states that neither the English or French ministers have the least influence with the Neapolitan government, and that Filangieri has given up all idea of reforms, as the King has decided to govern like his father.

The London Herald's Paris correspondent says nothing was heard on every side but preparations for war. Not a single man in the French army has yet been sent home on renewable furlough, and only those entitled to a discharge in December next have obtained it. Not a single ship has been dismantled, and active measures of defense are progressing at the forts. He gives a similar picture of operations in Austria and Sardinia. It is rumored in Paris that the Chinese anti-European movement had extended itself to Japan and Cochin China.

The Paris correspondent of the London Times says Italian affairs approach a crisis; and after referring to the circular of the Sardinian government, quotes an order of the day just issued by Gen. Fanti, Commander-in-Chief of the army of Central Italy, who promises that the tri-color of Italy, preceded by the old cross of Savoy, will precede them in the fresh battles that will forever free Italy from the rule of the stranger. Garibaldi had also issued an address summoning the Italians of the Legations to arms. A collision is shortly expected, and some think will be produced by the Papal troops invading the Romagna.

The Paris Patrie asserts that the peace treaty will be signed within a few days at Zurich. The treaty will confirm the cession of Lombardy, and contain a settlement of the Lombard debt. There will be three instruments of peace—one between France and Austria, another between France and Sardinia, and a third between the three powers. Central Italian affairs are to be settled by a Congress.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Sectarianism.

We often hear persons cry out against this selfish, sectional, denominational feeling, and exclusiveness of interest and fellowship. And why should they not? It has ten thousand times ten thousand times shown its low, secret, dwarfish, deformed, double-tongued, selfish, narrow-minded, covetous, arrogant, Popish disposition. And all who see it in any true light, abhor it; for it is detestable.

But then it is peculiarly human. It is the fruits of the flesh—several of them combined, exalted and sanctified by religious zeal, which often deludes its possessors, and engenders false hopes, and false sacrifices. Good men shun it, turn away from it, and pray God to keep them from its withering influences. Sometimes the good are ensnared for a time by it; but when thus bound, they feel like the fish on the dry sand, until they again find the true element of Christian life and action.

My own experience and observation for twenty years, tends to convince me that those who are slaves to sectarianism are the chief enemies against it. The philosophy of the fact I will not attempt to argue. But I think it is a fact. I generally find enough to do in union with all classes of Christians to keep me from crying out against this sin, although I see much of it. When converted I loved every body, and as I learned more of the condition and worth of men, my love for them has increased. I loved all who loved Christ, "for everly," and as I learned the nature of the atonement of Christ, the cost of the "great salvation," the value of Christians in this corrupt world,—the real family relation of all Christians,—my love for them, and union with them has increased. I have found great differences in development of Christian principles,—in degrees of attainment, in knowledge of doctrine, in opinions of sentiment. But in the principle of love to God, to Christ, to men,—of meekness, gentleness, and Christian kindness and philanthropy—there is a union, a oneness, overruling all other elements and considerations.

My first Christian association was with the Methodists; but I often attended the Baptist, the F. W. Baptist, the Congregationalist, and other meetings, and worshiped with them freely. But this cost me many reproofs from the men set in the church to watch over and instruct converts. They could not understand how I could "feel at home" with others, &c. &c. I could see through it, and continued to indulge this propensity.

It so came about that a people came up, preaching and writing of the coming and kingdom of Christ, the restitution of the earth, the resurrection and eternal life of the church. This was good news to me. My heart bounded with joy. I listened, and read; I began to learn and believe. But reproof, rebuke, sneering, scoffing, slander, abuse and threatening followed. Still I loved all Christians, and I found that those who loved my Lord and his word most, seemed nearest to me. There was an affinity. Sectarian tyranny forced me from association with many I dearly loved, to labor with those I could. Sometimes this tyranny has begotten in me a spirit of hatred; for like begets like; and I have felt the bonds of exclusiveness tying me up. But by God's help I soon forced myself from it. So the law of Christ, (and not of sect,) has enabled me to love to unite in labor with all Christians. I know no difference in this respect.

But sometimes Christians are jealous of us when the title of "heretic" is prefixed by those who ought to know. I will here remark: I have seen as detestable sectarians and bigots among the people I am now associated with, as among others, but not so numerous. There are certain developments which sometimes lead us to compare actions, to see whether the charge so often cried out against us is true, or is not wrongly applied. Almost universally it has been the case that those who are denominated "Millerites," or "Adventists," have been amongst, and freely labored with (and proffered their aid) to other churches—until forbidden. They have sought instruction and information from ministers, laymen, papers, books, tracts &c., and that in earnest. While

on the other hand they have opened meetings, discussions, reading rooms, Bible classes, public assemblies, &c., for a full interchange of thought, and united, earnest investigation of those things called "heresy," and always glad to have all Christians come and worship with them in preaching, &c. But in return the leading course has been (though there are very honorable exceptions) to treat us with contempt, neglect, and contumely; disdaining our papers, books, and tracts, refusing to attend our social meetings or preaching; refusing to read, and denying us the right to circulate our works among them, (when we freely circulate theirs,) warning their people and the public not to listen to us, nor read our works, when we freely read and also circulate theirs. Still they charge us as being sectarian. Well, "God is judge himself." He knoweth all things. But let us not imitate their example. We will try to show them the better way.

I. C. WELLCOME.

Richmond, Maine, Sept., 1859.

Apocalyptic Grammar.

Perhaps no greater source of confusion exists in reference to the signification of various symbols than the loose method of many writers in applying the tense of verbs. Frequently we see them sliding the present tense all over and at almost every point in a whole dispensation, when the Revelator gives no intimation that he uses it but in reference to one particular period. As this is a symbolic panorama of prophecy, the present tense never applies to St. John's own day, but is always adjusted to the particular panoramic period at which he has arrived in the vision.

When it is announced that "one woe is past and behold there came two woes hereafter," it is not meant that one woe was past, and, in St. John's day, but at that particular point in vision at which the Revelator stood.

Again we read: "Babylon is fallen." "Gather the clusters of the vine of the earth; for her grapes are fully ripe." "The kingdoms of this world are become the kingdoms of our Lord," and many other places, in all of which no reference is had to St. John's day, but the tenses are invariably adjusted to that particular period at which the prophetic history has arrived.

Now let this palpably just rule be observed in reading chapter 17th, and some startling disclosures are sure to result. I know it can hardly be expected that many will at present do so reasonable a thing as this, because nearly everybody has "written a book" upon that particular chapter, or otherwise given an exposition of it, and will of course repudiate any rule, however just, which militates against their particular views. Still it does appear strange that in the exposition, "Five are fallen, one is," &c. that "is" refers to the time of the Revelator's banishment, but in the sentence, "the beast that thou sawest was, and is not," "is" has reference to Constantine's day, or some other period hundreds of years later than when the Revelator wrote.

But all will admit that in nearly every instance (excepting verse 10, and why, for mere theory's sake, except that?) the present tense refers to some period long after St. John's day; else it is no prophecy, but a history, in most part. If either the "woman" or "beast" symbolizes papacy, it could not be said 1800 years ago, that the inhabitants of the earth "were made drunk" by her: or that she "sitteth upon the beast,"—that he carrieth her; for she was not then in existence.

The fact is that John has been brought down in visions to the point just anterior to the destruction of mystic Babylon, and the tenses are all through the chapter adjusted to that period—nor does the panorama move an iota throughout the entire chapter. Says the revealing angel in the first verse: "Come hither: I will show unto thee the judgment of the great whore." He then presents her to him in full tide of her prosperity, and just before her doom, and of that specific time declares that she is that great city that reigneth over the kingdoms of the earth. She is the dominant power of earth just before her destruction.

Of that same time it is said, The beast "was, and is not;" and further that he "shall ascend out of the bottomless pit," &c., so that his ascent occurs near the time of Babylon's judgment, and the ten horns give him their united power, and all whose names are not written in the book wonder after him. All this is future at the period immediately anterior to Babylon's fall. If therefore we are living in the time just before her doom, we may see the strange spectacle of a powerful, bloody dynasty, which had once existed, but had entirely ceased to be, resuscitated again, and resume vastly more than its former power, challenging the wonder and astonishment of the world. We may look for a new set of ten kings, who up to this period "have received no kingdom," to form a coalition with this beast, when with them he will attack the ancient foe of his dynasty—a pow-

er which sat upon the several crowned "heads" of the family, crushing the very life out of the dynasty, for a time. But it resuscitates strangely, and hurls its intolerable burden like a millstone cast into the sea.

This whole matter will yet be understood by the church, and doubtless have a much more literal accomplishment than precocious and consequently mystic theories indicate.

This "beast" may after all not represent a great, undefinable system.—True, he is said to have seven horns, but so is the dragon of chapter 12; and yet we are informed in the twelfth chapter that the dragon is the old serpent, the devil: a personal, literal, individual being, who is cast into the lake of fire, and is tormented for ever.

This "beast" is likewise cast into the same place "alive" and remains there alive, at least a thousand years (19:20). Can it be claimed that papacy or any other system can be cast alive into hell and remain a thousand years thus? Is the machinery of papacy to grind on in another state? In nothing but a literal individual being can these items ever be realized.

Again, it is said that "There are seven kings," and that he is of them and the eighth, and of course then is a king himself.

There is to-day upon the theatre of action a crowned conqueror, who is the exact counterpart of one who was some forty years ago; but since the dynasty was not, but now is again, and "all the world wonder" at his exploits. This first character, the embodiment of the dynasty, had four brothers, a brother-in-law and a son, six in all—were crowned kings; five of them are fallen by the hand of death, one of them yet "is" lingering, an old man upon the shore of time, and now another has come and wears the imperial crown.

Thus we have the seven heads.

But the papacy intimates that while this last is the embodiment of the beast, he is of the seven kings, and yet by another calculation he is the eighth, and so when we count the first crowned embodiment of the old dynasty in question—the last and present ruler is the eighth. Himself, four brothers, a sister's husband, a son and nephew, are eight.

If one of these brothers was never a king in the exact sense, he was as near being one as the republican form of government in ancient Rome was to being a king, which the old theory teaches.

Besides, if these seven heads are the seven forms of government of Rome, and the "woman" is papacy, then she never sat upon but one of the heads, and besides she and this head are the same thing—"Papacy."

P. S. If the ten horns of chapter 17 do not represent kings, but kingdoms, what are the "kingdoms" which they receive? and if all Europe is embraced in these horns the whole animal consists of a bundle of horns.

But if the "beast" represents merely a man who is the embodiment of a dynasty, and the horns represent kingdoms, France may be, without the least incongruity, one of his principal horns, or kingdoms.

A. BROWN.

Louisville, Ky., 2d story, Sept. 1st, 1859.

The Lord is Coming.

To those who have for years been searching the Scriptures on this subject, this announcement is neither new nor startling. The Spirit having led us into this, as well as other truths, (according to the promise,) we are grounded and settled, on the clear and well established testimony. Nevertheless 'tis useful occasionally to stir up each other's minds by way of remembrance, as saith the apostle Peter.

If we read the weekly, secular and religious papers, or mingle in society, of whatever shade of religious opinion, we find an all pervading idea; and though taking various hues, is in the main the same that is sometimes expressed as "a tremendous crisis approaching." Go where we will, 'tis all the same; and though one is often reminded of an assembly in the days of Paul, when "some cried one thing, and some another," to us it speaks in language unmistakable—The Lord is coming!

Why this unusual revival spirit which is felt in many places, and which many think is to spread till the whole world is converted? Why, the Lord is coming! His servants are being sealed. "He will finish the work, and cut it short in righteousness." Why the increasing interest and enquiry on the subject of gospel holiness? The Lord is coming! The Bride is making herself ready.

But some reply, "He has already come to me the second time—I have Him in my heart."

To such we say, the Lord authorizes no such use of his word. If his second coming is not personal and visible, then the first was not; which places us on dangerous ground. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Beside, if he has come the second time, we are no longer to celebrate the supper, for we were only by this, to show forth "the Lord's death till he come."

Fellow believers in the speedy coming of the Lord! "Stand up for Jesus." "Contend earnestly (but in love and meekness) for the faith once delivered to the saints." Consecrate yourselves wholly to God, and where he leads follow on to his glory. The Lord is coming! ACORN.

The Frailty of Man.

"The voice said, cry. And he said, what shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isa. 40:6.

What! man, who by his skill and power rears stately edifices, penetrates into the depths of the earth, walks on the bottom of the ocean for its treasure, and causeth the lightning to do his bidding; yea, who is lord of creation,—can it be him?—he who exclaims, "I am fearfully and wonderfully made," who is compared to grass which is soon cut down and fallen from his glory and beauty? The daily passing away of friends, proves to us beyond all contradiction, that it is even so.

Then this brings us in the first place, to look at the reason why, the prophet was to cry in the language I have quoted, and if possible to learn our duty, who live in this age of the world, and are looking for the soon coming of him who is to reign in righteousness.

By looking at the previous verses in this chapter, we learn that there are words of comfort uttered to a certain class, whom God is pleased to call his people; and in the fifth verse he says "the glory of the Lord shall be revealed, and all flesh shall see it together." When this takes place Jerusalem's warfare will be accomplished; then the comfort of God's people will be complete, and truly according to the testimony of the holy men who prophesied, and wrote as they were moved upon by the Holy Spirit, that will be a day of triumphant glory to all God's people, when they will be rewarded, crowned with everlasting joy.

Why then should the prophet have the language I have quoted given him? No doubt it was because he had seen that there were those who trusted, yea even gloried in themselves, and say in spirit as did that King who exclaimed, "Is not this great Babylon I have built, by the might of my power, and for the glory of my majesty?" Alas for frail mortals; too many in the thought of their own greatness, and goodness forget the Lord, and think they have no need of Christ for a Savior; greatness is to them worldly honor, riches in its varied forms, forgetting that all flesh is grass, and all the goodness thereof is as the flower of the field. Such are unwilling to believe, that "the word of our God shall stand forever;" especially, when it utters such a decree as this: "and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." In view of such characters as these, no doubt we have the reason for the language of the prophet, which is so unwelcome to him who hath all his good things in this life. My soul pities that individual who has no well-grounded hope beyond mortal existence, believing that they are blinded by the god of this world; and believing that we live near the time when the glory of the Lord shall be revealed, when it shall be said of him that is filthy let him be filthy still.

With this faith and view I would ask, Brethren, what is our duty? Should we not cry in thunder tones, All flesh is grass? When I get a view of the nearness of the judgment, and of the state of the world at the present time, my spirit is stirred; but then what can I do? is the enquiry of all in this case; yea what can I do? truly may I ask,—abilities weak and small, education neglected; well let us enquire, Lord what wilt thou have me do? for truly the work is thine, the power is thine, and thou, O Lord, canst turn the people as the rivers of water are turned. Then may the Savior help us, that what our hand findeth to do, we may do it with our might. Not the great acts, not the great sermons, but little acts, the small words, God may bless,—like the small seed, that is cast into the ground it may spring up and grow to be a great tree. Shall we not then brethren, by our prayers, by our exhortations, yea by our godly life and conversation, save some perishing soul from the wrath of God, that shall fall on the finally impenitent? Is it not time that we awake to this subject, lest the blood of souls be found in our garments? Let us not be ashamed, or afraid to "stand up for Jesus;" for truly "all flesh is grass." But I fear I have already trespassed on the space in the paper, and patience of the reader; so I close, desiring the prayers of all who read this, that God may prepare souls for that day, when his glory shall be revealed.

E. W. MARDEN.

Farewell Words.

There is something touchingly beautiful in the following Poem. It was composed by Helen M. Johnson in July 1858, when she was apparently at

am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

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Aug 20—6m B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for." J. V. HINES.

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire; 2d, The virtues of the Brick oven; 3d, The economy of the heat; 4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to JAMES WOLSTENHOLME, General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.

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ed at his cheerful gait. His countenance bore the impress of a happy disposition and a warm, confiding heart.

John had been carefully brought up by his only surviving parent, a poor mother; he was her only son, and though she had many little daughters to share her maternal care, still, she seemed to think that her first-born, the one who was to be the stay and support of the family, needed the most of her watchful love.

Hitherto John had not disappointed her; he was beloved by all for his open, frank manners, and his generous, honest heart; and he promised fair to become all that his mother had so earnestly prayed he might be.

But, while I have been telling you a little about our young friend, he, in spite of his playing, has reached his destination. He first deposits his dinner in the trunk of an old oak, which always serves him as a closet; and then he begins to feed the poor sheep, who do not seem to enjoy the cold weather so much as himself.

John manages to spend a very happy day alone in the meadows, with his sheep and his dog. Sometimes he tries how Pepper likes snow-balling; sometimes he runs up to the wind-mill, not far off, to see if he can get any other little boys to come and play with him. This morning, however, he had a little more business to do than usual; he had to take the sheep to another fold, where they would be more sheltered from the wind. And just as he is in the act of driving them through the large field-gates, he sees farmer Jones coming towards him.

"John," exclaimed the farmer, as he came up to the other side of the gate, "have you seen my pocket-book about anywhere? I was round here about half an hour ago, and must have dropped it."

"No, sir, I have not seen anything of it; but I'll look about, if you like."

"That's a man, John. Be quick; for it's got money in it, and I don't at all wish to lose it. We will hunt together."

Whereupon they both separated, one going one way, and the other another, with their eyes on the ground, searching for the missing treasure.

Presently John heard Mr. Jones calling him in a loud voice from the other end of the field.

John, thinking the book was found, came running with great alacrity, but, as he drew near the old oak where farmer Jones stood, he was taken somewhat aback to see the look of anger and suspicion depicted on his master's face; and still more was he surprised when he saw the missing book lying open by the side of his own dinner, and Mr. Jones pointing to it.

"Well, sir, what does this mean?" exclaimed the indignant farmer. "I thought you told me you did not know where it was?"

John, whose amazement at the strange circumstance was very great, and whose sense of honor was no less so, felt the color mount to his cheeks, as he replied:—

"Yes, sir; and I spoke the truth."

"Then how do you account for my finding it open in the trunk of an oak close to your dinner?"

"That I cannot say; this only I know, that I did not put it there."

But Mr. Jones would not be convinced, the fact seemed to him so clear and so self-evident, for John acknowledged he had not seen any one else about there this morning; so after severely reprimanding the poor boy, he dismissed him on the spot from his employment.

It is easier to imagine than to describe the feelings of poor John as he slowly found his way home that evening. To be deprived of the means of assisting his dear mother was bad enough; but to be suspected of lying and stealing was to simple, honest John almost too hard to bear. He consoled himself, however, with the thought, "Mother will believe me."

Yes, and his mother did believe him, and told him not to feel angry with farmer Jones, for appearances were certainly against him, and he did not know him as well as she did. "Besides," she added, "truth must come out some time or other."

And so it did, though it was months afterwards; and I will tell you how.

John had been long seeking another situation, but no one would take him, on account of the apparent blot on his character. This cost John many a tear and many a

sigh, but he trusted that God would right him, and he was not discouraged.

One day he went to see a gentleman who had inquired for a lad to work in the garden. As usual, John told his story just as it was, and his face brightened when the gentleman said:

"Then that must have been your dog I saw with a book in his mouth. I was riding through the field you mention one day some months back, and I saw a dog with a book in his mouth run and put his head into the trunk of an old oak."

John clapped his hands for joy, exclaiming, "I knew the truth would come out. Then Pepper,—poor Pepper! it was his kindness to me that caused all the trouble; he thought it was mine, and he took it to where I always keep my dinner, and then, I suppose, in dropping it into the hole it came open."

John lost no time in acquainting farmer Jones with these circumstances, who was very sorry for his suspicions, and wanted to take him back; but John, who saw some chance of promotion in the gentleman's garden, declined the favor.

John remained sometime with his new master as garden-boy; but he soon became so great a favorite, both among the family and servants, that he was afterwards taken into the house, where he remained in the capacity of confidential servant to his kind master, until his death. He never married,—in order that he might be the better able to support his widowed mother and his four sisters.

See, my dear children, how true it is that "all things work together for good to them that love God."

Good Advice.

[The following article is cut from a paper that fell in my way not long since. It contains some good counsels which all my young friends who read the Herald would do well to commit to memory. There are seven rhymes, or one for every day in the week. Now, how many of you in the course of a week will learn to repeat them all correctly? Will you try?—J.M.O.]

Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again. Make up your minds to do a thing, and you will do it. Fear not, if trouble comes upon you; keep up your spirits though the day may be a dark one.

Troubles never last forever; The darkest day will pass away.

If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promise, a man or child may be cheerful.

Never despair when fog's in the air; A sunny morning will come without warning.

Mind what you run after! Never be content with a bubble that will burst; or a fire-wood that will end in smoke and darkness; but that which you can keep, and which is worth keeping.

Something sterling, that will stay When gold and silver fly away!

Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury—

He that revengeth knows no rest; The meek possess a peaceful breast.

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and by little great things are completed—

Water, falling day by day, Wears the hardest rock away.

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lessons well. A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his clothes in earnest, and sings while he works, is the man for me—

A cheerful spirit goes on quick; A grumbler in the mud will stick.

Evil thoughts are worse enemies than

lions and tigers; for we can get out of the way of wild beasts, but bad thoughts win their way everywhere. Keep your heads and hearts full of good thoughts, that bad thoughts may not find room—

Be on your guard, and strive and pray To drive all evil thoughts away.

APPOINTMENTS.

BOARD MEETING OF A. E. A. CONFERENCE.—A meeting of the members of the board of the A. E. A. Conference, will be held in the office of the Advent Herald, 46 1-2 Kneeland street, Boston, on Tuesday, Nov. 1st, ensuing. The board comprises all the officers of the Conference and the members of the standing committee as given in the 1st column of the Advent Herald under date of Oct. 8, 1859. Per order of J. Pearson, Jr., President.

R. GUNNER, Sec'y.

A series of meetings will be held (D.V.) in the Gilbert school house in Dunham, C. E., to commence Tuesday evening, Oct. 25, at 6 o'clock, and hold over the following Sabbath. Elds. B. S. Reynolds and J. M. Orrock are expected to attend.

MISSION APPOINTMENT.—G. W. Barnham appoints to labor in Massena, St. Lawrence Co., N. Y., from Oct. 12th to Nov. 6th. Friends who may wish for his assistance on either or all of the remaining Sabbaths in November, will please address him immediately, as above.

It should not be forgotten that the next meeting of the Western Central Quarterly Conference is to be in the Read meeting house, Richmond, Me., Oct. 27th, at 2 P.M., and continue over Lord's day. We cordially invite ministers and others from any place to come and work with us in the cause of Christ. Let there be a good representation of the societies and churches within the limits of the Conference. Come ready to worship God and work for him. I. C. WELLS, Sec'y.

Richmond, Me., Oct. 5, 1859.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

I. Townsend, \$1. It pays box, tract sent the 13th, and postage 42 cts. and the balance on Herald to No. 974.

F. Adams. It was received the 13th of September, and paid to No. 1004.

S. Bradford. Have written at your request to El. Boston, where we suppose Bro. White to be. If he is not there, we could not give his address. That of Eld. H. is at Boston, as usual.

John Phillips. You subscribed Aug. 1, 1858. You have paid in all, including that now rec'd, \$13, which pays to the 1st of next February—the price being two dollars a year. Your previous payment was \$1, in March last, which paid to the 1st of last Feb.

J. Wolstenholme. Will give in our next.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, OCTOBER 18, 1859.

A Friend.....\$1.00

My address, for a short time, will be Newburyport, Ms. care of Eld. Pearson.

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R. HUTCHINSON.

came home, he sought his wife through the house, and found her in her own room upon her knees in earnest prayer. He had opened the door so carefully as not to disturb her. He stood a moment regarding her with unmingled surprise; then he turned, shut the door, and went away. He had seen more than he had wished to see. The shutting of the door, however, aroused her. She ran out after him.

"What is the matter?" said he in no amiable mood: "What is the matter?"—as she stood irresolute. At length, summoning up all her energies, she exclaimed, "Oh! husband, bear with me a moment." She threw her arms around his neck in a sort of wild agitation.

"What is the matter?" he again repeated somewhat sternly.

"Oh! my dear husband," said she, "prepare to meet thy God."

He pushed her gently, yet somewhat decidedly from him, and said,

"I wish to hear no more of this nonsense. I will not hear it. You may hear what you please; you may do what you please; you are at liberty; but let me alone on the subject of religion. You may go your way—I will go mine."

He turned his back and went away. Very much dissatisfied with himself, he took his hat and left the house for a few minutes; but he soon returned. His wife was sitting at the table, waiting for his return. He sat down in moody silence; but his peace had been broken up. The going of his wife on her way, and the going of his feet another, was not a matter so easily disposed of. He knew well the priceless love of the woman who had set out in a course which his conscience could not but approve. He found he could not dismiss the subject of religion from his mind. He knew all was wrong within. He was a miserable man. He felt that he was a guilty sinner.

The next evening, on going home, approaching his own chamber, he heard his wife's voice in prayer: "Oh! Lord Jesus, thou hast promised to hear and answer prayer and save my husband," were the words which he heard. He softly opened the door—just a little—so that he could look in. There was his wife, again upon her knees. He stood a moment, as if considering what to do; then he advanced into the room, and threw himself upon his knees beside that praying wife, and said, "O pray for me."

"Oh! Lord Jesus," she again repeated, "thou hast promised to hear and answer prayer. I believe thy promise. Hear and answer my prayer. Save my husband." He threw his arms around her neck, and exclaimed, "Oh what shall I do, Mary?"

"Prepare to meet thy God," was her earnest reply.

"But how shall I prepare?"

"Prepare, by believing on the Lord Jesus Christ, now. Prepare, by repenting of sin, just here, this very hour. Prepare, by bringing forth fruit meet for repentance."

"Oh! how shall I prepare?" he again inquired.

"Take Christ for your Savior, for he must be your final judge. There is no condemnation to them who are in Christ Jesus. Believe on him. Trust him, now, and forever. Try now, right here. Submit to him. Give yourself up to him. Tell him you are willing to love him, obey him, with all your heart. Covenant with him. Now—now—now. And you will know, as I now know, how precious is the joy of being forgiven."

He did pray. He confessed and bewailed his sins—his worldly schemes and ambition—his utter disregard of his duties to his fellow men. He made solemn promises to Christ of everlasting devotion to his service, whatever might become of him. There on the spot, he gave himself up to God to be his forever.

They did not leave the room that night till both were rejoicing in the assurance of sins forgiven. That desire of the weeping wife as she walked through the rooms of her house, and as she bowed her knees in prayer, that unspeakable desire—that constant prayer—"Save my husband," had been answered. At once he began as he promised. He began, everywhere, to confess

Christ before men. He recommended him to others. The whole current of his life was changed. The change tell upon other minds with wonder and surprise.

It was a change. Old things had passed away—all things had become new. Every day that passes bears new testimony to the reality of the great change. The house is now a house of prayer, which was lately devoted to the god of this world. Strongly have those two loving hearts been bound together since first they were united. But now they are united in everlasting bonds—golden chains binding them which no ages can wear out—but which will grow stronger and brighter as eternity wears away.

Will you take a few tracts in your hand and go out among the perishing, and make one honest effort to win a soul to Christ? Will you sow beside all waters, that you may gather harvest unto everlasting life? Will you go forth in the morning, bearing precious seed, that in the evening you may come again with rejoicing, bringing your sheaves with you?—*N. Y. Obs.*

Death.

The article on "death," in the new Cyclopaedia, has the following:

"As life approaches extinction, insensibility supervenes—a numbness and disposition to repose, which do not admit of the idea of suffering. Even in those cases where the activity of the mind remains to the last, and where nervous sensibility would seem to continue, it is surprising how often there has been observed a state of happy feeling on the approach of death. 'If I had strength enough to hold a pen, I would write how easy and delightful it is to die,' were the last words of the celebrated William Hunter during his last moments.

Montaigne, in one of his essays, describes an incident which left him so senseless, that he was taken up for dead. On being restored, however, he says:—'Methought my life only hung upon my lips; and I shut my eyes to help to thrust it out, and took a pleasure in languishing and letting myself go.' A writer in the Quarterly Review records that a gentleman who had been rescued from drowning, declared that he had not experienced the slightest feeling of suffocation. The stream was transparent, the day brilliant, and as he stood upright he could see the sun shining through the water, with a dreamy consciousness that his eyes were about to be closed on it forever. Yet he neither feared his fate nor wished to avert it. A sleepy sensation, which soothed and gratified him, made a luxurious bed of a watery grave."

Miriam.

The character of Miriam has ever possessed for me a peculiar interest, deeper perhaps for the veil of darkness that hangs over her, only raised here and there at some eventful period of her life. But how brilliant are these occasional glimpses! After reading all the history we have of her, four distinct pictures remain before the mind, of the life and character of Miriam. First, we see her as an innocent child, beautiful in her sisterly love and devotion, anxiously watching the perilous cradle of her baby brother. What were the feelings of that young heart, so early learning the lesson of concealment, as she noted the wandering steps of the daughter of the cruel king! What fears and hopes must have struggled in her breast! Sweet young Miriam, early tried, early rewarded! I can see thee now, meekly standing in the distance, bravely hiding all the terror of thy loving heart. I can see thee eagerly hastening forward to secure for the mother her dear and rightful privileges. Beautiful to us, as sister and as daughter seems the child Miriam! It was a strange scene for the young girl to pass through, but it is a fitting commencement to her stirring after-life.

Where do we find Miriam next? No longer a simple child, but a prophetess inspired of the Lord, in the glory of her womanhood, leading the chorus of her sisters to the praise of Jehovah. And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with

dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea!" Gloriously beautiful art thou now, O Miriam, looking around on thy preserved nation, and the destruction of thy foes, with the song of triumph trembling upon thy inspired lips! A prophetess, and a leader of the people, high was the mission of Miriam. Who can tell what burning thoughts filled her soul? what heavenly aspirations? to what heights her proud ambition soared? or what womanly longings thrilled her heart to escape from all this active life, to the quiet rest of a happy home? Who knows her joys, her griefs, her secret prayers? The inner life of Miriam is a mystery. Looked up to by her sister women, their comforter, their guide, to whom could she herself go for comfort and guidance, but to the Lord, the great God? O blessed Miriam, sent by his hand before the people, let the air ring with thy triumphant notes: "Sing ye to the Lord, for he hath triumphed gloriously!"

Again we see Miriam, despoiled of her glory, fearfully chastened. Poor Miriam! wert thou also led astray by human ambition? What a lesson is here for those who exult in the good gifts of the Lord, who in their proud strength would rise above the whole world! O, there is danger in talent, peril in genius, and fearful risk in ambition, if it be not all consecrated to the glory of God. Poor Miriam! this was the hardest lesson of thy life! But surely this fierce fire consumed the dross of her character, and Miriam the lowly, the sad, was yet purer, higher than in her proudest days.

Years went by. A single verse in the Bible brings before us our fourth picture. "Then came the children of Israel, even the whole congregation, into the desert of Zin, in the first month; and the people abode in Hadesh; and Miriam died there and was buried there." Num. 20:1.

And so it ends. The loving sister, the holy prophetess, the chastened woman, cold and still in death! What record is written on high of that strange eventful brilliant life? The volume is closed to us, but one day it shall be opened, and one day, O Miriam, we shall hear thy triumphant voice, chanting again,

"O, sing ye to Jehovah, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea!"

Southern Africa.

Interesting facts in relation to the tribes, territory and climate of Southern Africa, have been recently brought to light. It has been discovered that, in South Africa, the Kaffirs practise the rite of circumcision. An intestine war has been going on for the last thirty years. It commenced between Mosolekatse, the king of Matabele, who from his rude military genius, has received the appellation of the African Napoleon, and Sebituane, the chief of the Makololo. The former has acquired his vast territory by conquest, annexation and intrigue. Sebituane is spoken of as a truly excellent chief, and a Christian. He was beloved by his subjects, but he was unable to strive against the warlike spirit of his neighbors, the Matabele. Schefetu, his son and successor, is a sagacious and enlightened man, who is desirous of extending the advantages of commerce and civilization among his subjects, believing that they will give him influence and strength to struggle successfully against his opponent and enable his people finally to occupy their own country. The old ideas respecting Africa—that it was an inhospitable desert, choked with noxious vegetation, emitting pestilential exhalations—are now exploded. On the contrary we are told that:

"There are vast tracts of country blessed with a fertile soil, a salubrious climate, varied and luxuriant vegetation, copious irrigation, and traversed by a noble river, navigable into the very heart of the land; that in these favored regions nature has scattered her bounties with a lavish hand. These great oases teem with animal life; cotton, indigo, and the sugar cane spring spontaneously from the soil; coal, iron, copper, and even gold lay idly in the earth; herbs abound

which are medicinally invaluable; and gums ooze from the trees, and fall to the ground in waste, which would be prized by our manufacturers. Ivory, which might adorn and beautify many of our household implements, lies rotting on the earth.—Such are the strong array of facts which may be crowned with another very important one. It is this: That these territories are peopled by powerful tribes, who have vainly used every means in their power to attract the attention of traders."

"That there may be Equality."

What remarkable Christians Paul found in the churches of Macedonia! They were in affliction, they were poor; and yet he praises them, and speaks of the abundance of their joy, and of the riches of their liberality. And the beauty of this liberality was, that it was spontaneous. It does not appear that they had been visited by any agent, or impelled by any strong and special appeal, but they were willing of themselves. It was the outgushing of the benevolent, Christian spirit within them. The account is fully given in the eighth chapter of the Second Epistle to the Corinthians, which is worthy to be read often and with care.

This commendation of the churches in Macedonia was made the basis of a suggestion to the Corinthians, that as they abounded in other things, so they should abound in grace also. But at the same time the Apostle took the pains to tell them, that it was not his purpose to have other men eased, and them burdened. His object was to have all the churches and every individual Christian do something, and thus secure an equality.

Now we regard Paul as a wise man, and a thoroughly practical man. He is held up as a model, and men bow with homage to his teachings. But if not greatly mistaken, we have discovered a tendency on the part of some, to think less of what Paul says about giving, than of what he says about other things. We know some, who admire what he says about salvation by grace, and who will talk most fluently about his views of election, the sovereign purposes of mercy, the sanctification and final redemption of the saints. And they tell us that Paul was a wise, and most wonderful man. But somehow they never get their enthusiasm kindled when dwelling upon what Paul says about giving; yea more, we never heard them mention this as among the proofs of his wisdom. They can embrace all he says about election, predestination of decrees, and see in this the profoundest wisdom of that great man, but somehow it does not appear easy for them to embrace his teachings upon the subject of benevolence. That savors a little too much of works to harmonize with their ideas of salvation by faith.

But after all we are inclined to think that Paul exhibited his great wisdom as much in his plans of benevolence as anywhere. It is a most difficult and perplexing subject. He, however, reduced it to a perfect system. He tells who should give, when they should lay it by for that purpose, by what rule they should measure the amount, with what a willing spirit all this should be done, and shows that each should do his part, "that there may be equality." We confess we most profoundly reverence Paul for the wisdom of his teaching on this subject. And we ask all our churches, all our brethren and sisters, to study carefully Paul's plan for benevolent effort. It is simple, plain, admirable. Good in theory and still better in practice.—*Zion's Advocate.*

Coals of Fire on the Head.

It is easier to extol noble deeds than to perform them, and excellent Christians find it difficult to repay injuries with kindness. But the law of Christ is imperative, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." The following anecdote, in the Philadelphia Press, relates to an exercise of Christian forgiveness by a German Seventh Day Baptist, of Philadelphia, a people noted in their history for their exemplary Christian virtues:

I heard from the lips of Joseph Konigsmacher,

Esq., a revolutionary incident, which may well be told with pride by the descendants of this peculiar people, as illustrative of the sincerity of their fathers in the religious doctrines they professed. At the death of Beissel, (Father Peaceful,) which occurred, as I learned from the ancient slab which marks his tomb, on the 6th of July, 1768, Peter Miller, a man of great learning, and highly respected by the first men of the Revolution, became his successor. A certain Tory by the name of Michael Whitman—who owned several tracts of land near Ephrata, and who had alike distinguished himself for very base conduct toward the society of which Miller was now the head, and treason to his country—being brought to trial for the latter offence, was found guilty, and condemned by the proper authorities to suffer the prescribed penalties, which were death and the confiscation of his estates. The confiscation deed for the four properties owned by the Tory Whitman, given under date of March 15th, 1780, over the signature of Joseph Reed, then President of the Supreme Executive Council, at Philadelphia, as the writer has seen, is still in an admirably preserved condition. Whitman was sentenced to be hung. No sooner had this been announced than Peter Miller, with motives which they who knew experimentally what it is to love their enemies are alone qualified to appreciate, set out on foot to visit General Washington at Philadelphia, for the purpose of interceding for Whitman's life. He had an interview with the General, and stated his petition, but in answer to it was told, with characteristic decision of purpose, that much as Washington esteemed his friendship, the prayer of Miller in behalf of his unfortunate friend Whitman could not be granted. "My friend!" exclaimed Miller; "on the contrary, I have not a worse enemy living than this same Whitman." "What!" rejoined Washington, "you have walked sixty miles to save the life of your enemy! That, in my judgment, places the matter in a different light; I will grant you his pardon." The pardon was immediately made out and placed in the hands of the disinterested petitioner, who, without losing a moment's time, proceeded on foot to old Chester, fifteen miles distant, where the execution was to take place on the afternoon of that day. Miller arrived at the spot just as Whitman was being conducted to the scaffold, who seeing the man with his long white friar robe and tall staff in the crowd which had assembled to witness his death, remarked to a by-stander, "There's old Peter Miller; he has walked all the way from Ephrata to have his revenge gratified to-day by seeing me hung." These words had scarcely been spoken when he was made acquainted with the very different nature of Miller's visit. The criminal's life was spared, and the pleasure of that moment doubtless repaid the good old man for the labor of his journey. He must have been past seventy years at the time, as he deceased September 25th, 1796, at nearly eighty-seven years of age, and the event which I have here related occurred in 1780.

American Millennial Association.

The following lists contain the names of the Life and Associate Members of the A. M. Association, as perfected at its annual meeting in Providence, R. I., Sept. 13th, 1859:

LIFE MEMBERS OF THE AMERICAN MILLENNIAL ASSOCIATION.—So Constituted by the Payment of \$25, and vote of the Association.

Aldrich, Jonathan	Sugar Hill, N. H.
Benns, Charles	Burlington, Vt.
Berry, Charles H.	Portsmouth, N. H.
Bliss, Sylvester	Roxbury, Mass.
Bosworth, Eld. David	Bristol, Vt.
Bradford, Stephen	Kingston, Mass.
Brown, Arnold W.	Providence, R. I.
Brown, Mrs. Huldah H.	" "
Brown, Nathaniel	Kingston, N. H.
Brown, Lendall	Haverhill, Mass.
Burnham, Eld. George W.	Worcester
Bundy, Eld. Horace	Springfield, Vt.
Campbell, Eld. W. S.	New Britain, Conn.
Case, E. W.	Bristol, Vt.
Coburn, Amasa	Andover, N. H.
Colder, Rev. James	Harrisburg, Pa.
Conklin, Rev. R. H.	Providence, R. I.
Cunningham, Luther T.	Newton, Mass.
Cunningham, Eld. Cyrus	No. Attleboro, Ms.
Dowd, Osmund	Newhaven, Vt.
Dudley, Benjamin	Oxford, N. Y.
Dutton, Carlos	Rochester, "

Eaton, Hosea B.	Rockport, Me.
Fassett, Eld. O. R.	Westboro', Mass.
Fenner, Obadiah B.	Providence, R. I.
Foster, Stephen	Derby Line, Vt.
Gross, Eld. H. H.	Homer, N. Y.
Gunner, Eld. Frederic	Salem, Mass.
Guild, Jason F.	No. Attleboro', Ms.
Hale, Eld. Apollos	Charlestown, Mass.
Himes, Eld. Joshua V.	Boston, Mass.
Himes, Mrs. Mary T.	" "
Himes, John G. L.	" "
Himes, William L.	" "
Hindy, Alice H.	" "
Higgins, Payne W.	Wellfleet, Mass.
Hutchinson, Eld. Richard	Waterloo, C. E.
Knowles, Robert R.	Providence, R. I.
Knowles, Mrs. Sarah	" "
Litch, Eld. Josiah	Philadelphia, Pa.
Loomis, Dr. E. S.	Perry's Mills, N. Y.
Newton, Horace	Mount Holly, Vt.
Orrock, Eld. John M.	Derby Line, Vt.
Osler, Eld. Lemuel	Providence, R. I.
Osler, Mrs. Roxana	" "
Ostrander, John	E. Hamburg, N. Y.
Pearson, Eld. John, jr.	Newburyport, Mass.
Pearson, Harris	" "
Pearce, Anthony	Providence, R. I.
Pearce, John	Pickering, C. W.
Pelphs, George	Newhaven, Conn.
Parker, Frederick	Templeton, Mass.
Robinson, Eld. Daniel I.	Haverhill, Mass.
Rupp, Henry	Shiremanstown, Pa.
Smyth, W. A. S.	Worcester, Mass.
Smith, John	Cincinnati, Ohio.
Shipman, Eld. Isaiah H.	Lisbon, N. H.
Towne, Dr. Charles O.	West Lebanon, N. H.
Tanner, Henry	Buffalo, N. Y.
Taylor, Eld. Daniel T.	Rouses Point, N. Y.
Vandine, Henry	Cambridgeport, Mass.
Welch, Richard	Newburyport, Mass.
Wolstenholme, James	Providence, R. I.
Wynkoop, Robert D.	New York city.

ASSOCIATE MEMBERS OF A. M. A.—So made by the annual payment of not less than \$2.

Allen, S. N.	Johnson, Vt.
Allen, L. F.	" "
Allen, Miss O. W.	" "
Ashley, Henry	Newhaven "
Baldwin, S. K.	Laconia, N. H.
Barnes, John	Marlboro' Mass.
Beck, R. W.	Lockport, N. Y.
Beckwith, C.	McDonough, "
Beckwith, Mrs. F.	Cleveland, Ohio.
Belden, James	W. Meriden, Conn.
Brooks, T. W.	Lansingburg, N. Y.
Brooks, John	Pine Street, Pa.
Boole, C.	New York city.
Bolles, Lorenzo	Ashford, Conn.
Brown, A. H.	New York city.
Brown, Arthur	Kingston, N. H.
Brown, W. S.	" "
Brownell, B. F.	Esperance, N. Y.
Burnop, C.	Albany, "
Burns, Daniel	Milford, N. H.
Buttrick, Miss H. P.	Brooklyn, N. Y.
Burnham, Wesley	Essex, Mass.
Burt, John H.	Boston "
Button, Geo. D.	Oxford, N. Y.
Beebe, S. R.	New York.
Bromley, P.	Chicopee, Mass.
Carvin, Lucy	Botetourt Springs, Va.
Clapp, Justus L.	Homer, N. Y.
Clapp, Aaron	Hartford, Conn.
Conover, Elijah	Pittsford, N. J.
Cogswell, S.	Leominster, Mass.
Crampton, Rachel	Homer, N. Y.
Crane, Chauncey G.	Hartford, Conn.
Curtis, Roswell	Auburn, N. Y.
Cutter, Richard	Newburyport, Mass.
Child, G. H.	Westboro' "
Currier, Lucina	Newton, N. H.
Davis, Eld. Orrin	Calais, Vt.
Dannat, E.	New York city.
Dean, John	Hartford, Ct.
Docum, Joseph	Newburyport, Mass.
Edmonds, Alex.	Portland, Me.
Edmonds, Margaret A.	Newburyport, Mass.
Edwards, Luther	Hampton, Ill.
Evans, Joseph	Spring Mills, N. Y.
Farnsworth, Elizabeth	Groton, Mass.
Feller, A. F.	Worcester, Mass.
Gill, Israel	N. Washington, Pa.
Gibson, Laurana	Worcester, Mass.
Goff, Mrs. Elizabeth	Harlem, N. Y.
Goff, Stephen B.	Lawrenceville, N. Y.
Green, Columbus	Montgomery, Vt.
Griggs, C. R.	Westboro', Mass.
Guild, David	Hubbardston, Mass.
Hardy, P.	St. Johnsbury, Vt.
Hardy, Mary A.	Groveland, Mass.
Hall, S.	Hartford, Ct.
Hasebury, T.	Lockport, N. Y.
Hasebury, C.	" "
Heagy, Robert	New Kingstown, Pa.
Heath, J. W.	Worcester, Mass.
Hepinstall, George	Albany, N. Y.
Hepinstall, P. B.	" "
Howe, Mrs. S. S.	Marlboro', "
Howard, E.	St. Johnsbury, Vt.
Hopkins, Mrs. Mary	E. Brookfield, "
Holbrook, M.	Worcester, Mass.
Ide, Willard	Rahway, N. J.
Ide, Eliza	West Dorewawen, N. H.
Jackman, Hollis	" "
Kendall, Jason	So. Woodstock, Vt.
Kenny, A.	Eddington, Me.
Kenney, H.	" "
Kelsey, James	Hartford, Ct.
Loeche, George	London, N. H.
Long, Lawson M. D.	Holyoke, Mass.

Lunt, Henry	Newburyport "
Lawton, C.	Saratoga, N. Y.
Marston, Miss	Salem, Mass.
Maynard, Miss D.	Lowell, "
Maguire, John	Mount Vernon, N. Y.
McNair, David	Roxbury, Mass.
McKinney, J. C.	Vineennes, Ind.
McGreeley, J. C.	Hudson, N. H.
McDuffee, H.	Derby Line, Vt.
Miller, A.	" "
Mott, J.	Camden, N. J.
Murray, John	Epping, N. H.
Murray, Sophronia	" "
Newton, E. G.	Mechanicsville, Vt.
Noble, O. E., M.D.	Penn Yan, N. Y.
Olmsted, W. S.	Hartford, Ct.
Palmer, Simeon	Stonington, Ct.
Perrin, Walter	W. Woodstock, Conn.
Peck, Norman	Low Hampton, N. Y.
Peck, Martin	Maytown, Pa.
Pearson, Dea. John	Newburyport, Mass.
Pearson, John L.	" "
Pearson, Theodore C.	" "
Pearson, Elizabeth S.	" "
Pearson, Jane	" "
Prescott, Gilman	" "
Prescott, Daniel	Kensington, N. H.
Reed, J. A.	New York city.
Rich, Elisha	Truro, Mass.
Robbins, Lemon	Montgomery, Vt.
Russell, Orin B.	East Wallingford, Vt.
Reynolds, Z.	Waterloo, C. E.
Ryon, Pardon	Smith's Landing, N. J.
Sage, W. H.	Lewiston, N. Y.
Sage, F. S.	" "
Sargent, Horace C.	Kingston, N. H.
Salt, Mrs. Martha	East Liverpool, Ohio.
Schermerhorn, W. B.	Schenectady, N. Y.
Smith, A. B.	Worcester, Mass.
Smith, M. A.	New York city.
Smith, J. T. P.	" "
Snow, Collier	South Orrington, Me.
Shelley, J.	York, Pa.
Stark, Richard K.	Hartford, Ct.
Swazy, Benjamin	Newburyport, Mass.
Shurtliff, Geo.	Genoa, Ill.
Sturdevant, Henry	Ravenna, Ohio.
Taylor, John	Worcester, Mass.
Town, Arba	Nunda, N. Y.
Townsend, Mrs. A. B.	Providence, R. I.
Townsend, Charles M.	Newburyport, Mass.
Trowbridge, M. A.	Worcester, Mass.
Wardle, Dr. Thomas	Philadelphia, Pa.
Warner, E.	Spring Valley, N. Y.
Whitten, C. P.	Lowell, Mass.
Withington, Samuel H.	Springwater, N. Y.
Withington, Nathaniel T.	" "
Williams, Mrs. Sarah	Pittsfield, Mass.
Williams, Edward	Hartford, Ct.
Wheeler, Lemuel D.	Newburyport, Mass.
Wolcott, E.	Oceanport, N. J.
Wilford, E.	New York.
Weldon, A.	Fingal, C. W.
Young, Eliza C.	Worcester, Mass.

NOTE. In many instances, only the initial of the first name has been communicated; and in a few cases, we are doubtful whether the name is precisely correct.

* Three or four of these were voted in on a pledge of payment, which is not yet paid. It is hoped that this will be done soon; for not till then is any one entitled to a vote as a member.

EXPOSITORY.

The Book of Malachi.

BY THE EDITOR.

CHAPTER II.

"Have we not all one father? hath not one God created us?"

Why do we deal treacherously every man against his brother,

By profaning the covenant of our fathers?"

v. 10.

This commences a new section, and reproves the sin of mixed marriages; which were forbidden, so that Israel might not thereby be beguiled into the idolatrous practices of the surrounding nations. Thus Moses said of them (Deut. 7:3,4), "Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods." Melancholy evidence of the necessity of this prohibition was seen in the history of Solomon, whose wives when he was old (1 K. 11:4,5), "turned away his heart after other gods;" so that he "went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites." In the time of Ezra (9:1), and Nehemiah (13:23), this practice prevailed; as it did also in the time of Malachi.

The interrogation, "Have we not all one father?" does not have respect to the fatherhood of the human race as a whole, but to the relation of God to Israel, as their recognized sovereign. The people of God were regarded as one family, of which God by the use of a metaphor, is called the "father." By marrying those who did not recognize Jehovah as their God, they dealt treacherously one with one another; for such acts being a violation of God's covenant with Israel, those who practised it put in peril the peace and prosperity of the whole nation.

"Judah hath dealt treacherously, and an abomination

Is committed in Israel and in Jerusalem; For Judah hath profaned the holiness of the Lord which he loved, And hath married the daughter of a strange god. The Lord will cut off the man that doeth this, The master and the scholar, out of the tabernacles of Jacob, And him that offereth an offering unto the Lord of Hosts." vs. 11, 12.

As God is called the father of Israel, so, by a metaphor, the females of other nations were called the "daughters" of the gods they worshipped. When Israel went into idolatry, they are represented (Jer. 2:27) as "saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth." To marry one who regarded a strange god as their creator, was to profane the holiness of God.

There is a metaphor in the use of the words "cut off," expressive of setting one side, or removing. And the "master and scholar," is a phrase significant, by synecdoches, of all who teach such disobedience, or who follow precepts thus inculcated.

"And this have ye done again, covering the altar of the Lord with tears, With weeping, and with crying out, insomuch that he regardeth not the offering any more Or receiveth it with good-will at your hand." v. 13.

This weeping and crying is, evidently, that of the divorced Jewish wives, compelled to give place to heathen consorts.

"This have ye done again," should be translated says Lowth, "This second thing have ye done"—i. e. They had added, to the sin of taking strange wives, that of divorcing their own.

"Covering" the altar with tears, is a hyperbole, expressive of the great flow of tears shed there by the injured wives of Judah. Their weeping and lamentation was such that God would no longer recognize an offering made by those who countenanced such practices.

"Yet ye say, 'Wherefore?' because the Lord hath been witness

Between thee and the wife of thy youth, Against whom thou hast dealt treacherously: Yet is she thy companion, and the wife of thy covenant." v. 14.

Wherefore!—They impiously inquired, Why God would not receive their offerings? The answer is, because God witnessed their marriage vows with their Jewish wives, and discountenanced the wrong done them when set aside for others. The offense was aggravated by the fact that the wife set aside, was the early companion of the one who divorced her, who covenanted with her in the bloom of her youth, and promised to live with her in true affection. And now to put her away for a heathen, was doing her a grievous wrong.

"And did he not make one? Yet had he the residue of the spirit.

And wherefore one? That he might seek a godly seed.

Therefore take heed to your spirit, And let none deal treacherously against the wife of his youth.

For the Lord, the God of Israel, saith that he hateth putting away: saith that he For one covereth violence with his garment; saith the Lord of Hosts: Therefore take heed to your spirit, that ye deal not treacherously." vs. 15, 16.

"Did he not make one?" is regarded by Lowth, and other interpreters, as an allusion to the first institution of marriage in paradise. It is, however, evident that it is not polygamy, but marrying heathen wives that is here reprovied. The oneness, affirmed therefore, is the oneness of the Jewish people, their isolation from idolaters, and the prohibition to intermarry with them—the purpose of God being that there might be a godly people to serve him.

There is a metaphor in the use of the word "seed," expressive of a succession of persons.—To take heed to one's spirit, is here designed to guard against the inordinate passion that is rebuked. Because of the hardness of their hearts (Matt. 19:8) God permitted divorce among the Jews; but it was always displeasing to him.—The word "garment," among the Jews, was expressive of the conjugal relation; and to cover

violence with it, was, by a metaphor to be unfaithful to the nuptial vow.

"Ye have wearied the Lord with your words. Yet ye say, 'Wherein have we wearied him?' When ye say, 'Every one that doeth evil is good in the sight of the Lord, And he delighteth in them;' or 'Where is the God of judgment?'" v. 17.

This text should have commenced the third chapter—the question here asked, being there answered.

To weary God, is by a metaphor, to exhaust his forbearance. The "words" by which they wearied him were their blasphemous speeches, their disregard of his requirements, denial of his superintending providence, and their self justification. In declaring that every one that doeth evil was good in the sight of the Lord, they reasoned from the apparent prosperity of wicked men; which implied, as they thought, that God was indifferent to human acts, that he loved the evil doer, or that there was no God to recompense judgment and justice in the earth.

Impiously considering themselves as unjustly dealt by, the inquiry "Where is the God of judgment?" indicates that they were desirous of the coming of the Messiah promised by the prophets whose advent they anticipated would restore prosperity to them, as God's chosen people.—That they were deluding themselves in anticipating acceptance as a nation when the Messiah should come, is shown by the answer to this interrogatory in the opening of the following chapter.



ADVENT HERALD.

BOSTON, OCTOBER 29, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Jerusalem as a Trope and Symbol.

The various scriptures which refer to the literal Jerusalem, restored, show that in the "Restitution" it may be said, more emphatically than ever before, "beautiful for situation; the joy of the whole earth, is mount Zion on the sides of the north, the city of the great King" Ps. 48:2.

More than ever before will it then be the great center of glory and attraction on earth,—it being the Throne of Jehovah, and the seat of empire over the ransomed children of men. But do all the uses of the term "Jerusalem," in the Scriptures, have respect to that locality? Is that the city for which Abraham looked? of which Paul wrote? and which John in vision saw? I to God will leave it.

It has been popularly held,—without considering the characteristics of tropic and symbolic language,—that Jerusalem is used as a literal denominative by John and Paul. And this has been held by interpreters who find no difficulty, when Isaiah uses it literally, in divesting it of its actual significance, and regarding it as a trope,—expressive of the entire church! Thus it is supposed that the symbolic city, which John saw in vision descending from heaven, (Rev. 21:2), is a literal description of an actual structure that will thus literally descend; that the same now exists in the heavens; that it is what the Savior promised, when he said, "I go to prepare a place for you," and "if I go I will come again and receive you unto myself, that where I am there ye may be also," John 14:23; that it is what Paul meant when he spoke of the "heavenly Jerusalem," Heb. 12:22; and of the "Jerusalem which is above," Gal. 4:26; and that it is identical with the city for which Abraham looked, "which hath foundations, whose builder and maker is God," Heb. 11:10.

These passages may be so disconnected from their context, and woven together, as to constitute a very beautiful theory, which will look plausible and taking; but to determine if it possesses the essential element of truth, will require that each passage should be examined in its connection, and in refer-

ence to the subject which it respectively illustrates. Such an examination will show the various uses of the same denominative, and will correct impressions that are not justly founded.

A Request from Eld. O. R. Fassett.

Bro. Bliss:—Will you please republish your article on "The Glorification of Mortality," in *Herald* of Sept. 17th? It is worthy of a second perusal by the readers of the *Herald*, and of the notice of those who may have overlooked it. I received from it some instruction, and it opens a new field of thought to be explored in reference to the character, capability, and spheres of the glorified bodies of the saints; which I hope you will in a subsequent article or articles follow to their legitimate conclusions.

Enoch, Elijah, and Christ's glorified persons are types of the resurrected bodies of all the saints at his coming. 1 Thess. 4:16, 17. And the following scriptures, with others that might be quoted, will illustrate: Isa. 40:31. Luke 20:35, 36.

O. R. F.

The above request is our apology for reproducing in our columns the following article. We will pursue the thought in a future article on "Our Resurrection Bodies"; but, with so exhaustless a theme, we shall be likely to say only a small part of what might and should be said. We shall therefore be obliged to Bro. F. and to other correspondents, for such additional, or more matured thoughts than those editorially advanced, as may occur to them.

THE GLORIFICATION OF MORTALITY.

At the glorious second appearing of our Lord and Savior Jesus Christ, for whose coming the church should ever watch and pray, Paul assures us that there will not only be a resurrection of all who sleep in Him, but the entire body of the redeemed will undergo a change analogous to that of the resurrection of the departed. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." And it is when both the "quick" and the "dead" have been alike made the subjects of this change, there will "be brought to pass the saying that is written, Death is swallowed up in victory"—the redeemed living and pious dead being alike restored back to a condition analogous to that in which Adam was created—to that in which he was before his body was made mortal, and death was given the dominion over him.

This change from mortality to immortality, on the part of the living, Paul assures us, will be sudden, instantaneous, and not a protracted process. His words are, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And what a change! Can any realize it? In the language of A. Campbell:—"Who would not gladly exchange a sin-emaciated face, a shattered constitution, sown thick with the seeds of death, for a spiritual, immortal frame? . . . And all this, too, without even the parting pang which nature feels when 'shuffling off this mortal coil,' and bidding a long adieu to those we leave behind. For, in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half uttered in time, the other in eternity—the first accent from a mortal, the second from an immortal tongue, crystallized into a gem in less than time's shortest mark or minutest point,—we have passed the bourn of mortality, and are found dwelling not in houses of clay, founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal and glorious."

He adds: "What a mysterious, delightful, ineffable moment that in which mortality is swallowed up in life; in which we obtain beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness; in which we part from sin, and sorrow, and woe, and find ourselves at home in the presence of the Lord, in the bosom of his love, surrounded with the sons of light, with the riches and glory of the New Jerusalem temple, thronged with the great hierarchs and kings of all the dominions of Eternity! Who, of the Christian family, would not rejoice with joy unspeakable and full of glory," could it be "that in a few short months all this should transpire, and that without the least of the agonies of death;—perhaps fall asleep some night, and awaken glorified in the presence of the Lord, hearing, with an immortal ear, the last echo of the grave-opening, body-reanimating, soul-transforming sound of the archangel's trumpet."

Nor is this mere fanciful imagery. It will be the actual realization of all who wait and watch their Lord's return. Not only will they be thus made immortal,—crystallized into a gem in less than time's shortest mark or minutest point—but they will be ravished away from this perishing earth, to meet their Savior in the azure firmament above.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

This is the soul-cheering promise that Inspiration has given, accompanying it with the Divine command: "Wherefore comfort one another with these words." And are they not words of comfort, such as no human solace can give? What cheer can the sad and disconsolate find, from any earthly source, that will lift the gloom of despondency like this? Mourn you the loss of kindred, whose loved forms you have committed to the silent tomb? you will see them again, if they rejected not their Savior's proffered love; and hence, "ye sorrow not, even as others which have no hope"—knowing that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep"—not leaving them behind. Is your sky darkened with clouds? do perplexities and difficulties hedge up your way? do the heavens seem brass over your head, and the earth iron under your feet? Where can you find comfort and consolation like this?

O what a momentous event will that be to all the earth-born sons of Adam! No being of our race will be unaffected by it; if living, each one will be either taken or left. If dead, each one will either come forth to the resurrection of life, or be passed over to the resurrection of damnation. "In that night there shall be two in one bed: the one shall be taken and the other left. Two shall be grinding together: the one shall be taken, and the other left. Two shall be in the field: the one shall be taken, and the other left." And in the silent churchyard, where thickly clustering hillocks indicate that those who once lived and moved among us slumber closely side by side, one grave will be opened, and its precious dust will resume its human form, be lighted up with the spirit that once animated it, and be clothed with joy and beauty for ever; but the grave next it may be undisturbed, its inmate may slumber on, never to participate in the joy of the redeemed, and when awakened, awake to shame and everlasting contempt.

In contemplating this momentous event, that the righteous shall be filled with joy can be easily realized, though its greatness will be immeasurable. But what will be the consternation of the wicked who are then left! What mind can conceive the intensity of their anguish and despair! But will they see the dead arise, and the living, when changed and ravished away at the archangel's trump? It is probable they will not. Two instances only, of such a transfiguration have been recorded in earth's history. "Enoch walked with God, and was not; for God took him." He "was translated that he should not see death: and was not found, because God had translated him." He seems not to have been seen to go hence, but was suddenly gone—he having "before his translation," this "testimony, that he pleased God." But probably no man saw him go.

In the translation of Elijah, Elisha alone saw him depart; and that seems to have been to him a special grace. Elijah, although walking with Elisha, might have been rapt from his side and Elisha have seen him not. And he probably would not have seen him, had he not prayed for a double portion of Elijah's spirit. When Elisha asked for this, Elijah said: "Thou hast asked a hard thing: nevertheless if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."—This implies that it was uncertain whether even Elisha would be permitted to behold the approaching translation; and an ordinary person certainly would not have been,—particularly an unregenerate one. But "it came to pass, as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more." Thus he had one glimpse and one only of his ascending friend. And this view of him was granted as a special favor, and as a sign of his own spiritual endowment. And he saw him doubtless, not with his natural eyes; but his eyes must have been so opened,—as were those of the servant of the prophet, when he was thereby enabled to see the chariots of the Lord encircling Samaria,—that he could see heavenly realities which are ordinarily invisible to mortal eyes.

Judging from these intimations respecting the translation of Enoch and Elijah, and from the simple declarations that the "one shall be taken and the other left," it may be safely concluded that the unregenerate in the world will become aware of the translation of all the righteous only by finding them suddenly gone. They will find themselves one moment conversing or working or walking with a friend, and the next moment they will be companionless.

They will see the vacated beds, their absent places in the field or mill. The city and country will suddenly miss familiar faces; and the vacated tombs will tell the story of the departed ones; but by no outward event may they know of the momentous change, till they look up and see their Judge in the heavens above.

Not so however with the saints. The moment they feel the change, they will find themselves the companions of angels, who are sent by their Lord to gather them from the uttermost parts of the earth under the whole heaven. What a blessed and holy companionship! What a glorious re-union! And then when the earth shall have passed its purgatorial fires, what a blessed abode will be theirs! The new heavens illumed with a sun of ineffable glory, spangled with stars, brighter far than our present sun: a new earth, surrounded with an immortal atmosphere, filled with unfading freshness and beauty, madesweet with the perfume of flowers, and decorated with charms incomparably superior to those of Eden, and its ancient paradise, and all this to be eternal!

In view of such indescribable glory and joy, who would not gladly pray, yea exultantly sing for the hastening of that surely predicted and not far distant day?

Letter vs. Spirit.

Bro. Bliss:—Please give your view of 2 Cor. 3:6, "Not of the letter, but of the Spirit: the letter killeth, but the Spirit giveth life." Our meetings are very interesting, and have been as a general thing for the last year. Wm. Nicolson, Albany, N. Y., Oct. 1859.

Ans. We do not regard the "letter" and "spirit" of the New Testament as antagonistic; nor do we understand as some do, that the letter is the literal and historical sense, in distinction from one that is mystical and spiritual. It is evident from the context in v. 7, that the "letter" refers to that which was written and engraven in stones; which killeth, because its penalty is death. And the "spirit" is the gospel of Jesus Christ, which gives life by the promise of pardon through the blood of Christ—for in v. 17 we read, "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty"—i.e. from the condemnation of the law to death, from which the gospel rescues believers.

Pearson's Stove.

We would call particular attention to an advertisement of Bro. Wolstenholme's, in another column, containing testimonials of the working of "Pearson's Respiratory Stove." From our own experience, we are sanguine that this stove is all that is claimed for it. Its principle of construction is certainly philosophical. The current of heated fresh air which is continually passing through the oven while baking, brings a constant supply of oxygen in contact with the material being cooked;—which is what gives superiority to open fire roasting, over the close ovens of ordinary stoves; and the gases generated while baking, pass into the flue, and so up chimney. All therefore must see that the aroma and palatableness of food baked by this process, must be materially improved by it.

This stove, also, is economical in respect to fuel; it bakes thoroughly and promptly, and the working of it is easily learned. It also has another very important excellence—its construction being such that the heat generated in it can be directed into the flue, or thrown into the room, at the pleasure of the operator. We have used one of these stoves in our kitchen since August, and find this feature of it a great convenience in warm weather. Wife says she wants no better stove for baking, and that the fire can be made to keep in it admirably, by opening the proper guards and checks. For farther information, see advertisement.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Have received for insertion, articles from

C. Churchill.
G. W. Burnham.
D. Campbell.
O. R. Fassett.
J. Litch.
A. Brown. Yes, if not too long.
J. M. Orrock.
R. Hutchinson.
M. Fuller.

A GOOD EXAMPLE. A good sister writes: "I enclose two dollars to pay in advance for the *Herald* for the year A. D. 1860; and five dollars to help forward the cause of God." This is encouraging. It has been ebb tide with our receipts,—as usual during the same time of year,—for the last eight or ten weeks. We hope now to see a turn in this tide,

and to receive donations enough to take up certain notes that are due ahead, and meet expense of the paper.

UNITARIAN SUNDAY SCHOOLS.—At the "Autumnal Unitarian Convention," held at Lowell the 20th inst., the second day was devoted to the subject of Sunday School instruction. According to the report in the Boston Journal,

Rev. A. D. Mayo said that liberal Christians entertained a distrust of Sabbath Schools because they had been the nursery of the Orthodox Church. Its operation in this country had had a sectarian effect and a terrible reaction. If children were taught that the Bible was infallible from beginning to end, it would be going backward.

Mr. Ansorge of Dorchester said the Bible should be explained to the children according to reason, nature and philosophy. But he would instruct in the spirit, not in the letter.

Rev. Mr. Tiffany of Springfield wanted thorough doctrinal instruction, and wanted children taught that the writers of the New Testament held systems of theology which were a part of the errors of the times. It could not be disguised that the evangelists differed in their theological views. Children must be taught discrimination, or they would suffer from the neglect.

Thus, it is a part of Sabbath School instruction, to teach children that the Bible is not infallible, and that some of the Evangelists taught doctrines which are to be rejected as contrary to reason! And that is training up children in the way they should go!

The State of Europe.

A foreign correspondent of the New York Tribune says:

"It becomes more and more evident that Europe is in a restless and precarious condition. No question is definitely settled. The plenipotentiaries convened at Zurich have great difficulty in making a durable peace. Italy is upon a volcano. The great powers are jealous of each other. Russia, Prussia, and Austria keep up the number of their soldiers. France promises to diminish her armaments, but this is more pretence than reality: on the first signal of war she would soon find her formidable battalions. England has gone to immense expense to increase her defensive forces, and protect her coast against an invasion. Lastly, everywhere, from Turin to Moscow, a feeling of uneasiness and agitation prevails. This mutual fear is already a serious evil: for nations and governments become irritated against one another; and, in the midst of this universal fermentation, a single spark would suffice to kindle a most terrible flame."

The Editor of the Boston Journal under the head of "Foreign Forebodings," says:

"Our foreign dispatches continue to wear a more and more ominous look. There is the diplomatic question, and then there is the question of arms. It is generally assumed that the Conference at Zurich has nearly reached the limits of its labors.—Three sets of treaties are announced as the result, namely, papers to be signed between France and Austria, between France and Sardinia and between the three powers. The terms thus settled have not transpired; but it is doubtful if they relate to much more than the transfers of Lombardy to Sardinia—the apportionment of the debt, the fixing of the boundaries, &c., &c. The other grave matters outlined in the Villafranca agreement, such as the disposal of Central Italy and the construction of an Italian Confederation, are left to a European Congress. We cannot learn whether these were seriously taken in hand by the diplomatists at Zurich, but if they were, it must have been quickly ascertained that they were too complicated and momentous for any such secondary tribunal."

"In an active sense, the Italian question, so far as it now remains unsettled, is at the disposal only of the Italian people themselves, but its result must be either anticipated or ratified by the governments of Europe. If a Congress, therefore, is to be called at present, the basis on which it will assemble becomes all-important. In this connection a recent declaration of Lord John Russell is eminently satisfactory. He stated at Aberdeen on the 23rd ult., that the English government would solemnly protest against any interference by foreign force to prevent the people of Central Italy from having their own government and conducting their affairs as they like, and that England would have no part in any Congress which would allow of such interference. This position of Great Britain, thus authoritatively announced by the head of the Foreign Office, is just, timely, and of great practical value."

"Still, there seem to be indications all over Europe that no agreements and no diplomacy are relied upon to settle the present crisis. We learn of agents from the French, Austrian and Sardinian governments all seeking tenders from the English iron founders for the manufacture of rifled cannon. The reduction of the French armament seems to have

been only in name. The men remain in the ranks, not a ship has been dismantled, and the forts and dockyards are nearly as busy as before the outbreak of the last war. Austria is scarcely behindhand in the same line of preparation. Italy, of course, is full of ferment. The Papal government, no doubt aided by Austria, is getting ready to subjugate the Romagna, and, it is reported, has dismissed the Sardinian minister. The government of the latter is actively employed, not only in its own preparations of war, but in assisting in the organization of the defense of Central Italy, which eagerly musters under the standard of Sardinia. Garibaldi has issued a warlike address to the people of the Legations.—With these swiftly accumulating signs of trouble, therefore, it needs but little indiscretion or a chance collision to precipitate a war much larger and more extended than that from which Italy has just emerged. If once begun, it will have to continue until some decisive result is reached—something in which the parties shall rest, either in satisfaction or hopeless despair."

Foreign News.

The latest intelligence from Europe is by the steamship Ocean Queen, which brings London advices of the 13th, and arrived at New York on the 24th inst.

A letter from Ancona, received in Vienna, says: "Garibaldi is busily employed in inspecting the troops, and in improving their position on the Papal frontier. On the 23d of September, Garibaldi was still at Rimini, and a day or two before he harangued the people from a balcony, and told them 'that the dominion and tyranny of the Spiritual Power had ceased forever.' At the conclusion of his speech, he called on his hearers to rise as one man, and to take up arms, in order that the separation from Rome might be durable."

Letters from Naples of the 27th ult., state that about 17,000 troops had been dispatched to the northern frontier.

Gen. Garibaldi had issued a proclamation to the army of Italy. He says: "Soldiers, the hour of a new struggle approaches. The enemy is threatening, and will, perhaps, attack us before many days are over. In addressing my old companions of Lombardy, I know I am not speaking to deaf men, and that it is enough to tell them that we are going to fight the enemy of Italy. I shall look to see you, then, firm in your ranks." Dated Bologna, Oct. 5.

The Pope was to have an interview with the king of Naples at Castle Gondolfo, where he will prolong his stay on account of the agitation reigning in Rome. After his departure, a demonstration took place in honor of the Sardinian Ambassador; and a crowd of visitors, estimated at ten thousand, called and left their cards at the Ambassador's residence. The French gen d'armes preserved order, but the effect of the demonstration was profound.

A Zurich dispatch of the 11th says the Conference does not draw to a close. Austria still refuses to diminish the amount of the debt of Lombardy to be borne by Sardinia. The demands of Austria are not only resisted by Sardinia, but do not receive the support of France, who has proposed to submit the disputed point to the arbitration of another Power. No answer had been received to this proposition. The French government wishes the arrears of the pensions of the Monte Napoleon, and an indemnity for the cost of the late war, to be included in the statement of the debt which will have to be paid by Austria and Piedmont.

FRANCE. The Chinese expedition hangs fire. Little or nothing is doing in the ports of France. The expedition is not popular either with civilians or military men. The interests of France in China being insignificant, it is considered, that the military and naval contribution of France to operations in that quarter ought to be in the same proportion. The Univers says that the situation between the Holy See and Napoleon III. appears to have become once more unfavorable. Marshal Niel, on entering Toulouse at the head of a fraction of the army of Italy, was hooted. The clerical party is all-powerful in the South.

Several of the French bishops are indulging in vehement denunciation of the Italian liberals and their abettors, designating them as cowards, liars, heretics, and schismatics, who attempt to villify and overturn the paternal government of the Pope.—The Siecle rebukes these enthusiastic prelates, and asks how it is that 10,000 French soldiers are required at Rome, if the government of the Cardinals enjoys the devotedness and the veneration of the people.

The Emperor, on the 11th, received the authorities of Bordeaux. The Cardinal Archbishop addressed a speech to the Emperor, and the latter expressed a hope that a new era of glory will be raised for the Church on the day when every one will share his conviction that the temporal power of the Pope is not opposed to the liberty and independence of Italy. He farther said that the government which was the

means of restoring the Holy Father to the Pontifical throne would only give utterance to such respectful counsels as were directed by sincere devotion to the interests of His Holiness; but he could not but be alarmed about the day which is not far distant, when Rome will be evacuated by the French troops, for Europe will not allow that that occupation, which has lasted ten years, should be prolonged indefinitely. When the French army shall be withdrawn, what will it leave behind—anarchy, terror, or peace? These are questions, the importance of which cannot escape any one at the present time.

TURKEY.—The conspiracy in Constantinople was an exceedingly serious affair, as is to be seen by the subjoined letter, which is from the Pera correspondent of the Trieste Zeitung: "The conspiracy has ramifications in all parts of the empire. The programme of the leading conspirators, who would have had the support of about 15,000 troops, and of almost all the Mohammedans in the city, was: 1. The recall of the Hatti-Humayou of the 17th of February, 1856. 2. Dismissal of the Ministers, Aali, Riza, and Fuad. 3. Payment of the arrears due to the troops and to the employees. 4. Abdication of the Sultan in favor of his brother, Aziz Effendi, who is very popular with the orthodox Mussulmans. If the foregoing conditions were not accepted, the Sultan with his family and adherents, the Ministers and their partisans were to be put to death, and the government buildings on this side of the Golden Horn bombarded and destroyed. More than 3000 persons are said to have been arrested, among whom are five generals, nine colonels, 300 other officers, the majority of whom belong to the artillery, and above 100 Mussulman theologian (Sophias)."

The Insurrection at Harper's Ferry.

The Insurrection referred to in our last has been suppressed by the U. States government. It resulted in the death of six citizens and fifteen insurgents; besides which five insurgents were taken prisoners,—three of them being wounded and a few escaped. The insurrection was headed by Capt. Brown, famous in the wars of Kansas, who seems to have supposed that on seizing the U. S. arsenal, the slaves of all that region would rise and flock to his standard. He had hired a farm in that neighborhood, where his scheme was arranged. He was badly wounded in the affray, and has made a full statement. He says he never had over twenty-two men at the farm at one time, that belonged to the organization; but he had reason to expect reinforcements from Maryland, Kentucky, North and South Carolina, and Canada. He had arms sufficient for fifteen hundred men. He had 200 revolvers, 200 Sharpe's rifles, and 1000 spears, which he left at the farm. He had abundance of powder and other ammunition. He brought all the arms, from time to time, from Connecticut and other eastern points, to Chambersburg, Pa. They were directed to J. Smith and Sons, Kennedy Farm, his assumed name. They were packed in double boxes, so as to deceive the parties who handled them. He says he made one mistake, in not either detaining the train on Sunday night, or permitting it to go on unmolested. This mistake, he seemed to infer, exposed his doings too soon, and prevented his reinforcements from coming.

The whole affair was a most fool hardy one. The Boston Journal gives the following brief account of this movement.

"Passing by the preparatory movements of the insurrectionists, which are but faintly known at present, the first open demonstration at Harper's Ferry occurred on Sunday night last. At about half-past ten on that night, the watchman at the Harper's Ferry bridge, Wm. Williamson, was seized by a number of men, and shortly afterwards carried to the armory, which he then found was in possession of the insurgents. The man sent to relieve him at the bridge was also seized, but made his escape. Within an hour or two, some of the insurrectionists appeared at the house of Col. Lewis Washington, who lived four miles distant, took him and twelve of his negroes prisoners, proceeded to another gentleman's house, took him, his son, and all the negroes at hand, and returned to the Armory. In the mean time (about 1 o'clock in the morning) the passenger train on the Baltimore and Ohio Railroad had been stopped, but was finally allowed to go on, with the understanding that it was to convey the announcement that no more trains would be suffered to pass through."

"Of all this the people of Harper's Ferry knew nothing. Their first knowledge came with the terror of discovering, or imagining, that armed men were guarding the bridge and all the avenues. But before the conviction that they were prisoners became general, the working men repairing to the Armory, as usual, were taken prisoners successively, until at one time sixty were said to be confined. By this time it was broad daylight on Monday morning when Cook, one of the leading insurgents, with two white men and several slaves, crossed the bridge and disappeared

in the direction of Pennsylvania. They have not been heard from to the time of writing.

"They left behind them an insurrectionary force comprising in all fourteen white men and four negroes. Thus it appears that twenty-one men had taken the U. S. Armory, captured over sixty prisoners, and held for a time undisputed possession of the town of Harper's Ferry. They were reported to the public on Monday as numbering "250 whites, aided by a gang of negroes," and before night reached to "between 500 and 700 in all." Luther Simpson, a baggage-master, states (which statement flies over the wires on Monday,) that he visited the insurgents in person, and "saw from 500 to 600 negroes, all having arms, and there were from 200 to 300 white men with them." But one of the latest accounts admits that no slaves joined the insurgents willingly, and says distinctly that "but one instance is related of slaves who made a public appearance with arms in their hands." The force, then, which was in the active service of Capt. Brown, was as we have stated above.

"As the morning of Monday wore away, the true state of the case began to discover itself. People began to flock round the armory, and promiscuous firing set in. The insurgents who were outside, and who had killed two persons, one a colored man who had refused to join their movement, mostly withdrew to their confederates in the armory, choosing for defense a large brick building with dead walls on three sides, and large doors and high window sashes on the fourth. About noon the Charleston troops came on the ground, and were succeeded by another company. Desultory firing was maintained the rest of that day, resulting in the loss of two insurgents and the wounding of a third. Nothing occurred on Monday night, except the arrival of the Baltimore military and other companies who poured in thick and fast."

"At 7 o'clock on Tuesday morning the first operations began with a parley with the besieged, which was fruitless. An attack was ordered, as further regular firing was thought to be more dangerous to the prisoners within. It was promptly executed, with the loss of two or three marines, for the accounts differ. The doors were demolished, the building entered, and all resistance was at once extinguished. The prisoners were found unharmed.—Capt. John Brown, the instigator of this singular tragedy, was badly wounded, and his son shot dead. There were in all twenty-one killed during the trouble—fifteen insurgents and six citizens—and three wounded, all insurgents."

"The surviving insurgents are now in jail, awaiting legal proceedings. Such is a brief record of the prominent events at Harper's Ferry from Sunday night to Tuesday morning, without reference to motives, antecedents, or collateral circumstances."

The Salem (Ind.) Times gives an account of a shocking casualty. A stranger, named Timothy Hughes, about 45 or 50 years of age, built a fire near the road side, and laid down beside it to sleep. The next morning he was discovered with both legs burnt up to the knees! On the calf of one leg the flesh was burned entirely off, and the bone itself charred. The man did not appear to suffer a great deal of pain. He said he was subject to fits. Both his legs were amputated.

In Mound city, Ill., on the 9th inst. a desperado named James Vaughn shot and killed John K. Charles, under circumstances of much cruelty, which so exasperated the citizens that they broke open the jail where Vaughn had been placed, and after allowing him fifteen minutes to prepare for death, hung him on a tree. The murderer's fear was excessive, and his cries for mercy heartrending, but his captors were inexorable, and at the moment specified he was run up.

Advices from Nebraska inform us that a terrible malady is prevailing among the Omaha Indians, carrying off young and old by scores. The Indians call the disease the Texas fever, or murrain, the same contagion that has destroyed the deer and cattle in portions of Missouri.

In Killingly, Conn., Othniel Russell, a returned Californian, sought to kill Rev. Mr. Miner, Baptist minister. He cut and stabbed him with a knife, and shot at him twice with a revolver. He then went in search of Mr. Thomas Pray, in order to kill him, but Mr. Pray was absent. The fellow was arrested. Russell has been divorced from his wife, and seems intent on killing everybody who helped his wife to get clear of him. Mr. Miner was not very badly wounded.

During a dense fog in the Mohawk valley lately, two freight trains came in collision near Amsterdam N. Y., dashing both engines and a number of cars into splinters. Shortly after a stock train came thundering along, and by the accidental displacement of a switch was turned directly upon the two wrecked trains, causing the destruction of a third engine and eight or ten cars. Fortunately the engineers and firemen of each train discovered their danger in season to jump off and save their lives.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Tuesday, July 5, 1859. Preached in Westboro', to a few faithful ones. The time and weather were not favorable for a large audience. I proposed a camp-meeting to be held in August, for Rhode Island and the southern part of Massachusetts, which was referred to a committee, who propose to act in connexion with the churches in Worcester, Providence and elsewhere, and if practicable go on with it.

Wednesday, July 6. Preached in Worcester to a good audience, and had a pleasant season. They need a pastor, and will do well by any one who may settle among them. May the Head of the church remember them.

Thursday and Friday, July 7th and 8th, preached in Chicopee, Mass. We have but few brethren here, —only a small seed left. I put up with Bro. D. F. Kendall. I had attentive audiences, some of whom were interested in the truth. But how changed the scene, since our first meeting in this place in 1842. I refer to the great camp-meeting held here at that time, which Father Miller and many other able lecturers attended, by whose efforts multitudes of persons became interested in the second coming of Christ. In 1844, while preaching in this town, in the same hall in which I lectured this evening (July 8), a mob of about seventy men rushed in to take me, threatening to administer a coat of tar and feathers. They felt sure of their victim, and after breaking up the meeting, engaged in obscene singing and talking, —during which I made arrangements to escape their violence. Passing to the door, on making my exit, the ladies present nobly rendered me their aid by crowding to the passage-way, and detained my pursuers, till, by accelerated steps, I got the start of them. They pursued for a mile, to the house of B. E. Ladd, where they sought their prey with a full determination to take it. But taking my baggage, with the aid of a brother I passed through the woods to a certain place, where I was met, as agreed upon, by a brother with a carriage, and conveyed to Springfield, where I put up with Mr. Beckwith, in safety. The mob kept up their yelling and hideous noises for the most of the night, and were heard distinctly, in the stillness of the night, at Springfield. I have often shuddered, in thinking of my narrow escape from the violence of those depraved characters. How I should have endured the treatment proposed, I cannot tell; but I think there would have been some praying and preaching on the occasion.

There was no indication of a mob, however, at this time, nor is there danger anywhere, in these times, nor will be, till we have more of the Divine influence, and make more effectual inroads on the devil's kingdom.

Wednesday, July 13. Preached in Lowell; had a good audience, and a time of rejoicing. Bro. Ross is laboring faithfully here.

Thursday, July 14, preached in Lawrence, to a portion of the Adventists who have hired the old F. W. Baptist chapel and organized a church. We had a refreshing season. May God prosper them in their new enterprise.

Sabbath, July 17. Preached in Boston, and exchanged with Father Mason in the P. M. I spoke to a good audience in his place at the "Black Sea," —the vilest part of the city. Some good is being done, even in this place.

Monday, July 18. Met with the committee in E. Kingston, N. H., to perfect the arrangements for our proposed camp-meeting. They appointed Elder J. V. Himes superintendent of the meeting, and the following committees: — John Towle, Reuben Currier, Arthur Brown, William Webster, M. C. Eaton and Hiram Lord as a committee of arrangements; and L. Brown, Haverhill, Mass.; J. H. Josselyn, Boston, Mass.; H. Pearson, Newburyport, Mass.; E. Rowell, Kensington, N. H.; C. P. Whitten, Lowell, Mass.; Gorham Pillsbury, Kingston, and J. P. Robinson, executive committee. Located the meeting in East Kingston, on the farm of M. C. Eaton.

Wednesday, July 20. Met with the church in

Salem, and spoke; but as my appointments for other meetings were not understood, I receded them, with a view to meet with them at a future time. I was kindly received by Elder Gunner and family.

J. V. H.

Letter from Elder Hutchinson.

Bro. Bliss: —I wish to say that I have read your article, entitled "In such an hour as ye think not," with peculiar satisfaction. It confirms me in a view which I have long entertained, and to which I have occasionally given expression, viz. that our Saviour will be likely to come in a time of peace and comparative quiet. This however it would seem is not the general view. The tide of expectancy rises on hearing of "wars and rumors of wars," and falls as soon as peace returns, and rumors of war subside. When the news of the battle of Solferino came, it was said, with falling tears, "The Lord is coming, and this war will end in the battle of the great day." When the news of peace came, it was said, "I am disappointed, for I thought the war would bring the Lord."

With you I say, "It is nowhere said in the scriptures that the 'battle of the warrior, with confused noise, and garments rolled in blood,' is a premonition of that day."

Christ will come when he has finished his work in heaven, and when his church has finished her work on earth. That will "bring him," but the united roar of all the cannon in the world, with the cries of the wounded and the dying, can have no influence in hastening his advent,—only so far as war and revolution tend to the furtherance of the gospel. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Our great high Priest will continue his pleading till it is finished and its gracious purpose fully secured;—then the history of the world will be completed, and he will appear without a sin offering to the salvation of those who truly wait for him.

It is right of course in our presentation of the gospel, to make use of passing events, but not in a way to create a feverish excitement, to be followed by a morbid reaction. It is doubly needful to call attention to the advent, in times of peace, and general calm, because then we are specially in danger of sinking into a state of sleepy indifference, and of having our minds absorbed in other things; and because the Master has said, "In such an hour as ye think not, the Son of man cometh." In this way we may expect to promote a healthful, constant and practical waiting for Christ.

Your article, therefore, I regard as "meat in due season." If its sentiment be remembered and properly cherished by your readers, it will do them more good than all the "sensation" articles which were written during the recent war.

I would further say that I am pleased with the Herald, as it is now conducted. While I was in Boston I looked over its columns, from 1849 to the present, and I find that it has had my uniform approval. I have occasionally suggested what I thought would be improvements, but I have never felt, or expressed dissatisfaction. I believe too that its patrons in Canada East and Northern Vermont, are pleased with it; for I have not heard one expression which would warrant me in believing otherwise.

My sincere prayer is that you, and all who write for the paper, may have wisdom and grace to make it increasingly useful, in feeding the household of faith, and in spreading the great truths concerning the speedy coming of our Lord and Savior.

Yours, looking for mercy unto eternal life,

R. HUTCHINSON.

Newburyport, Mass., Oct. 17th, 1859.

Bro. Bliss: —I send you, and the friends of the coming Messiah, a brief account of several items in connection with my labors.

After our Conference I made several preaching visits in the region of Hamilton, and in other regions in this Province. I preached the funeral sermon of Abraham Burkholder's son, who professed the Christian religion at the protracted meeting I held at Nassauway last March. His father being sick at the time, I had not the opportunity to make enquiry, but suppose him to have been about 17 years of age. A few days previous to his death, I called on him, and have reason to believe that he died in the faith of the gospel.

Preached at New Connection Methodist Church, from John 11:25. He died with fits. Within a few weeks of the conference, I baptised 4 persons and organized a small church for Messiah.

After this I engaged to help Bro. R. Burtenshaw, in his field of labor; and attended several field meetings, of some of which you have had accounts by Br. S. K. Lake, which resulted in calling out many to hear the truth. Some of these groves were afterwards

occupied by Brn. Burtenshaw, J. Litch and Benson on the following Sabbath. Lately I have been on a tour among the churches, and had very good manifestation of the divine presence. "Labor is rest and pain is sweet, if thou my God, art there." At Westminster during a visit of Bro. D. W. Flanders, 7 have been added to the church, also on a visit of Bro. S. K. Lake at Fingal, several were baptised. Elder J. Litch made several preaching visits among Messiah's churches in C. W. Attended several field meetings with Bro. R. Burtenshaw. I afterwards accompanied him to Lake Huron Shore, where we spent a day; and the truth produced good effect on many of the people, so that we were prevented from returning as soon as we intended. We organized a church of 8 members; and only for several reasons, we should have stayed there some time to good advantage.

The people would have been glad to have the meeting continued; but it is expected that Elder D. W. Flanders, and some other Brn. will soon visit them.

May the Lord dispose his stewards, and the officers of his church, to unite in carrying forward this great work of preaching the gospel of the kingdom. Saying Lord, Lord, Lord, is a small part of the work. Love to all that wait in purity for the kingdom of God. Your Bro., waiting for the kingdom of the Messiah,

DANIEL CAMPBELL.

Ameliaburg, C. W. Oct. 14th, 1859.

The Mosaic Records

ABSOLUTELY DISPROVED—TREES MORE THAN 8000 YEARS OLD.

Mr. Editor:—Sometime since there was an article in your paper, in which you showed up an article in another Journal in a rather ridiculous light; making it appear, that the poor fellow who found a tree more than 6000 years old, had counted the grains the entire diameter of the stump; instead of one half the diameter, as he should.

And now, with your leave, I will give an item of my experience with these gentlemen, who are so wise above what is written.

Not long since I preached an evening in a town but a few miles from this. After meeting, by invitation, I put up with the landlord at the hotel. As I was to be his guest, he took me into the room with his family. I found him a person of no less consequence than the Town Superintendent of the common schools. He had been somewhat stirred up by my discourse, and was discussing the question whether the whole human race came from one original head:—he taking the negative.

After listening for some time—the ladies remaining incredulous as to the diversity of the race—he appealed to me, if I believed so much diversity of color, form, features, &c., was consistent with a common origin. I simply remarked:

"It must be, if we believe the Mosaic records."

He replied:

"But I know the Mosaic records are not true; for they make the world to be but about 6000 years old, and I have seen trees more than 8000 years old."

California was named as the place, and the size of the trees from 25 to 31 feet in diameter. The grains would average 4 to the inch: which I did not take the pains to tell him would make the largest tree fall somewhat short of his statement. But as he pressed the idea in disproof of Inspiration, I said to him:

"Friend, I have a proposition to make to you. I will raise one thousand dollars and place it in the hands of a responsible person; he should the same. We would then go to California and secure the services of two persons—to be named in the proposition—who should count the grains in the largest tree he could find, within a specified time: and if he found one whose annual rings counted 6001; (giving him 2000) their certificate to that effect should be the authority for the person holding the 2000 dollars to pay the same over to him: thus amply compensating him for his time and trouble."

He failed (within the time) to find such a tree, the certificate of the men chosen to count of such failure should cause the money to be paid over to me; thus compensating me for my time and trouble.

He replied,

"I accept the proposition; we will go to California in September!"

This was in June; but September is past, the writings are not drawn, and I do not see as they are like to be,—leaving me to come to the conclusion, that he has not so much confidence in the age of the trees, as he has that his heart is fully set against the words of Inspiration.

D. B.

Bristol, Oct. 4th, 1859.

Follow Me.

To follow Jesus, is to conform to His example in all our deportment. That example was perfect.—"For such a High Priest was proper for us" (Whit-

ing's trans.) who is holy, harmless, undefiled and separate from sinners." We are called upon to follow him therefore,—

In holiness. But, like the Holy One, who hath called you, so be holy in all your conduct. For it is written, be ye holy, for I am holy. He who saith he abideth in him ought himself also to walk, even as he walked.

In love. Be ye therefore imitators of God, as beloved children; and walk in love, as Christ who hath loved us, and given himself up for us an offering and a Sacrifice to God, for a fragrant odor. By this, we know the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.

My Christian brother and sister, we need not spend a moment in argument, nor be in difficulty on this last text. Read the divine definition which follows.

We are required to follow the Savior,—

In humility. "Let this disposition be in you which was also in Christ Jesus: who being in the form of God, did not eagerly claim (margin) an equality with God, but laid it aside, taking the form of a servant, and was made in the likeness of men, and being found in condition as a man, he humbled himself and became obedient unto death, even unto the death of the cross."

"Take my yoke on you, and learn of me: for I am gentle and lowly of heart, and ye will find rest to your souls."

In self-denial. Then said Jesus to his disciples, if any one wisheth to come after me, let him deny himself and take up his cross and follow me. Now we then, who are strong, ought to bear the infirmities of the weak, and not please ourselves. Let each of us please his neighbor for his good, to build him up. For even Christ pleased not himself; but as it is written, the reproaches of those who reproached thee fell on me.

In benevolence. "I have showed you all things, how that thus laboring, ye ought to aid the weak, and to remember the words of the Lord Jesus, for he said, it is more happy to give than to receive.—For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be enriched. He went about doing good."

"To spread the rays of heavenly light,

To give the mourner joy,

To preach glad tidings to the poor,

Was his divine employ."

Let every disciple's heart earnestly pray,—

"Be thou my pattern; make me bear

More of thy gracious image here."

In forgiving injuries. "Bearing with each other and forgiving each other, if any one has a complaint against any, even as Christ forgave you, so also do ye."

We are called to suffer for His sake. "They are not of the world, even as I am not of the world." "Therefore the world hateth you."

The disciple must share with his master. "If they have persecuted me, they will persecute you also."

But, my brethren, under the very light burden of reproach we have incurred, for being known as his followers, we may consider him who endured such opposition of sinners against himself, lest we be weary and disheartened in our souls.

A glorious reward awaits the faithful followers of the Lamb. "At the renovation, when the Son of man shall sit on the throne of his glory" they shall reign with him, bear his glorious image, walk with him in white,—

"In the sweet fields of Eden

Where the tree of life is blooming,"

by the pure river of life.

May the voice that says now "Follow me," invite us with all that obey, to enter the heavenly Master's joy when he shall appear.

G. W. BURNHAM.

Maine Mission Fund.

It seems to be an experiment, in trying to open a treasury, and seek to collect funds from all quarters to keep the ministers of the word in the field, so that the gospel of the kingdom may still go abroad. But some of us had much rather fail after trying. When we do what we can, we do something. And "if there be first a willing mind, it is accepted according to that a man hath," and this is enough.

Well, I am now about to say to all interested, that the work of collecting for the mission has begun. A Bro. P. subscribes \$10. That will preach several sermons at the rate some of us do it. May God direct it to the salvation of some lost sinner, when it is put to the use designed. A Bro. S. hands in \$1 for the mission. This will aid one of God's ministers to go to some destitute place and sow the good seed of the kingdom. Sister H. hands in \$1. This begins to look just as we have long prayed it might. God knows what we want the money for. Sister F. gave \$1, also, and it was not given in vain. The Lord will have it used. B. W. subscribed \$5,

for this mission. That would help a man to preach a month, if he could live on faith three-fourths of the time, as some seem to think a minister should. It will do one day's work in giving the trumpet a certain sound, and God can be in the work and make it good. Bro. L. gives \$1, Bro. R. gives \$1, Bro. T. gives \$1. That makes three. Better let the money go into the treasury of the Lord to preach the everlasting gospel, than spend it in folly, as too many do. Bro. R. gives \$1, in books full of truths; just what the starving people of this age of fables need. They will preach, and preach to some who would not go out to hear a live, and life-believing man preach.

This is a beginning, don't know how many may think it best to sacrifice a little to get something into this cause. Some do it cheerfully, heartily, and God blesses such.

But we don't stop here. Oct. 7th, I passed the Post Office, on my way out into the country; called and took out a letter from Bro. S. in Mass. running thus:

"Dear Bro. Wellcome: I send you \$10 for your missionary fund. You shall hear from me again soon. Bro. — says you are to have some tracts. Your brother in the good cause."

This is help from abroad. It is what we expected; for we have heard of this brother before, in time of need. Lord bless him, and all others who love the gospel. Here we will stop, to see what the Lord may do more for us in the same way.

As soon as a little more is offered in this direction, somebody who is more diligently plying the nerve and muscle to earn bread for his family, will go out and spend all that time, extra, (above what he now can,) in sounding an alarm, in preaching the word of life, in calling sinners to repentance, in giving the cry, "Behold he cometh; go ye out to meet him;" to awaken the slumbering virgins, and "speak all the words of this life." Say, Bro., Sister, do you want that your mite shall aid in this work?—You can preach not only by a holy life and word of mouth, but by taking some of what you earn, to keep the true gospel minister at it all the time, wherever the people have an ear to hear. Some of you do so. Will others follow up?

Ah, but some will say, "If they will come here and preach I will help them." Perhaps God wants them to go where more will hear and obey. Well some say, "If God calls men to preach he will take care of them, and his cause too." Yes, he will; but they may have to spend half the time to work their passage through, and be saved in God's cause, and be lost out of it. Here is the danger. We will do all we can. Yours in behalf the mission,

I. C. WELLCOME.

Richmond, Maine, Sept., 1859.

INCORPORATION OF THE EVANGELICAL ADVENT SOCIETY, under the pastoral charge of Rev. FREDERIC GUNNER. This Society, located in Salem, Mass., was legally organized Oct. 10th, 1859, under the provisions of the Acts of the Legislature of Massachusetts, of A.D. 1857, for charitable, educational, and religious purposes. The funds obtained by public donations, &c., are to be expended for relief of the poor; those obtained by the sale of shares to be employed to liquidate the mortgages; and those accruing from the rental of pews in the Chapel of the Society, and subscriptions, to support the Gospel, the Missionary and the Sabbath School.

The benevolent Public, and all persons interested in the support of the Gospel in Salem, are respectfully invited to contribute in aid of this Society.—Donations and subscriptions may be enclosed to the President or Treasurer, who will enter the same in a Book of Record, and all monies shall be faithfully appropriated according to the expressed wish of the donors.

OFFICERS FOR 1859-60.

President—Rev. Frederic Gunner.
Vice-Presidents—Charles H. Berry, Charles G. Willey.
Treasurer—Elisha W. Turner.
Secretary—Isaac Winchester.
Auditor—Micajah Butman.
Collector—William A. Preston.
Directors—Lemuel Osler, Sam'l Swett, James Moore, Peltiah Littlefield, Wm. Walker, Silas Winchester, Asa Wiggin, Eben. Nourse, James Faxon, John Hazelton, Nathaniel Hooper, Jonathan Preston.

The Association, with the view of paying off the mortgages on the present property and improving their church accommodations, have divided their real estate into shares of twenty-five dollars par value. Shares may be obtained of the President, or any regular officer of the Association, and, if preferred, may be paid for by semi-monthly instalments. A Deed will be given to the owner of each share when paid in full.

F. GUNNER, Pres't.

ISAAC WINCHESTER, Sec'y.

TRUST.—A few days since, I visited an aged pilgrim, who has had two shocks of paralysis bordering on apoplexy. In relating her condition after the second shock, she said:

"It was some time before I could take up my

Bible to read; and when I did so, I could not see a letter; and the thought came over me, My sight is gone! O shall I never again read God's blessed word? and despairingly my hand fell powerless by my side. But again I took up the book and tried to read; and by steady and earnest looking I could see one word, and only one; and I spelled it over and over, to be sure it was so, and that one word was—Trust. What was before and after it was all a blank: but it seemed as if God had permitted me to see that one word, to keep me from despair."

And what a word! Had a volume been presented nothing more important at such an hour could have been given her. Afflicted saint, Trust. Trust your Father for all you need; trust for the present, the future and for eternity. "Blessed are all they that put their trust in him." J. L.

WORDS OF ENCOURAGEMENT.—Elder W. Burnham, in sending the name of a new subscriber, writes:

I was glad to see an article in the last week's Herald, (Oct. 15th) from your pen, under this head, "In such an hour as ye think not." I am confident that the doctrine set forth in that article is according to the scriptures; and I have long thought so. I hope all the readers of the Herald will carefully read the article, and consider the subject. And may all feel the importance of giving more earnest heed to the repeated admonitions to watchfulness, given by the Savior. Yours truly,

WESLEY BURNHAM.

Essex, Mass., Oct. 17, 1859.

ERRATA.—I did not expect both my last articles published. In the first, for "converts to secular uses," read converts; for "within their foreheads" read written in, &c. In the last, for "the beast is at the time of the end" read last, &c.; for "after this table what?" read table-chat; for "permanently the guardian," pre-eminently; for "chap. 3?" read 13; for "Louis is spelled in French Lois" read my next article. A. BROWN.

A young Scotch barrel maker, who supposed that preaching was his peculiar vocation, presented himself to the General Assembly for examination, and his self-assurance was not abashed by the most abstruse questions. After the examination, he retired, while the examining clergymen conferred among themselves. When he was called in, the grave chairman thus addressed him. "My friend, is it your desire to glorify the Lord?" "Such is my wish," replied the young aspirant. "Well, my friend, you are doubtless aware that it can be done in various ways; some may do it by preaching the gospel, others by cultivating the ground, and some in other pursuits of life. Our impression is that you will do it best by barrel making."

OBITUARY.

DIED, in Allentown, N. H. Oct. 3d, of inflammation of the bowels (after passing through the typhoid and lung fevers,) Miss NANCY C. daughter of Daniel P. and Olive BLAISDELL, aged 16 years.

She left good evidence that all was well. The sonnet, "Sister thou art mild and lovely," seemed appropriate. Sermon by the writer, founded on Job 14:14.

J. H. CLARK.

DIED, at Caldwell's Manor, C. E., of consumption, Sept. 6th, 1859, AGELIA, youngest daughter of Henry and Laura Ann EMRICK, aged 19 years, 3 months, and 16 days.

Less than two years since, George, a son of promise, educated for the practice of medicine, was seen to fade, wasted by fell consumption; and at length was laid away beneath the gloom of the grave, while the fond hopes of loving parents were rudely blasted, and their very hearts stricken with grief.

Now those hearts bleed afresh, and the household are clad in mourning, while they are made to feel that the primal curse rests heavily, and that no age, or condition, is exempt from the penalty: "Dust thou art and unto dust shalt thou return." Agelia's illness was short, but painful. As disease made onward progress, satisfied from the first that she would not recover, she sought the favor of God, and professed to obtain redemption through the blood of Christ, even the forgiveness of sins, and died, as we faint hope, in the Lord, and so is blessed.

May the surviving relatives prepare while in health, to finally realize what Agelia expressed with deep emotion to her mother, "How much better it would be to be with Jesus," and may they meet that amiable daughter and sister, where no bitter farewell shall be spoken or sighed, made many times more lovely by the transforming touch of immortality.

The occasion of her funeral was improved by the writer, who preached to a large audience from Ps. 17:15.

C. P. DOW.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERYTHRAEMIA AND SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BLAINS AND BOILS, TUMORS, TETTER AND SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC AND MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DERILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

Ayer's Cathartic Pills,

FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

Every Lady should have one of

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.

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Sept 18—1y pd

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c., &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Mr. S. Boethe, Assistant P. M. at Port Elgin, O. W., says: "I was cured of piles by only two applications of the Salve."

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of Salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'seal head' of our little girl. Its effect in this case was also favorable." "We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—tf

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 203 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or Shop Rights for Leonard's Patent Burr ton Grist Mill for sale or exchange for good property.

Aug 20—6m

B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

DR. LITCH'S RESTORATIVE.—Great Cure for Coughs, Colds and Croup.—"Dear sir:—Your medicines are highly esteemed in this place. Those who have tried them, think there is none equal to them. Last night, one of our neighbors' children had the croup, and was given up to die. We went in with our bottle of Restorative, and gave dose after dose, and in ten minutes the child was relieved entirely. A. McBRIDE.

"Champlain, N. Y., March, 1859."

Dr. Litch's Medicines are sold by Dr. Dillingham, next door to the Herald office entrance, Boston; and by James Wolstenholme, Providence, R. I. 962—2w

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in gen-

eral house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other stoves, sent, on application, to JAMES WOLSTENHOLME, General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.

There are no better authorities in these matters in this State than the following ladies:

Testimony of Mrs. Anasa Sprague, Cranston Print Works.

Mr. J. Wolstenholme—Dear sir:—I take pleasure in giving you a statement of my experience in Pearson's Respiratory Cooking Stove. My cook has now used it over three months, and I am well prepared to speak of its merits. I read your prospectus of the Stove previous to purchasing, and I am happy to say that it does perform in every respect what you promised it to do. Our meats are roasted delightfully—equal to old-fashioned tin kitchen roasting—juicy and delicious. Our bread and pies are equally superior with the meats; and our cooking in general, proves the stove to be a most valuable invention, aside from the advantages of the arrangement for comfort in summer by getting rid of the external heat. I would add, that its economy of fuel is very remarkable (wood); comparing the consumption of the stove we were using before, with this, I can safely say that this stove has already saved its cost in fuel. In every respect, so far, myself and cook are highly gratified with it, and think it richly deserving public patronage, and shall be happy to recommend it on every opportunity. Mrs. A. SPRAGUE.

Cranston Print Works, Sept. 29, 1859.

Testimony of Mrs. Thomas Phillips, 43 Prospect street.

Mr. J. Wolstenholme—Dear sir:—I have had one of your Pearson's Respiratory Cooking Stoves in use seven or eight weeks, and I am very willing to give you my testimony as to its merits, for I certainly ought to speak of it as I have found it. The victuals cooked in this stove are so far superior to all other Stove or Range-oven cooking, that I am highly gratified with its performance. The meats and poultry have all the sweetness and deliciousness of open fire roasting. My bread and pies, also, are very far superior to any I ever had before cooked in an oven of any kind; and whatever I cook in it is alike superior. The uniformity of the baking, also, is surprising; it is equal in all parts of the oven; no need of turning or shifting dishes. Its economy in fuel (coal) is astonishing. I am abundantly satisfied that your Stove is a very valuable invention, and deserves the patronage of the public; and I am persuaded that all that is needed to secure its universal adoption is to spread the knowledge of it; and I trust, sir, a very liberal reward will be accorded to you in the way of success so well deserved.

Mrs. THOMAS PHILLIPS, (Thomas Phillips & Co., Copper-smiths, South Main st.) Providence, Sept. 29th, 1859.

From Mrs. A. W. Brown, Public street, South Providence.

Mr. J. Wolstenholme—Dear sir:—Your Pearson's Respiratory Cooking Stove, which I have used six or seven weeks, has proved itself to be all you represented it in your prospectus in advance. I have so high an appreciation of its merits, that although I thought my old stove unsurpassed, yet now I can say I could never willingly go back to any stove or range oven which had not the principle of this one of yours; and I am fully persuaded that no person who has once eaten meats and bread cooked in this Respiratory oven, will ever be content with close-oven cooking again. My husband says no one could believe it until they tried it.

I heartily concur in what Mrs. Phillips says, and trust you will receive that patronage from the public which is certainly your due. Mrs. A. W. BROWN.

(Brown & Champlin, Wholesale-Grocers, 14 Pine street.)

PEARSON'S RESPIRATORY COOKING STOVE.—The principle on which this stove is constructed seems to have worked excellently in practice. The testimonials published by Mr. Wolstenholme, who sells the stove, are conclusive as to the satisfaction which it has given to those whose recommendation is of great weight. Read their certificates and judge.—Providence Daily Evening Press, Oct. 3d, '59.

White Rock, Westley, Oct. 7, 1859.

Mr. J. Wolstenholme—Dear sir:—Will you please send me, per Railroad, another of your Cooking stoves, same as the one I had. My wife is very much pleased with hers, and we find that it does all that is represented of it in your pamphlet. Yours respectfully,

HIRAM ARNOLD.

of Voluntary Testimonial.

We, the undersigned, are using "Pearson's Patent Respiratory Cooking Stove." We find it to be all that the manufacturer represents it to be. It certainly dates a new era in our cooking. Cooking in heated currents of fresh air proves in practice to be the true principle. The decided improvement in the quality of our food by cooking in this stove oven, more than pays for the stove at once; beside the great economy of fuel. To go back to close-oven cooking, would be, to us, a great privation. This is indeed a compensating improvement, and the public ought to know it. Thos. Phillips, Copper-smith, 67 South Main street; R. B. Knowles, Firm of P. H. & Co., 26 West street; Rev. Lemuel Oiler, 233 Pine street; James Pottle, 131 Friendship street; Anthony Pearce, Office of Prov. Machine Co., residence, 136 Friendship street; A. W. Brown, Public street, South Providence; William H. Martin, 2 Westminster street; John P. Case, Baggage Master, B. & Prov. R. R.; Geo. S. Harwood, Cooper, South Water street.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 29, 1859.

The Old Herb Woman.

Alice found her one day resting under the cooling shade of a tree outside the garden gate.

"Do you want something?" asked Alice.

"Yes, dear child," she answered, "I want a new dress."

"A pretty calico?" asked Alice.

"That will too soon fade," answered the poor herb woman.

"A black woolen?" asked Alice.

"That will too soon wear out," answered she.

"A silk?" asked Alice.

"I have nothing fit to wear with it," answered the herb woman, and Alice thought as much.

"A plaid, a beautiful plaid?" asked the child.

"That will too soon go out of fashion," answered the herb woman.

"Do you care much about the fashion?" asked Alice.

"I want the dress to last me a thousand years or more," said the old woman.

"Oh," exclaimed Alice, drawing back, for she half thought the poor woman was crazy, "do you expect to live so long?"

"A thousand years is a great, great while, and you are pretty old now."

"I shall live longer than that," said she.

"I will ask my mother," said the little girl, much puzzled, "if she knows what dress would suit you, and perhaps she'll buy it for you."

"Your mother is not rich enough to buy it, dear child," said the woman.

"My father is rich," said she.

"Not rich enough to buy me the dress I want," answered the old woman.

"Do you want to dress like a queen?" asked Alice.

"No, but I want to be dressed like a king's daughter."

"The old herb woman is crazy," thought Alice to herself, "she talks so queer."

"I don't know where you will get such a dress," said she aloud, "something that will never fade, never wear out, never go out of fashion."

"And never get soiled or spoiled," added the old herb woman; "wear it when and where you may, it will always keep white and shining."

"Oh," was all Alice could say. Then she added, "I should like such a one, I am sure. Could a little girl have one? But a little girl would outgrow hers."

"No," said the herb woman, "the dress would let itself out so as to suit you always."

The child was lost in wonder. "Will you please tell me what it is, where I can get one?" she asked.

"It is the garment of salvation, the robe of righteousness, which Jesus Christ has wrought out for you and for me, dear child," said the old woman tenderly.

"Christ came to take away the poor rags of our sins, and to put on us his white robes, and make us fit to be children of God, the great King, and live in his palace forever. Should you not like to, dear child?"

"Yes," answered the child, "I do want to be one of God's children. I always wanted to. Will he give me a heavenly dress, do you think?"

What's in a Name?

Much in every sense. Every name has a history, an etymology, and often contains much poetry and music. It may be like that of Cain or Judas Iscariot, a vial of wrath to all generations; or like Abel and John, a vase of fragrant memories distilled upon all who worthily bear it. There are not many Cains, Jezebels or Herods to be found, showing that they have given a moral odor to their names which leads mankind instinctively to shrink from their use. Sometimes the etymology of a name is better than its history. Arnold, an honorable hero, can never atone for the infamy and dishonor of the American traitor. Martin, a hero, and Luther, venerable, are fitting indices to the character of the great Reformer. Some names sweep euphoniously over the spirit like soft æolian sounds, and others grate like shrillest discords.

There is a mine of poetry, suggestive of pure and ennobling thoughts, in the following list of names.

Mary, Maria, Marie (French), exalted. Martha, bitterness. Isabel and Isabella, lovely. Julia and Juliet, soft-haired.

Gertrude, all truth. Eleanor, all fruitful. Ellen and Hellen (Greek), alluring; according to some Greek authors it means one who pities. Caroline, regal. Charlotte, queen. Elizabeth and Eliza, true.

Clara, bright or clear-eyed. Agnes, chaste. Amanda, amiable. Miranda, to be admired. Viola, violet. Valeria, strength.

Laura, laurel. Edith, joyous. Olivia, peace. Phoebe, light of life. Grace, favor. Sarah or Sally, a princess. Sophia, wisdom. Amelia, Amy, beloved. Matilda, a noble maid. Pauline, little one.

Margaret, a pearl. Rebecca, plump. Hannah, Anne, Ann and Nancy, all derived of the same name, grace or kind.

Jane, dignity. Ida, the morning star.

Lucy, Lucretia, brightness of aspect.

Louisa or Louise, one who protects.

Emma, tender. Catharine, pure. Frances or Fanny, frank or free. Lydia, severe. Minerva, chaste. Theodosia, God-endowed. Eugenia, well-born, noble.

Dorcas, gazelle or antelope. Clementine, benign, benevolent. Wilhelmina, a rock, shield, or protector.

Curious Calculations.

There are in the Apocrypha, 183 chapters, 6,081 verses, 152,185 words.

The middle chapter, and the least in the Bible, is Psalm 117.

The middle verse is the 8th of the 118th Psalm.

The word 'and' occurs in the Old Testament 35,543 times.

The same, in the New Testament, occurs 10,684 times.

The word Jehovah occurs 6,855 times.

Old Testament.

The middle book is Proverbs.

The middle chapter is Job 29.

The middle verse is 2d Chron. 20th ch., between 17th and 18th verses.

The least verse is 1 Chron. 1:1.

Ezra 7:21 has all the letters of the alphabet.

2d Kings 19, and Isa. 37, are alike.

New Testament.

The middle book is Thess. 2nd.

The middle chapter is between the 13th and 14th Romans.

The middle verse is the 17th chapter of Acts, and 17th verse.

The least verse is John 11:35.

"I did as the Rest did."

This tame, yielding spirit—this doing "as the rest did,"—has ruined thousands.

A young man is invited by vicious companions to visit the theatre, or gambling room, or other haunts of licentiousness. He becomes dissipated, spends his time, loses his credit, squanders his property, and at last sinks into an untimely grave. What ruined him? Simply "doing what the rest did."

A father has a family of sons. He is wealthy. Other children in the same situation of life do so and so; are indulged in this thing and that. He indulges his own in the same way. They grow up idlers, triflers, and fops. The father wonders why his children do not succeed better. He has spent so much money on their education; has given them great advantages; but alas! they are only a source of vexation and trouble. Poor man, he is just paying the penalty of "doing as the rest did."

This poor mother strives hard to bring up her daughters genteelly. They learn what others do—to paint, to sing, to play, to dance, and several useful matters. In time they marry; their husbands are unable to support their extravagance, and they are soon reduced to poverty and wretchedness. The good woman is astonished. "Truly," says she, "I did as the rest did."

The sinner, following the example of others, puts off repentance, and neglects to prepare for death. He passes along through life, till unawares death strikes the fatal blow. He has no time left now to prepare. And he goes down to destruction, because he was so foolish as to "do as the rest did."

APPOINTMENTS.

BOARD MEETING OF A. E. A. CONFERENCE.—A meeting of the members of the board of the A. E. A. Conference, will be held in the office of the Advent Herald, 46 1-2 Kneeland street, Boston, on Tuesday, Nov. 1st, ensuing. The board comprises all the officers of the Conference and the members of the standing committee as given in the 1st column of the Advent Herald under date of Oct. 3, 1859. Per order of J. Pearson, Jr., President.

F. GUNNER, Sec'y.

MISSION APPOINTMENT.—G. W. Burnham appoints to labor in Massena, St. Lawrence Co., N. Y., from Oct. 12th to Nov. 6th. Friends who may wish for his assistance on either or all of the remaining Sabbaths in November, will please address him immediately, as above.—I purpose to be at Templeton on the 2d Sabbath in November.—G.W.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. W. Aiken. We have sent your Herald to Lynn, regularly, in the bundle with the other papers that go to the same office.

Wm. Nichols. Sent Harps the 19th.

E. Lucas. If you want sally by the quantity, you will need to write C. P. Whitten of Lowell. We can send you a single box by mail, but the postage would be 12 cts.—in all 37. Will this send if you so direct.

B. F. Packard. It was read and paid to No. 981.

Morris Fuller. Sent books the 24th, and postage \$1.51, and cr. on Her. to 993—68 cts.

D. Wilson. The dollar sent paid from the first of last April until the first of this October. The other half dollar in the bill, would be the balance due to the end of the year.

J. M. Orrock. Have no record of your sending me 2.50 for J.M.; but have now credited him that amt.—leaving \$2 due.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, OCTOBER 25, 1859.

Received of Jason F. Guild, one share of stock in B.A. Association, to make Life Members of Rev. R. H. Conklin of Providence, R. I., and Horace Bundy, of Springfield, Vt. \$50.00

Mr. and Mrs. Joshua Mann. 5.00

Eld. A. Brown. 5.00

Phoebe M. Richardson. 1.00

DELINQUENTS.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offense.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

B. F. BEALS, of Benton, Mich., refuses his Herald, owing \$1.60

My address, for the present, will be Newburyport, Mass. of Elder Pearson. R. HURCULSON.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.

Burlington, Iowa. James S. Brandeburg.

Bascom, Hancock County, Illinois. Wm. S. Moore.

Bristol, Vt. D. Bosworth.

Chazy, Clinton Co., N. Y. C. P. Dow.

Cabot, (Lower Branch,) Vt. Dr. M. P. Wallace.

Cordova, Rock Island Co., Ill. O. N. Whitford.

De Kalb Centre, Ill. Charles E. Needham.

Cincinnati, O. Joseph Wilson.

Dunham, C. E. D. W. Sornberger.

Durham, C. E. J. M. Orrock.

Derby Line, Vt. S. Foster.

Eddington, Me. Thomas Smith.

Fairhaven, Vt. Robbins Miller.

Richmond, Me. L. O. Wellcome.

Hartford, Ct. Aaron Clapp.

Homer, N. Y. J. L. Clapp.

Haverhill, Mass. Edmund E. Chase.

Lockport, N. Y. R. W. Beck.

Johnson's Creek, N. Y. Hiram Russell.

Morrisville, Pa. Wm. Kitson.

Newburyport, Mass. John L. Pearson.

New York City. Dr. J. Crofut, No. 108 Columbia st.

Philadelphia, Pa. J. Litch, No. 127 North 11th st.

Portland, Me. Alexander Edmund.

Providence, R. I. Anthony Pearce.

Princess Anne, Md. John V. Pinto.

Rochester, N. Y. D. Boddy.

Salem, Mass. Chas. H. Berry.

Springwater, N. Y. S. H. Withington.

Shabbona Grove, De Kalb county, Ill. N. W. Spencer.

Somonauk, De Kalb Co., Ill. Wells A. Fay.

St. Albans, Hancock Co., Ill. Elder Larkin Scott.

Stonbridge, Ct. John Gilbreth.

Stebogyan Falls, Wis. William Trowbridge.

Toronto, C. W. Daniel Campbell.

Waterloo, Sheffield, C. E. R. Hutchinson, M. D.

Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, OCTOBER 25.

The No. appended to each name is that of the Herald to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Mrs. M. J. Knowlton 984—sent last two Nos., D. W. Flanders 973, D. Wilson 958—see business notes; M. Corlis 988—each \$1.

R. Winter 997, Mrs. D. Morehouse 997, E. Lucas 1009, Joshua Mann 1023, P. M. Richardson 1023, J. Gilman Libbey 971, Mrs. H. Story 1028, Charlotte Lindley 971—each \$2.

as long as ye do well:—"Ye wives," "And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it." All is done with cheerful and ready despatch. "And he took butter and milk, and the calf which he had dressed, and set it before them;" and then made himself their servant and "stood by them under the tree, and they did eat." No doubt he felt at that moment the truth of the words of the Lord Jesus, "It is more blessed to give than to receive." Surely what hospitality to strangers is this! What an exhibition of generous love to do good to all men, as he had opportunity. It was the fulfilling of the second commandment, "Thou shalt love thy neighbor as thyself." He did not consider "that aught of the things which he possessed was his own," but was ready to share it in common with others. Therefore there was nothing in his possession too good for these strangers: it must be the fine meal made into cakes; the calf tender and good—the best in the stall, killed and dressed; and together with butter and milk, all set tastefully before them so that the guests could eat with a relish; and he as their servant stood by them ready to wait any further orders!

It was while thus entertaining angels unawares that the Lord made himself known to him; as he did afterwards to his disciples after the resurrection as he sat at meat with them, he was known of them in breaking of bread. Luke 24:30, 35. So the Lord revealed himself to Abraham as he sat at meat by making reference to, and confirming the promise already made to Sarah, that she should have a son, Gen. 18:9-15.

How great the contrast between Abraham's noble-hearted and generous hospitality; and the cold, selfish and covetous spirit of this age! and accordingly how few obtain the blessings of Abraham, and the communications of God's divine and holy presence and favor.

To be continued.

Dedication in West Derby, Vt.

Bro. Bliss:—It appears that one of my friends has sent you a copy of the Sentinel containing my dedication sermon, and as you design to copy parts of it into the Herald, perhaps a few words relative to the circumstances connected with its delivery might not be amiss.

The chapel, which is a good building for a country place, was erected by a young man on his own responsibility, and when completed a price sufficient to remunerate him for his labor, was fixed on the pews, which were offered for sale. By the purchase of these the building became a Union House. Thursday, the 19th of last May, was the time appointed for the dedication. Though there are but few Adventists in the village, yet at a business meeting it was voted to extend an invitation to me to preach on the occasion, and I consented. As the Universalists have an interest in the chapel it was arranged that they should occupy the forenoon in dedicatory services, and we the afternoon. There were three Universalist ministers present, one of whom preached from Psalm 84:4, and avowed his belief in the final happiness of all men, making the new Jerusalem state of the Apocalypse identical with the gospel dispensation! I declined taking any part with them in the services, preferring to be a hearer. There were two Free-will Baptist preachers, one a Calvinist Baptist, and one Adventist beside myself who participated in the exercises of the afternoon. Though the day was wet and unpleasant the house was crowded and good order and attention were preserved. The Universalist ministers favored us with their presence as hearers; and every thing passed off as well as could be expected.

Services have been held in the chapel every Sabbath since the dedication: the Universalists occupying it half the time, and Elder Dexter Waterman, a Baptist minister, the other half. By request of Elder W., I supplied the pulpit, Sunday Sept. 25th and Oct. 9th and had a good hearing. A protracted effort there, I think, would result in good. It is exceedingly trying to a Christian minister of any denomination in whose heart is the love of God and an earnest desire for the salvation of souls, to be compelled

to occupy a house with those who are engaged in crying "peace and safety." At times, however, it becomes necessary to do so; but in no situation should we shun to declare the whole counsel of God. We have ample evidence that the devil is neither bound nor asleep. Truth will have to contend with Error while the age lasts, and we are sure, as some one has said, that "Truth wears well, and sits easy on the wearer, while new-fangled errors, like new fashioned clothes, please for a while, but pinch men hard for the sake of the fashion."

"Truth crushed to earth will rise again,
The eternal years of God are hers:
But Error, wounded, writhes with pain,
And dies amid her worshippers."

J. M. ORROCK.

He will Come Again.

Will God in very deed dwell with men on the earth? The inspired writers reply:—"In the beginning was the Word and the Word was with God, and the Word was God . . . and the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." John 1:1,14. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. Having thus proved that God the son dwelt in a tabernacle of flesh with men on earth for more than thirty years, and that in his ascension, he carried our humanity up with him into heaven, we will leave history and come to,

II. PROPHECY.—Eighteen centuries have passed away since the ascension of Christ, and during that period we have been under the ministration of the Spirit agreeably to His promise, "and I will pray the Father and he shall give you another comforter, that he may abide with you forever, even the spirit of truth." Ten days after Christ was "received up into glory," the Holy Ghost came down on the assembled disciples, and his gracious influence has been felt in the world ever since. The church of Jesus has rejoiced in the possession of her Master's presence by his Spirit, but not satisfied with this, she has ardently desired that the Lord himself would return to this world. But on what is her expectation based? will he come again? That he assuredly will is gathered from the united testimony of prophets and apostles, of angels and of Christ himself.

My time will not permit me to present more than the testimony of one prophet. The psalmist says—"Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."—Psa. 50:3-6. When this was written both advents of Christ were in the future, and we know to which reference is made, only by the manner in which it is said he will come and the work he will then perform. It is certain he came not thus the first time, but parallel passages prove that when he comes again it will be in this manner.

His own words on the point are conclusive: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24:30. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. 25:31.—Observe, he comes as the Son of man. This title is applied to him eighty-four times in the New Testament, and refers to his humanity, according to the teaching of the apostle, "Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh."—Rom. 1:3. If therefore, he is seen as the Son of man coming in the clouds of heaven, his advent must be personal and visible.

On the day of his ascension while his disciples

"looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:9-11. Such is the testimony of angels. There is no difficulty in understanding their words to teach a personal advent, but the difficulty lies in making them teach anything else.

The apostles have said much on the subject. A few texts from the epistles of Paul will be sufficient. When writing to the Hebrews (ch. 9:28) he says, "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Now if his first appearing was personal, we conclude from this that his second coming must be equally so.—Again, he says in Phil. 2:30,21,— "Our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," i. e. by the same power through which he makes his enemies his footstool, he will glorify the bodies of his people, fashioning them after his own glorious image. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4:16,17.

From the abundant evidence found in the Scriptures both of the Old and New Testament, I hold with the great body of evangelical Christians throughout the world, that Christ died for our sins,—was buried in Joseph's new tomb,—arose from the dead immortal on the third day,—showed himself alive after his passion by such infallible proofs as convinced those who beheld him that he had a body of flesh and bones,—and that he ascended, to heaven from whence he will come personally, visibly and gloriously in the last day to raise the righteous dead, change the pious living, and judge the world. These views are embodied in the creeds of the Episcopalians, Congregationalists, Baptists, Methodists, and, in short,—of every orthodox denomination in the land, though they may not be as clearly presented by some in the ministry, nor as firmly held by many in the membership of these churches as they should be. Hence I feel that I do not occupy new ground in the presentation of these truths, but am found in "the old paths."—*Extract from a sermon preached at the Dedication of the Union Chapel in West Derby, Vermont, Thursday, May 19th, 1859, by J. M. Orrock.*

An Unhappy Family.

The ugliest and most mischievous Miss we ever knew was Miss-Government.—*Ex-papier.*

Her sister, Miss-Management, is no beauty.—*St. Louis Bulletin.*

Miss-Demeanor surpasses them both; and while she is uglier and haughtier than either of her sisters, she is still constantly getting courted.—*Lexington Expositor.*

While we have no particular liking for Miss-Government, Miss-Management, or Miss-Demeanor, we have a decided disliking for Miss-Fortune. She is ever sticking her nose in where it is not wanted.—*Jeff. Ex.*

Among those unfortunate Misses may be placed Miss-Take, who is generally compelled to bear the blame for the acts of Miss-Government, Miss-Management, Miss-Fortune, and sometimes Miss-Demeanor.—*St. Charles Reveille.*

As for us, we can endorse and even tolerate any of the above-named Misses as well, or better than Miss-Ann-Thropy. Of her we have a perfect abhorrence.—*St. Louis Adv.*

There is a whole family of Misses whose company had better be avoided; for instance, Miss-Chief, Miss-Lead, Miss Judge, Miss-Quote, Miss-Represent, Miss-Ruly, Miss-Trust, &c.—*Presbyterian.*

If you want to make an editor boil over hand him a letter, that ought to have been received weeks before, marked on the envelope, "Miss-Sent." He thinks this Miss the daughter of the oldest and ugliest of all the Misses.—*Due West Telescope.*

We do not see the names of Miss-Use, Miss-Place and Miss-Print in the above list. They evidently are sisters of the same family, and cause a world of vexation and chagrin. There is, however, another Miss, more ugly than all of the above, and old enough to be their mother—viz. "Miss-Tery, Babylon the great, the mother of harlots, and abominations of the earth."—*Ad. Herald.*

Angry Alms.

Gotthold was one day occupied with important business, and deeply absorbed in thought, when his daughter unexpectedly entered the room, bringing a paper stating the case of a poor widow, and soliciting alms in her behalf. Losing his temper, he spoke harshly to the poor girl, and in an ill humor, flung her the sum she asked. Recollecting himself, however, he cried out,— "Wretched man that I am! How fair the show that my Christianity often presents, to myself at least, and how boldly I venture to say, 'Lord Jesus, thou knowest all things, thou knowest that I love thee,' and yet, now that my Savior has come and craved a mite for this poor widow, I take offence at him for disturbing my poor thoughts, though for so short a time, and so good a cause! My God, thou invitest me to come to thee whenever my pleasure leads, or my necessities compel me; and come when I may, never is my coming unseasonable or inopportune. Thou hast the whole world to govern, and yet I trouble thee not, though I break in at morning, noon or night, and claim an alms from thy mercy. How conceited I must be to reckon my concerns and thoughts of greater moment than the prayers and sighs of my fellow Christians! I now see that sin, is rashness, and have good cause henceforth to give a more gracious reception to the Lord Jesus in his members, lest in my hour of need, he turn his back upon me." God loveth a cheerful giver. A benefaction to the poor should be like oil, which, when poured from one vessel into another, flows in silence, with a soft and gentle fall. An alms reluctantly bestowed, is like a rose spoiled and discolored with the fumes of sulphur, like sanded flour, or over-salted meat. He who exercises charity with a reluctant heart or angry words, is like the cow which yields her milk, but overturns the pail with her foot.—*Gotthold's Emblems.*

Sanctification.

Archbishop Usher was a man of distinguished learning, piety and diligence. The following circumstance will show that his humility equalled his other valuable endowments:

A friend of the Bishop frequently urged him to write his thoughts on Sanctification, which he at length engaged to do; but a considerable time elapsing, the performance of the promise was unfortunately claimed. The Bishop replied to this purpose.

"I have not written, and yet I cannot charge myself with a breach of promise, for I began to write; but when I came to treat of the new creature which God formeth by his own Spirit in every regenerate soul, I found so little of it wrought in myself that I could speak of it only like parrots, or by rote, but without knowledge of what I might have expressed; and, therefore, I durst not presume to proceed any further upon it."

Upon this, his friend stood amazed to hear such a humble confession from so grave, holy, and eminent a person.

The Bishop then adds: "I must tell you, we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his own will to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and O, how many who profess Christianity are un-

acquainted, experimentally, with this work upon their souls!"

Sketch of Capt. John Brown, the Leader of the Insurrection.

Capt. John Brown emigrated to Kansas from Central New York, in the fall of 1855, and settled in the township of Ossawatimie. He was accompanied by seven sons, the youngest being old enough to earn his livelihood. The birthplace of Brown is not positively known to the writer, but report has it that he was born in Kentucky. At the time of his capture he was about sixty years of age. He was about medium height, slim, muscular and possessing an iron constitution. He had blue eyes, sharp features and long gray hair, wearing a full beard.

In December, 1855, during the "Shannon war," Brown first made his appearance among the free State men at Lawrence. His entrance into the place at once attracted the attention of the people toward him. He brought a wagon load of cavalry sabres, and was accompanied by twelve men, seven of whom were his own sons.

He first exhibited his qualities at the time the free State and pro-slavery parties, under the lead of Gov. Robinson on one side and Gov. Shannon on the other, met to make a treaty of peace. After Gov. Robinson had stated to the people who were gathered around the hotel the terms of the peace, Brown took the stand, uninvited, and opposed the terms of the treaty. He was in favor of ignoring all treaties, and such leading men as Robinson, Lane and Lowry, and proceeding at once against the border ruffian invaders, drive them from the soil or hang them, if taken. Gen. Lowry, who was Chairman of the Committee of Safety, and also commander of the free State troops, ordered Brown under arrest. The latter made no physical resistance, but it was soon discovered that he was altogether too combustible a person to retain as a prisoner, and a compromise was made with him by the free State men, and he was released. He was informed by the leaders of that party that his remarks were intended to undo what they were trying to accomplish by means of the treaty; that he was a stranger in Lawrence and Kansas, and ought not by his rash remarks to compromise the people of Lawrence until he had known them better.

One of his sons, who was elected in the Legislature in February, 1856, was seized and taken from Ossawatimie to Leecompton in chains, a distance of thirty miles. His feet and hands were chained together with a large, heavy chain, the size of that used upon ox-teams. He was compelled to walk the whole distance beneath a burning sun. The irons wore the flesh from his ankles; he was attacked with the brain fever, was neglected, and died in two or three days. He was a companion of Governor Robinson, Jenkins, (since shot by Lane) and some eight or ten others. Another son of Capt. Brown was shot at Ossawatimie by a marauding party from Missouri. After the death of his first son, occasioned by tortures and fatigue of his forced march, Brown swore vengeance upon the pro-slavery party, and it was frequently observed by the more prudent of the free State men that he was evidently insane on the subject. He was always considered by them as a dangerous man, was never taken into their councils, and never consulted by them with reference either to their policy or movements.

The destruction of the Free State Hotel and presses at Lawrence, in May, 1856, incited him anew to action, and he organized a small company, composed chiefly of men who had been robbed, or whose relatives had been murdered by the pro-slavery party, and, at the head of this band, armed with Sharp's rifles, bowie knives and Colt's revolvers, he scoured Southern Kansas, and the name of "Old Brown" became a terror to all who opposed his will in that region. While he was thus marauding, five pro-slavery men were taken from their cabins at Pottawattomie Creek, in the night time, and shot dead. The pro-slavery party charged this deed upon Old Brown, while the Free State party asserted that they could prove him in Lawrence, forty miles distant, when it happened, and that horrid deed was per-

petrated by "Buford's Georgia Ruffians," supposing that the victims were Free State men.

The news of the massacre reached Westport, Missouri, the place of rendezvous of the "border ruffians," the same evening that the Kansas Commission, sent out by the United States House of Representatives, arrived at that place. The excitement was intense, and was induced almost as much by the appearance of the Commission as by the news of the massacre. The "ruffians" swore vengeance upon the members and officers of the Commission, declaring that their blood should recompense for the slaughter at Pottawattomie Creek, and but for the intercession of Mr. Oliver, the pro-slavery member of the commission, and others, it was believed that the commission would have been attacked. It was at this time that the notorious H. Clay Pate organized a band of men in the streets of Westport Mo., with the avowed purpose of entering the Territory and capturing "Old Brown." He raised about thirty men, and went into the territory about twilight one evening, and was surprised at sunrise the next morning by "Old Brown," who was in command of nine men, armed as stated above.

Pate sent a flag of truce to Brown, who advanced some rods in front of his company, and ordered the flag bearer to remain with him, and sent one of his men to inform Pate to come himself. Pate obeyed, when Brown ordered him to lay down his arms. Pate refused to give the order to his men, when Brown, drawing a revolver, informed him that he must give the order or be shot on the spot. Pate immediately surrendered up himself and men, when they were disarmed and marched into a ravine near by, and kept until liberated and sent back to Missouri, by Col. Sumner, a few days subsequently, who also ordered "Old Brown," to disband and go home. The latter agreed to do so if the Colonel would also agree to protect the settlers in that region of the Territory. This was the celebrated "Battle of Jack Point," made famous by the "H. C. K." Kansas correspondent of the St. Louis Republican, who was the heroic commander of the surrounding party.

Capt. Brown was not much heard from again, until the notorious Capt. Hamilton made his incursions into Southern Kansas from Missouri in 1858, when he raised another company, and with Capt. Montgomery, drove Hamilton and his companions back to Missouri, and, marching his men into that State, took possession of one of the villages, shot one or two men, and liberated several slaves. This course of Brown, was repudiated by Governor Robinson and the leaders of the Free State party, in and out of Kansas, which caused Brown to publish a letter explaining his position, in which he assumed the entire responsibility of his acts, and relieved the Free State men from any share therein. This letter was called the "Two Parallels," on account of the peculiar distinction made by the writer. He seemed to have the idea that he was specially deputed by the Almighty to liberate slaves and kill slaveholders. It was always conceded to him that he was a conscientious man, very modest in his demeanor, apparently inoffensive until the subject of slavery was introduced, when he would exhibit a feeling of indignation unparalleled. After matters subsided in Kansas, Brown intimated to some of his anti-slavery friends that he contemplated organizing an insurrection amongst the slaves in Kentucky and Tennessee. This fact becoming known to some of the leading anti-slavery men of the country, they refused him means with which to go on, and discouraged his proposed undertaking. He spent a portion of the last summer in visiting different Northern cities, and was tendered sums of money, with the understanding that he wished to secure a little farm upon which to settle in his old age. It is supposed that he employed this money, thus obtained, to hire the farm near Harper's Ferry, which he used as a rendezvous for the insurrectionists.

INDECISION. To be always intending to live a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.

EXPOSITORY.

The Book of Malachi.

BY THE EDITOR.

CHAPTER III.

JEHOVAH AND HIS MESSENGER.

"Behold, I will send my messenger, and he shall prepare the way before Me: And the Lord, whom ye seek, shall suddenly come to his temple,

Even the messenger of the covenant, whom ye delight in:

Behold, he shall come, saith the Lord of Hosts.

v. 1.

The speaker, is Jehovah "the Lord of hosts." The "messenger" to be sent, was his messenger; and it was before Him that this messenger was to prepare the way.

There is evidently a reference here to the earlier prophecy in Isa. 40:3-5. "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God," &c. This prediction unmistakably pointed to a forerunner of the Coming One; who, not unlikely, was anxiously looked for by the Jews, to herald the expected advent of their Messiah. The Lord of hosts now assures them that he will send this messenger to prepare the way of His own coming; which is in reply to the caviling enquiry of the Jews, at the close of the previous chapter, "Where is the God of judgment?"

That the predicted messenger, to prepare the way for Jehovah, was John the Baptist, is expressly affirmed in the New Testament. Of him we read (Matt. 3:1-3) "In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness," &c., See also Luke 3:4. Mark quotes from both Malachi and Isaiah, and says: (1:2-3), "As it is written in the prophets, Behold I send my messenger before my face, which shall prepare the way before me. The voice of one crying in the wilderness, Prepare ye the way:" &c. and he applies both of these predictions to John. Zechariah, the father of John, prophesied of him thus (Luke 1:76,) "Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways," &c. When the Jews asked John, "Who art thou?" (John 1:23) "He said I am the voice of one crying in the wilderness," &c. And our Savior says of him (Matt. 11:10) "This is he of whom it is written, Behold I send my messenger," &c.—See Luke 7:27.

John claimed to be merely the forerunner of one greater and mightier than himself. He said (Matt. 3:11,) "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." See also Mar. 1:7; Luke 3:16, and John 1:26.

The One whose way John thus heralded, he affirms to be the eternal Word, that "was with God," and that "was God." He testifies (John 1:14,15,33,34) that, "the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of Him, and cried saying, This was He of whom I spake, he that cometh after me is prepared before me; for he was before me. . . . He that sent me baptizing with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

It is thus demonstrably certain that Christ was the speaker, the Jehovah of hosts who says in this prophecy, "Behold, I will send my messenger, and he shall prepare the way before Me." And the messenger thus predicted, was John the forerunner of Christ.

"The Lord whom ye seek," was the one of whom the Jews scoffingly enquired (Mal. 2:17), "Where is the God of judgment?" The second Adam was "the Lord from heaven," (1 Cor. 15:

46)—the "Emmanu-El, which being interpreted is God with us," Matt. 1:23. For he "came down from heaven," John 6:38. "He was in the world, and the world was made by him, and the world knew him not," Ib. 1:10. He is here called "the Lord," in the Hebrew Adon, whom David calls "My Lord,"—(Psa. 110:1.)

"Shall suddenly come:"—he shall come immediately after being heralded by his messenger. Only six months intervened between the preaching of John and that of Christ; and hence John said of him (1 John 1:26,27), "There standeth one among you whom ye know not: he it is, who coming after me, is preferred before me."

"To His Temple:" When the Jews returned from Babylon, (Ezra 4:1), "The children of the captivity builded the temple unto Jehovah, God of Israel." It was therefore Jehovah's temple. But the Lord (Adon) whom ye seek "shall suddenly come to his temple;" so that Christ must have been that Lord and the Proprietor of it, or his coming to it would not have fulfilled this prophecy. He therefore was "the God of judgment" whom the Jews enquired respecting, and "the Jehovah of hosts," who declared, "I will send My messenger, and he shall prepare the way before Me." His coming suddenly to his temple was fulfilled when (John 2:13-16,) "Jesus went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple." This appears to have been done at the commencement of his ministry and repeated near its close. Haggai (2:9), had predicted that "The glory of this latter house shall be greater than the former, saith the Jehovah of hosts;" which had the glory of Shekinah, the symbol of Jehovah's presence. As this was fulfilled only by the personal presence of Christ there, it follows that his was the real Presence, of which the Shekinah was only the symbol; for "in him dwelleth all the fullness of the Godhead bodily," Col. 2:9.

"Even the Messenger of the covenant:" While John was the messenger of Christ, Christ himself was the only medium of communication between God and man. He is called "the Messenger of the covenant," in allusion to Ex. 23:20-23, where God said to Moses "Behold, I send an Angel (Messenger) before thee to keep thee in the way, to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for My Name is in Him." He said (Ex. 33:14,15), "My Presence shall go with thee, and I will give thee rest;" and Moses said, "If thy Presence go not with me, carry us not up hence." The Presence of God that went before Israel was in the Pillar of cloud by day and of fire by night, the Jehovah-Angel. And as this Messenger of the covenant was the One who should come suddenly to his temple, it identifies Christ with the Shekinah, and proves that through him were all the manifestations of God to man, recorded in the old Testament.

As Christ was thus the Jehovah-Angel of the old covenant, so "Jesus is the Mediator of the New," (Heb. 12:24). But Jehovah was to be the maker of this; for he says, "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they brake." And this is additional evidence that Christ is the Jehovah of the Old Testament—the Mediator between God and man under the former dispensation, as he is under the present.

"Whom ye delight in:" Dr. Moore renders this, "For whom ye are longing;" which shows that when skeptically asking, "Where is the God of judgment?" they were desiring the coming of the Messiah—doubtless for the temporal blessings which they supposed would be thus secured. It is thus evident that these Jews supposed themselves accepted in the presence of Jehovah—a delusion which the Lord rectifies by reproving their sins.

"Behold he shall come, saith the Lord of hosts:" That event was sure, certain, beyond all

peradventure or contingency. But how unlike would that coming be to the expectation which the Jews had of it! And how differently would the Jews as a nation be affected by it, from what they anticipated!



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SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Our Resurrection Bodies.

"Beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know that when He shall appear we shall be like him; for we shall see him as he is," 1 John 3:2.

The Scriptures afford only glimpses of the future condition of the resurrected saints; but those glimpses are as much given for our instruction, and growth in grace, as are any portions of the inspired word, all of which is "profitable."

The eternal condition of the justified will not only be greatly superior to man's present, but it will, doubtless, in some respects, be an advance on that of Adam. For while man was "made a little lower than the angels," (Psa. 8:5), the subjects of the first resurrection, "are equal unto the angels," Luke 20:36.

The Bible does not specify in what man's inferiority to the angels consisted, when he was made a little lower; but as he was placed on probation, and his obedience was to be subjected to a test, or trial, it may be inferred that had he endured the trial victoriously, he would, after a given period, have been elevated in the scale of being to an equality with angelic intelligences—though not to their rank or order; which may have been proportionately as much above his created condition, as his sin and fall reduced him below it. In one respect, however, the Bible is very explicit: said our Savior, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection," Luke 20:35, 36. This is specified in contrast with man's condition in the present world; but it is also in contrast with that in which he was created: for marriage preceded the fall; and the injunction to "multiply and replenish the earth"—i. e. to fill it with inhabitants proportionate to its capacity (Gen. 1:28), must have had respect to the peopling of this planet with holy intelligences. And this done, the multiplication of our race must have ceased, man's probation have ended, and that equality with the angels been attained, which is to be realized in the resurrection—the number of the redeemed from our race being finally equal to the whole number who would have been born had not man sinned.

This would indicate, that while man was created holy, happy and deathless, there was a superior condition of existence to be conferred on him, at the end of his period of probation and numerical increase, when he would attain to all the dignity and glory that is to be recovered through Christ.

Of the extent of that glory, we know but little; but Paul reckoned "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," Rom. 8:18. He elsewhere calls this, "a far more, and exceeding and eternal weight of glory," 2 Cor. 4:17. We are then in our persons to be "conformed to the image of his Son," Rom. 8:29; "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able to subdue all things unto himself," Phil. 3:21. For "When Christ who is our life shall appear, then shall ye also appear with him in glory," Col. 3:4.

Christ being the "first fruits" of them that slept, his body is the pattern of the future bodies of the saints, as well as the pledge of their resurrection.—And these will be,

1. Spiritual: "It is sown a natural body, it is raised a spiritual: there is a natural body, and there is a spiritual body," 1 Cor. 15:44. This declaration has caused some to suppose that "spiritual" is in contrast with material, and therefore not tangi-

ble or real. But as the Savior said of his resurrection body, after which our spiritual body is to be patterned,—“Handle me and see; for a spirit hath not flesh and bones, as ye see me have,” (Luke 24:39); it follows that our “spiritual body” will be thus constituted, and will therefore be real, tangible and material; but it will be so changed from the present, as to be endowed with capabilities and powers of which we now know nothing. For we shall be equal unto the angels, of whom it is written, “He maketh his angels spirits;” and “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Heb. 1:7, 14.

2. Our bodies will be immortal. This has respect to their condition, and not to their duration; for were “eternal” and “immortal,” identical in their significance, they would never be both used in the same connection, as they are when applied to the “King eternal, immortal, invisible, the only wise God,” 1 Tim. 1:17. Our bodies are now subject to “tribulation and anguish,”—which is a condition that immortality is contrasted with in Rom. 2:7, 9; but then, “God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain,” Rom. 21:4. Now disease preys on our mortal bodies, but there, “the inhabitant shall not say, I am sick,” Isa. 32:24. “The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing.”—There shall be “everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away,” Isa. 35:4, 5, 10. God will “give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness,” Isa. 61:3.

3. They will be incorruptible. This is nearly allied to immortal; and one of the two Greek words rendered “immortal,” is also rendered “incorruptible.” Adam was immortal in the sense that he was uncorrupt, i. e. he had no seeds of death implanted in him, but was liable to receive them if he sinned; but the saints will be raised incorruptible—i. e. the seeds of death can never be again implanted in them—they cannot “die any more,” Luke 20:36. This incorruptible condition, is in contrast with our present corruptible one of “flesh and blood,” which “cannot inherit the kingdom of God;” but when this corruptible shall have put on incorruption, our “flesh and blood,” or corruptible nature, will have been changed into the incorruptible one, represented by the substantial body which our Savior told his disciples to handle, and see if it were not tangible and real.

4. They will be glorified: Our vile bodies shall be changed into the likeness of Christ's glorified body. The saints are to receive “glory and honor,” as well as “immortality.” When our Savior was transfigured, “His face did shine as the sun,” Matt. 17:2. The disciples that were with him, “saw his glory and the two men that stood with him,” Luke 9:32; and the just, will be “changed into the same image from glory to glory,” 2 Cor. 3:18. For, “as we have borne the image of the earthly, we shall also bear the image of the heavenly,” 1 Cor. 15:49—i. e. “like unto his glorious body.” Man will then be arrayed “with glory and beauty;” for the body that “is sown in dishonor,” will be “raised in glory,” v. 43. It will be encompassed with a resplendent halo, with which our bodies shall be clothed upon when mortality shall be swallowed up of life.

5. Our bodies being thus immortal, incorruptible, spiritual and glorious, they will also be eternal: for the exalted condition to which they will be raised will know no vicissitude, or decay. Their capacities and powers, also, being correspondingly enlarged with no liability to fatigue, “they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint,” Isa. 40:31.

Equality with angelic beings would indicate that resurrected saints will not necessarily gravitate so closely to this planet as now, and will not be dependent on its atmosphere for life. Enoch passed away from our earth; Elijah was caught up heavenward, our Savior ascended up bodily, and all the saints, “shall be caught up together, . . . in the clouds to meet the Lord in the air.” The angels pass from world to world; and while the home of man will be here, who can say what journeys he may not pursue to other world's, even as the angels are sent on missions of mercy to this?

The speed with which man may then transport himself from place to place, on this earth, if not elsewhere, may also be inferred from that of angels on their visits to men. The commandment went forth to Gabriel at the beginning of Daniel's supplication, and being caused to fly swiftly, he touched him before the close of his prayer, Dan. 9:21-23. From what distant world he was sent, we know not; but if he came even from the nearest, with what veloci-

ty must he have sped in his arrow like flight, to have reached Daniel in so limited a time. How muscular must have been his wing, and how direct his aim; and what a power of vision he must have had to have perceived the precise spot on the earth, where and the individual to whom he was sent. And as the saints are to go up, from one new moon to another, and from Sabbath to another, to worship the Lord at Jerusalem, it must be that their powers of locomotion will be wonderfully increased when they become angelic.

But however little we may now know of what we shall be hereafter, we know that when Jesus, our life, shall appear, that we shall be like him, for we shall see him as he is, and be changed into his bodily likeness.

Power Because of the Angels.

Bro. A. Smith makes an inquiry respecting 1 Cor. 11:10: “For this cause ought the woman to have power on her head, because of the angels.”

The passage has given rise to a world of conjectures and explanations. Translators have been much perplexed with it; and the interpretations given of it, have been numerous and various. We frankly confess that we do not feel satisfied that we rightly apprehend its meaning; and we get very little idea respecting it. The nearest we arrive at it, is that the word “power” is expressive of a “veil,” or “covering;” which is the sign or symbol of the subjection, or being under the power of the husband, as in Gen. 3:16: “Thy desire shall be to thy husband, and he shall rule over thee.” It is not uncommon in the Old Testament for the signs and tokens of things to be called, by a metonymy, by the names of the things themselves. Thus circumcision, the “token of the covenant” (Gen. 17:10) is called “the covenant” in Gen. 17:13. By the same figure, the symbol of being under the power of another, may be denominated power.

There is, however, another difficulty, viz. in the use of the word “angels.” Why should she be veiled because of the angels? Some understand it to mean the fallen angels, others the officers of the church; but we incline to the opinion of Bishop Pearce, that the heavenly angels are referred to. It was the opinion of the Jews that heavenly angels were present in their assemblies of public worship. Thus Paul writes, “I charge thee before God and the Lord Jesus Christ, and the elect angels,” 1 Tim. 5:21. It is not improbable that they often are thus present; for, “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Heb. 1:14. If this view is correct, the sense would be, that the woman, in public worship, should be veiled, that she may appear to the angels appropriately humble,—humility being one of the most beautiful of the Christian graces.

The Transgressors.

Dear Bro. Bliss:—At the conclusion of your exposition of the 56th ch. of Isaiah you said there was “nothing obscure in the last verse of the chapter.”

To me it is the only obscure verse in the chapter. If the earth is restored, and nothing unholy or unclean therein, where do they go and look upon the carcasses of the transgressors? You perceive my difficulty. Please explain.

J. T. CURRY.

Eddyville, N. Y., Oct. 9th, 1859.

Ans. As the kingdom is to extend under the whole heaven, the wicked will not be on the earth subsequent to the fulfillment of Rev. 20:10. Where that locality may be, or how visible from the renewed earth, the scriptures do not inform us; but it is “without” (Rev. 22:15), and not within the kingdom, which will not be defiled by them. For our Savior has said, Matt. 13:41, that they will be gathered out of the kingdom; which only the righteous will inherit, according to Matt. 25:34, 46.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

We have accepted articles on hand, in addition to those before acknowledged, from the following: E. W. E. Hitchcock, O. Rockwell, A. Pearce, J. Litch, M. A. Hutchinson and T. Hollen.

“Hattie.” The lines, “I shall be satisfied,” are accepted. But those in memory of Howard G., being personal, would be more appropriate to hand in MS. to the bereaved parents than to make more public.

CORRECTION.—Mr. Editor:—In your Lists of Life Members of A.M.A., as printed in the *Herald*, you have O. H. Berry located Portsmouth, N. H. It should be Salem, Mass. He wonders what it means.

Respectfully,

Salem, Mass., Oct. 31, 1859.

Events in Italy.

The latest news from central Italy is stirring. Col. Anviti, ex-President of the Military Commission in Parma, which arraigned and tried the alleged cases of high treason during the reign of the exiled Duke was discovered in Parma a short time since, was seized and imprisoned, but the mob forced the prison doors and killed him on the spot.

Malzim, the Italian patriot, has waived the question of republicanism and put himself and party at the disposal of King Victor Emmanuel—provided the king will accept the leadership of Italy.

The present aspect of affairs is thus summed up in an article in the Boston Journal.

“The second Italian war of 1859 now seems imminent. It is another phase of the first struggle. In that Italy was the field, but the chief combatants were France and Austria; but this time the different sections of the Peninsula are marshaling for the combat, while the French and Austrian governments are closely complicated, but it is not known to what extent they will share in the active movements. In both cases the originating cause of trouble lies in the long-inherited condition of the Italian people, who, in a multitude of grievances, have been especially tormented by Austrian interference and Papal misgovernment, both of which reached far beyond the territories to which they were nominally confined. The first grievance broke into hostilities on the Ticino, in May last; and the second now threatens civil war on the borders of the States of the Church.

“The Pope, who either fulminates or supplicates, is already a fugitive. He has gone to Naples to get rid of his Roman subjects; but it is entirely uncertain whether the adage of the frying-pan and the fire does not hold good in his case, for Naples holds more than one volcano. The Pope's departure, however, created no terror among his children. Ten thousand of them took that occasion to call upon the Sardinian minister at Rome, thus signifying in an orderly but unmistakable manner their preferences of political rulers. The government of the Romagna has addressed a strong memorial to the European Powers, explaining their course, and urging the Great Powers to sanction their annexation to Sardinia. The organization of military forces, and the augmentation of military materials is going on with great rapidity all over Central Italy. Garibaldi is nerving the popular forces for the hour of combat by those stirring proclamations which seem but a natural utterance to him. Of the movements of the Papal, Grand Ducal and Austrian forces, (for they are really affiliated) we know less, but they are doubtless of an important character.

“In the midst of these ominous events, public attention still turns to Louis Napoleon, as if he held their issue in his hands. His speech at Bordeaux is, of course, enigmatical. He expresses unbounded sympathy for the Pope and the church, and even hopes much for ‘the temporal power of the Pope, as not being opposed to the liberty and independence of Italy.’ But he must take away his troops from Rome, because Europe will not allow them to stay there indefinitely. Here, it seems to us, he means to give the Holy Father another warning to establish reforms, or to take the consequences. He says in substance to the Pope, rulers and people of Italy: ‘I carried the Italian war far enough to enable you all to settle your own affairs by yourselves, and put a stop to that wretched ferment which has so long troubled Europe. See that you use the requisite discretion. Let the rulers yield, readily, and the people advance moderately. If this is done, I will stay out of Italy, and help to keep others out; if not, I must be governed by circumstances.’”

Forebodings of War.

The general expectation seems to be settling down in Europe that another war is imminent in Italy, though it is not so certain who will be the parties to it. The temporal power of the Pope,—which has virtually passed away since it has been upheld only by foreign bayonets,—and the principalities lately governed by the exiled dukes, present questions of great intricacy to the diplomatists of Europe. And the press generally are settling down into the conviction that they will be met only by another appeal to arms.

The Pope has issued an appeal to the Roman Catholic world, of which the London Daily News says: “The exiled Dukes have maintained a discreet silence on their imaginary wrongs and real sorrows at being finally excluded from their forfeited thrones. But the Bishop Prince of Central Italy has not been equally prudent. An audible wail comes from the City of the seven Hills, which finds a feeble response in various parts of Catholic Christendom. But how different is the voice from that in which Rome once spoke to the world. Instead of the old tone of authority we have now only the faint echo of vanished power. The thunders of the Vatican have dwindled into a thin and shrewish whine. We have been favored recently with pathetic descriptions of the grief

and tribulations in which the venerable Head of the Church is plunged. But his sorrow is evidently not at all of the profound kind, that finds no relief in words and is too deep for tears. On the contrary, the Holy Father revels in weak and wordy lamentations, and indulges his lachrymose humor to the very uttermost. There is, too, a tone of bitterness and latent worldly anxiety in his garrulous complaints, which detracts from the purity of his grief and diminishes our sympathy with the mourner. There runs through the Pope's addresses to his clergy a tone of mingled assumption and self-deprecation, of priestly arrogance and pauper-like appeal, of assumed benevolence and real malignity, that must freeze in all manly hearts the rising emotions of pity for the helplessness of his situation. Nothing can well be worse in this respect than the Allocution which we publish this morning.

The chief Bishop of Christendom could not take a more foolish step, than by such an exhibition of the imbecility of age. He is evidently in his second childhood, or he would have forgotten all his private griefs, in his desire for the general good. He is, however, a fit representative of an effete system that already totters to its fall.

The complicity of European affairs is thus shadowed forth in a letter from Washington, dated October 28:

"The last mail from England brought advices from distinguished sources, respecting the present unsettled condition of affairs in Europe, by which it appears that none can foresee how the difficulties attendant on the Italian question can be settled, or what will be the result of the Zurich Conference. It is evident various sovereigns are alarmed, being apprehensive of a general war. England, it is said, has no power to depend on, excepting Germany, and being favorable to the reform movement in Italy, she knows not how to act between the two, as she is fearful of losing the friendship of the one in the advocacy of the other. Russia, who since the Crimean war has had no continental alliances, awaits events before coming to a decision, as to what part she will take; and with a view of acting intelligently, the Emperor has ordered his Ministers from the principal Courts to join him at Warsaw, in order to give him ample information on the state of the respective countries to which they are diplomatically assigned.

The New York Tribune, in its prospectus for the coming year, says:

"In the universal expectation, the year just before us comes freighted with extraordinary interest for the hopes and the destinies of mankind. The short but bloody war of 1859 has left Italy a volcano and Europe in arms. The ghosts of murdered nations haunt the dreams of the young Kaiser at Schoenbrunn; the death-cry of betrayed, garroted Liberty still rings in the ears of the lucky conspirator enthroned by the Seine. The 'Sick Man' by the Bosphorus is with difficulty made to preserve a little longer the semblance of life, while the vultures gather to dismember and feast on his remains. Great Britain, just relieved from a perilous and wasting strife in India, is about to plunge into another, less serious but costly, in China, simultaneously with an agitation for a more or less real Reform in her Parliamentary representation at home. Russia perseveres in the arduous task of emancipating her forty million of serfs, so nobly initiated by her young Emperor, though he finds it far more difficult, even for an Autocrat, to vanquish mossgrown abuses and venerable wrongs than to acquiesce in and uphold them."

A London correspondent of the last named journal, under date of Oct. 7th writes:

"Whatever be the hopes and schemes of the members of the Peace Society, the opinion is gaining ground all over Europe that we are on the eve of a new war and of several revolutions. At Alexandria King Victor Emmanuel said plainly and publicly to General Klapka that he thinks he shall soon have another brush with the Austrians. In Central Italy Garibaldi and Kalbermatten face one another and can scarcely restrain their wish to settle old scores by a hand to hand fight. The Dukes of Modena and Tuscany are organizing an army of invasion upon Austrian territory, with the double object of being ready to act as soon as some local outbreak shall offer them an opportunity, and of forcing the emancipated States to keep up costly armaments, involving greater sacrifices and heavier taxation, which as they believe cannot fail to lead to discontent and to a counter revolution. The greatest agitation prevails in the kingdom of Naples; the people are restless, the aristocracy is fomenting disturbances and entering into secret correspondence with Murat, while the King is sending his troops to the Roman frontier, and his best generals and statesmen—Filangieri, Nunziante and Ischittella—are retiring into privacy, seeing how hopeless their efforts to maintain the present King and his policy must prove. The moneyed classes in France believe that a new war in Italy is not to be avoided unless by a European Congress, but England has declared that she does not mean to take part in such an assembly, unless the right of the

Italians to dispose of their own Government be previously acknowledged. Austria refuses to listen to such a revolutionary principle, and Napoleon, as well as Alexander of Russia, is trying to extend the action of the proposed Congress to a complete revision of the treaties of 1815, and to a new diplomatic organization of the international relations of Europe, which have lately got out of joint. The extensive conspiracy just discovered in Turkey, and the ticklish position of the Principalities of the Danube, show sufficiently the dangers of the East; and the proposed Spanish expedition to Morocco, which is favored by France, and suspected by England, will call English and French squadrons of observation to the Mediterranean. Prince Napoleon's mysterious visit to Switzerland, where he met the Grand Duchess Olga, the intriguing, favorite sister of the Czar, who has a peculiar talent for diplomacy, altogether by chance, rumor brings into connection with the proposed revision of the treaties. On the other hand Lord John Russell caused a dispatch to be published, in which he approves of the conduct of Mr. Bruce, the Chinese Ambassador, and announces to him the speedy arrival of a combined Anglo-French expedition to assist in the chastisement of China. Accordingly the rumors about difficulties between England and France have ceased to circulate, though the Moroccan business cannot fail to be disagreeable to the English. It is officially reported that the new Emperor entertains hostile feelings towards the French; should he, therefore, inaugurate a policy of opposition to the Algerine Government, it could scarcely be possible that Spain and France should not extend their possessions in Africa, and get the complete command of all the southern shores of the Mediterranean, since the Bey of Tunis is avowedly only a French Viceroy, directed in his policy by the French Consul."

Greece and Rome.

What historical reminiscences cluster around those names—the names of two mighty empires of the past! The territory occupied by those States, is now under the dominion, the one of the "false prophet," and the other of the "little horn," both of which seem at their last gasp for breath to preserve their usurped seats of power. Some English writers speculated years ago, that when the image of Dan, 2d. shall be smitten on its feet, the states represented by the head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron, will be all in existence. It looks now as if there would soon be an attempt made to erect independent states in two of the territories, the governments of which were thus symbolized, if there can be any reliance placed on the following:

The Providence Journal has a letter from Dresden, Oct. 9, written, says the editor, by "a distinguished American citizen, whose opportunities for observation, and capacity for taking advantage of them, give to his opinions unusual value." The writer thinks that Louis Napoleon contemplates the eventual annexation of the Duchies to Sardinia, and that Victor Emmanuel, in postponing that step, is consciously carrying out the imperial programme. Another important phase of the subject is thus dwelt upon:

"Without referring to the effect which it [the war's] prolongation might have had in the total dismemberment of the Austrian Empire, and the negotiations with Kossuth, recently disclosed, would seem to have favored, it is not probable that Russia gave her cordial assent to the Italian war without some understanding as to the future settlement of the East. Since the project of making Constantinople a Russian city was broached by Catherine II. the aggrandizement of that great power has always been resisted by the other States of Europe."

The only arrangement in the disruption of the Ottoman Empire that would conciliate the world, while it effectually delivered several millions of Christians from subjection to Mahomedan sway, as disgraceful to Europe as would be the abandonment of Utah, with California and Oregon, to mormon despotism, seems to be the establishment of a new State, which should embrace Turkey in Europe, including the tributary Danubian provinces, as well as the petty kingdom of Greece. Two States, such as have been sketched, occupying the ancient territory of Greece and Rome, and possessing from their physical configuration, greater facilities for commerce and navigation than those enjoyed by even England and France, would constitute a new era in civilization.

Nor do I yet despair, before the lapse of many years, of such a consummation. Already have we every indication that the interregnum in Central Italy must cease. Victor Emmanuel once established in all the States that now recognize his authority, the time cannot be distant when Naples, whose sovereign is no longer sustained by Swiss mercenaries, follows the example of Tuscany, while the difficulties now preparing for Austria in Germany may open the doors for the liberties of Venice. Nor can

the present condition of things long continue in Turkey, where, even without foreign interposition, intestine difficulties are likely to lead to a dissolution of an empire now an anomaly in the civilized world."

Should two such states be attempted, it would be of great interest to students of prophecy; but the prophetic doom of the false prophet and man of sin, might interfere with such a consummation.

Foreign News.

The Steamship Nova Scotian, which left Liverpool Oct. 19th arrived at Father Point on the 29th with two days' later advices than those of previous dates. It appears from these that the Zurich Conference has made some progress:

The Moniteur officially announces that on the 17th a treaty of peace was signed at Zurich between France and Austria.

Referring to the contemplated European Congress the Paris correspondent of the London Times says eleven powers will meet, viz: Sardinia, Spain, Sweden, Portugal, Naples, and Rome, and the five great powers.

The London Post says that preliminary negotiations for a Congress are daily going on, it being much easier to plan a Congress than to complete the necessary preliminaries. England is pledged to enter no Congress unless the independence and free action of Central Italy are understood to be guaranteed.

It is understood that the question of the Lombard debt was left to the arbitration of the King of the Belgians.

Paris, Oct. 18. It is asserted that the second treaty of peace will be signed to-morrow, the decision of the King of the Belgians on the debt of Lombardy having reached Zurich.

London, Oct. 19. The Post has a dispatch from Paris, dated last night, stating that three distinct instruments will be signed at Zurich.

The treaty between France and Sardinia* will be signed in a day or two. The tripartite treaty will be signed subsequently.

The Times of this morning states that the terms of the Zurich treaty are almost identical with those agreed to at Villafranca, and that peace, as one of the questions which disquieted Italy and Europe, seems settled.

The Morning Post says that, assuming its information to be correct, the further proposals concerning the questions left, upon which it is intended to submit to the approval of the Congress, are of such a nature that the diplomatists at Zurich have heaped up materials of fresh difficulties. England can and will take no part in any Congress of which the first principles be not the recognition of the rights of the Romagna and Tuscany, no less than the Modenese and Parmesan States to self-government.—The first cannon shot fired to force on the people of Romagna, Modena, and Tuscany, any other rulers than the Italian prisoners, in whom they so fondly put their trust, will be the signal of a conflict as deadly as that just brought to a close.

The Insurrection at Harper's Ferry.

During the last week the trial of Mr. Brown and his fellow prisoners has been in progress at Charleston, Virginia. Some twelve years since Mr. Brown is understood to have been a resident of Springfield in this state, a wool merchant there, where he sustained a reputable character as a religious man. He does not now appear to be insane,—in the ordinary use of that term—there being method in his madness; but his zeal has been greatly to the disparagement of his discretion. It is melancholy to see a man of so much energy and firmness of purpose so misled, and subjected to such a doom as seems to await him; and he will be the more commiserated because he seems to lose all sight of himself. But had he read the Bible with the care that he should, he would have seen that, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." All the wrongs that any endure here will be righted in God's own time and manner. And he who attempts to right them himself, by the use of any instrumentality which God has prohibited the Christian to resort to, will usually find such instrumentality directed against himself. He who holds a fellow man in bondage, save for crime, is doing his fellow a great wrong; but God does not authorize any one, because of the existence of such wrong, to incite rebellion, or insurrection, or to do ought to imperil human life. "Vengeance is mine, saith the Lord, I will recompense;" so that whoever attempts himself to right wrongs by unchristian means, usurps the Lord's prerogative, and exposes himself to unpleasant results. These insurrectionists can only be regarded as misguided zealots; and yet their bearing under their misfortunes, will cause many a regret that they have rushed into such an unchristian enterprise, to meet so sad a doom.

ITEMS AND NEWS.

Schamyl, the Circassian hero, who has fallen into the hands of the Russians, is 62 years old.

It is said that Queen Victoria's second daughter—now the first on the marriage roll—has expressed a wish to resign her "royal dowry" in order to become a professed Catholic. The Court papers insinuate that this is a step to court the young King of Portugal, who lately lost his wife. When Don Pedro was in England, a few years ago, the Princess Alice was "smitten;" but religion was in the way, and there the affair dropped.

The body of an albatross, about the size of a goose, was found last week in the hold of a vessel just returned from the Ichoaboe Islands with a load of guano. It was in an almost perfect state of preservation, its bill and feet looking as fresh as if the bird were just shot. The very slight degree of decomposition in the body of the animal showed that the deposit of this large mass of guano must have been comparatively recent.

The piles under London Bridge have been driven 500 years, and on examining them in 1845, they were found to be but little decayed. They are principally elm. Old Savoy Place, in the city of London, was built 650 years ago, and the wooden piles, consisting of oak, elm, beech and chestnut, were found upon recent examination to be perfectly sound.

The New York Spirit of the Times says: "Phelan has just completed a splendid billiard table for the residence of one of our most popular and highly esteemed bishops.

A funeral procession passed through the streets of Norwich one day last week which attracted some attention. The coffin was carried in an open lumber wagon with four sons of the green isle seated upon it, two of whom were smoking short pipes and enjoying themselves beyond measure.

Private dispatches from various points at the eastward speak of a marked earthquake shock experienced at Eastport, Machias, and Calais, Me., and at St. George, St. Andrews and St. John, N. B. It is described as having lasted about two seconds, rousing people from their slumbers, rattling windows, and greatly alarming the inhabitants.

Parties lately arrived from Pike's Peak state that a fearful mortality had broke out in Mountain City, carrying off as many as fourteen miners per week. At first the disease was supposed to be mountain fever; but a close inspection showed that a greater number of deaths were caused by drinking highly poisonous or strychnine whisky.

At Providence a partridge flew through the parlor window of a gentleman who resides upon one of the most thickly settled streets of that city. The adventurous bird was uninjured by his daring feat, and was kindly restored to his more congenial home in the woods.

Lady Franklin has spent all her fortune in Arctic researches. She is in the South of France, in ill health.

The house of Rev. Mr. Thurston, missionary at Kona, Hawaii, was broken into last August and robbed of two hundred dollars. Mr. T. has been a missionary at the Sandwich Islands for thirty-seven years, during which period his house has been robbed several times, and was once burned to the ground, and a collection of valuable manuscripts destroyed.

The St. Louis Express says that an immense drove of squirrels made their appearance ten days ago on the Meramac, where they crossed the Mississippi. The citizens turned out and killed them by hundreds. Every tree and bush swarmed with them until night, when they all disappeared, and have not been heard of since. Old French settlers predict a very severe winter, as it was noticed in 1834 and '52 that immense droves of squirrels suddenly made their appearance, followed by intensely severe weather.

The house of a Mr. Blood, in Brookline, N. H., was destroyed by fire one night last week, and the wife of Mr. Blood, and a man named James Lacy, perished in the flames.

The 1st of October, 1859, occupies an important place in the meteorological history of San Francisco; its night was the first sultry one known to the oldest inhabitant. Never before had a night passed without blankets being necessary for a comfortable sleep.

The Philadelphia Common Council passed a resolution lately, to inquire of the trustees of the gas works whether a certain plan for generating gas by the decomposition of water, is of any value, and whether its introduction would render necessary the construction of new retorts and machinery.

HAHNEMANN RECONVERTED TO COMMON SENSE. At a meeting of spiritualists, an invalid was brought forward dreadfully afflicted with ulcerous scrofula, that all the doctors had failed to cure. It was proposed to appeal to the spirit land for advice, and a Homœopathic physician present interrogated the departed spirit of Hahnemann as to what remedy should be taken. Loud and distinct raps, audible to the whole audience, told off—A-y-e-r's-Cathartic-P-i-l-l-s.—Homer (N. Y.) Whip.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'insulting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Lois Napoleon—666.

Bro. Bliss:—I indulge in no fulsome flattery by saying, that I am not acquainted with another religious journalist, whose correct judgment and critical acumen I esteem so highly as your own; yet you must indulge me in a few remarks upon your note, in reference to one of my articles, which involve the following points:

1. "This form of sigma (σ) is never used to end a word."
2. "But σ , which, used as a numeral, expresses only 6."
3. "In Napoleon it is long σ , which expresses 8, that is used, and not a short σ , expressive of only 5."
4. "A beast never symbolizes a man, but a kingdom."

In reference to the first point, I freely acknowledge that you are right. I am fully convicted of thoughtlessness, or awkwardness, or even ignorance, if you please, in ending a Greek word with σ , instead of ς .

Now will you admit only partly as much, if I prove that you are mistaken in item second?

In the first place, the character (σ), which expresses 6, is not " σ " but another, and entirely distinct from it. Liddell & Scott say, "it must be distinguished from it." Just refer to Anthon's Greek Lessons, and you will see that it neither has the same appearance nor name. (Page 1, 100-1).—Final sigma, besides other distinguishing features, turns down at its right hand terminus,—the other does not. The name of the former is sigma, the latter, *Fau*.

[True, it is an arbitrary character, and therefore cannot be used in the spelling of a word.—Ed.]

Again, in the second century Irenæus produced the word *Latinos* as a solution of the number of the beast, using the final " σ " as expressive of 200. How did it happen that the learned Jesuit Bellarmine who opposed him, only objected to a superfluous σ . Both he and Dr. Clarke reject Irenæus' theory, and amplify largely upon a letter involving only 5, and take no notice of an error, if you are correct, involving 194.

Clarke says that Irenæus' theory "has been approved of by almost all commentators." Is it not passing strange that none of them had learned that a final sigma, when "used as a numeral, expresses only 6"?

Besides, Leonidas, who lived in the very age in which the Apocalypse was written, published several epigrams of four lines, whose first hexameter and pentameter contained the same "number" with the other two. In two of them some eight different words occur which end with a final " σ ," and in every instance it expresses 200. For example, *eis* expresses 215, and not 21 as you would have it. The word *σφίς* begins and ends with a sigma, and yet it expresses 988, the first and last being equal. See Clarke on Rev. 13. [You are correct as to the value of σ .—Ed.]

2. I must regard the second point in your note as a little hypercritical. Although a highly Frenchy scientific pronunciation may make "e long" in Napoleon, an almost universal usage does not. In the epigrams above referred to, a proper name occurs (Leonidas), the first two syllables of which are, in English, exactly the same with the last two in Napoleon, and in that the short σ is used. Greek lexicographers employ the same in other kindred words. (See Leon, &c.)

And here, by way of digression, let me remark that in my article of Oct. 15, I was wrong in saying, without qualification, that the proper name Louis "is spelled in French without the u." Yet many considerations render it evident that had St. John written Louis in his day, he would not have employed the u. This letter had not its present office, until a later date than the origin of the Apocalypse. (Liddell.)

Webster in his preface (p. 8) says, "We have many words which came to us through the Norman French *incumbered* with a silent u." On page 28, he gives several examples of this everlasting French

usage. A word from the same root as the Greek *πορος*, is written in various tongues, for, por, per, par, &c.; but the French, as usual, "incumber" it with their omnipresent u, thus: pour.

If then in Apocalyptic times both Louis Napoleon and Code (or Laws) Napoleon would have been correctly written with Greek characters whose numerical value exactly expresses "six hundred three score and six," some reference may be had in that wonderful coincidence to a singularly dual expression in the thirteenth chapter of Revelation—"The name of the beast, or the number of his name,"—the former having reference to his Law, the latter to his name proper.

4. The Devil, a literal, individual personage, is symbolized in Rev. 12 by a Dragon* having seven heads and ten horns; why then may not a man be symbolized by a beast? Besides, a "kingdom" is composed of a king, subjects, territory, &c.; how can such a thing be gathered together with the kings of the earth at a place called Armageddon, and after the remnant are slain, be taken and "cast alive into the lake of fire," and remain there alive with full vitality a thousand years? Rev. 16:16, and 19:19, and 20:10.

This beast goeth into perdition, and St. Paul says that the son of perdition is a "man."

Again, the apostle evidently identifies him as "that man" of Dan. 11:21—and "he" and the "beast" are clearly the same.

"That man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped." 2 Thess. 2:4.

"He shall exalt himself and magnify himself above every God, and shall speak marvelous things against the God of gods." Dan. 11:36.

"He opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in heaven . . . and they worshipped the beast." Rev. 13.

Now this king of the North in Daniel 11 cannot be a kingdom, for he "obtains a kingdom," and is denominated a vile "person," v. 21. Does the expression, in verse 2, "There shall yet stand three kings in Persia" mean that three kingdoms should stand up in Persia?

And finally the revealing angel promised, in Rev. 17, to "show" St. John the mystery of the beast, and did it, or not at all, in the tenth and eleventh verses, by asserting that he was one of eight kings, and kings in that chapter do not mean kingdoms; for we read there of kings and kingdoms as distinct from each other.

A. BROWN.

Louisville, Ky.

* We don't so understand it. Ed.

REMARKS. As we are asked the question, we will say that by no law of trope is infidelity the beast of Rev. 11:7; but in harmony with the laws of symbols, the decem-regal states of Europe are represented by it; and whatever is done by either or all of these, is done by the beast. And the tenth of the city which fell, is not representative of France, but of the Catholic hierarchy in France—a distinction that is disregarded in the above.

The connection of Rev. 11:3-7 is such, that we do not understand the full completion of the testimony of the two witnesses, to be that referred to; but the finishing of their testimony or prophesying in sackcloth—which period must have ended. Ed.

Dear Bro. Bliss:—In my last communication to the Herald,—article the Two-horned Beast—you said, you saw no grounds for my position, yet you would insert. I have been aware that my views differ so widely from yours, and many of my brethren, that they have often been annoying; yet with great fairness you say, "If any see gleams of light that others see not, seize on them." I have for a long time seen some light, or at least thought so, and rejoice that some others begin to see the same. The articles of Brn. Litch and Brown gave me great strength in my position. I apprehend that the greatest tribulation the church ever witnessed, is just ready to come upon her; but in giving the testimony upon this fact, I shall perhaps differ materially from my brethren; but be assured, dear brother, I do it with the best of motives, not for controversy, but to ferret out the true meaning, if possible.

In your Commentary on the Apocalypse, p. 120-4, it is clearly and satisfactorily shown that the two witnesses of Rev. 11 are the Holy Bible, and the church of God, v. 7, "And when they shall have finished their testimony the wild beast that ascendeth out of the abyss will make war with them, and will overcome them and kill them." The question arises, When is the testimony of the Bible finished? Can this be said until the close of the gospel dispensation, or the fulness of the Gentiles be come in, or the closing mysteries of the prophetic Scriptures be fulfilled? See Rom. 16:25, 26; Col. 1:25, 28. The testimony of the Bible will be finished, I apprehend,

when God makes the "new covenant with the house of Israel and with the house of Judah," Hb. 8:8; also v. 10. "For this is the covenant that I will make with the house of Israel after those days (i.e. the gospel days or dispensation) saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, (as we now do) and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.—For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." See also Jer. 31:31-40.

When God writes his law in the hearts of his people, they will no more need it upon tables of stone, or sheets of paper. Hence the testimony of this witness will then be finished, and the testimony of God's people will be like that of our Lord, who witnessed a good profession before Pilate, and when his work was done he cried out, "It is finished!" bowed his head and gave up the ghost. Yea, it will be when the command, "Go ye into all the world, and preach the gospel to every creature," shall have been fulfilled, and the last sinner shall have been converted, that will accept of salvation. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Hence it follows, if the testimony of these two witnesses are not finished, they have not yet been "killed;" and their being slain is yet reserved for the great tribulation of Matt. 24:21, 22. "And except those days should be shortened, there should no flesh be saved."

Some queries arise about the beast that was to slay them. It is shown in Exposition of Apocalypse, pp. 126-7, and 169-71, and 290, that this was the leopard beast of Rev. 13:1, "and symbolized the civil power of the Roman Empire in its divided form." "The wild beast that ascendeth out of the abyss, will make war with them, and will overcome them and kill them." By what law of trope can we make Infidel France, or Infidelity, to be this beast, I do not see. For on page 133 of Ex. of Apocalypse, it is said, "The tenth of the city which fell, must be the tenth of the Roman hierarchy, which is symbolized by the city. With the suppression of religion the Catholic church was prohibited with all others." Hence this beast, in slaying France, one of its own heads, must have committed suicide! This was the age of Reason, the reign of terror, the triumph of infidelity: and where is infidelity called a beast? "The Catholic church being prohibited with all others," would it not be unjust to charge this reign of terror upon that power?

I regard this as a prophecy yet unfulfilled, and corresponding with many others of similar import. See Rev. 13:7, 8: "And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and tongue and nation. And all who dwell on the earth will worship him, whose names are not written in the book of life." The United States have never bowed to the Papal beast, but must be made to do so, or this prophecy cannot be fulfilled. Again in Dan. 7:21-3,—"I beheld, and the same horn [of Papacy] made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

Has the Ancient of days come? Has the time, or year, come that the saints possessed the kingdom? If not, the saints are yet in his hands, and the time is not far distant when no "man might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name." Hence it follows, if these witnesses are not yet slain, the great triumph of the beast is yet in the future; and it is yet to be seen, whether the three days and a half are literal days, or so many years that the people of God are to be trampled beneath his feet, when he "devours the whole earth." Well might Jesus say,—"And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Therefore let us heed the warning our Lord gave, Matt. 24:15—"When ye, therefore, shall see the abomination of desolation [for that maketh the earth desolate] spoken of by Daniel the prophet [that shall devour the whole earth] stand in the holy place [i.e. Jerusalem] whose readeth let him understand" that this is the signal to be given for the slaughter to begin, or for the rising of the Catholics. Let us pray God to "keep us from the hour of temptation that shall come upon all the world, to try them that dwell on the earth." C. CHURCHILL.

Dear Bro. Bliss:—With the prophet Nahum I would say, "The Lord is good." I feel that He has kindly led me since I left home; and I must say a little about my journeyings, labors, and rests.

After attending the Conference which began in Providence, Sept. 13th, I remained in that city over two Sabbaths, and preached in the "Church of the Yahveh." Bro. Osler, the pastor, and his people, treated me with great kindness. I feel especially indebted to Bro. D. Champlin and family, whose hospitality I enjoyed during my stay, and whose kind, quiet, and cheerful demeanor exerted a healthful influence on mind and body. Bro. C. kindly invited me to his house next summer, so as to enjoy certain pleasant resorts of health and recreation.

The last Sabbath evening I met with the congregation, the Lord was sensibly present to bless his word, and the exhortations of his people. Many a gracious revival has had a smaller beginning. We should labor for, and expect saving results. "He that winneth souls is wise." "He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Sunday, Oct. 2nd, I preached in our chapel in Boston, and aided Bro. Himes at the Lord's table. My own spirit was refreshed, and others seemed blessed. I sincerely hope that Bro. H. may be greatly encouraged in his pastoral labors, and that the church may prosper, growing in grace and numbers, under the steady effort which he now proposes to put forth. I was pleased to meet with that true friend of the cause, Elder Hale.

I was twice at the house of Eld. Himes, where I enjoyed a short time, and especially in conversing with Mrs. Himes, on the love of Christ, and the sustaining power of our faith and hope. Why should not Christians, when they meet, talk about that which should be the uppermost in their hearts? Those who feared the Lord in ancient times, often spake one to another, and the Lord hearkened and heard. Why should not Christians of these times, converse much on the things of God, and so much the more as they see this fading world about to pass away, and a new world introduced, of which they are the children and heirs?

Mrs. Emerson showed me her usual kindness.—She does not forget her friends in Canada East. She has considerable care. O may she, and all the sisters, and the brethren, too, be able to say,

"Careless through outward cares I go,
From all distraction free;
My hands are but engaged below,
My heart is still with Thee."—Wesley.

My lengthy stay at your house in Roxbury was very pleasant, and my health greatly improved.—Mrs. B. could not have treated me more kindly if she had been my own sister. How often is the promise of the Saviour, in this way, verified? Mark 10:29, 30.

I turned in once to hear your pastor, whose writings had made a favorable impression on my mind. I should take him to be a very pious and devout man; and an able and useful minister. I noticed that he uses the words of Scripture expressive of the second advent; and it was fair to infer from his prayers and discourse, that he cherishes, as the hope of the church, our Lord's speedy advent. I also attended a prayer and conference meeting. Had I supposed that I was in one of our meetings, I heard little or nothing, which would have deceived me. The pastor read as a lesson Rom. 13:11-14, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, and the day is at hand," &c. An exegetical remark which he offered gives the key to a right understanding of the whole passage: he said that the "night" means "the great night of time." In the first prayer, by a brother, great prominence was given to the resurrection of the just, and the day when Christ will give a crown of righteousness to all who "love and wait for his appearing." The first one who spoke insisted that we are as much bound to discern the signs of the times, as were the Jews at the first advent. The service was solemn, interesting, spiritual, lively, and profitable. The meeting closed with that beautiful hymn,

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes!
Asleep in Jesus! peaceful rest,
Whose waking is supremely best!
No fear, no woe shall dim that hour
Which manifests the Saviour's power.
Asleep in Jesus! time nor space
Affects this precious hiding place,
On India's plain or Lapland's snows
Believers find the same repose.
Asleep in Jesus! far from thee
Thy kindred and their graves may be,
But thine is still a blessed sleep,
From which none ever wakes to weep."

For answer to the inquiry, see an article under Editorial head.—ED.

PUBLICATIONS FOR SALE,

TRUE COURTESY. An eminent minister performed, when a young man, an act of kindness to an old lady, who, instead of thanking him in commonplace terms, laid her withered hand tremulously on his arm, and looking affectionately and solemnly into his face, said, "My dear young man, I hope you love Jesus." He went away wondering at the divine light which beamed from her countenance, and by the grace of God rested not, till the love of Jesus was shed abroad in his heart.

AGENCIES THROUGHOUT THE WORLD

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though

I never expect to be well, yet to be relieved, as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—tf

SOMETHING NEW AND VERY DESIRABLE.—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE which combines the TRUE PHILOSOPHY of Cooking. Patented Oct. 26, 1858.

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Aug 20—6m B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

DR. LITCH'S RESTORATIVE.—Great Cure for Coughs, Colds and Croup.—"Dear sir:—Your medicines are highly esteemed in this place. Those who have tried them, think there is none equal to them. Last night, one of our neighbors' children had the croup, and was given up to die. We went in with our bottle of Restorative, and gave dose after dose, and in ten minutes the child was relieved entirely. A. McBride.

"Champlain, N. Y., March, 1859."

Dr. Litch's Medicines are sold by Dr. Dillingham, next door to the Herald office entrance, Boston; and by James Wolstenholme, Providence, R. I. 962—2w

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 5, 1859.

Willie and I.

We love to go to Sabbath School—

Willie and I.

And be the weather foul or fair,

We purpose to be always there,

To listen to the opening prayer—

Willie and I.

Our teacher we do dearly love—

Willie and I.

She comes and takes us by the hand,

And points us to the better land,

And there we hope with her to stand—

Willie and I.

Our father, mother, too, we love—

Willie and I;

While many boys and girls there are,

Whose parents for them do not care,

We of the good things richly share—

Willie and I.

We ought to love the Saviour most—

Willie and I;

For if we love and serve him best,

In his own bosom we shall rest,

And be in heaven forever blest—

Willie and I.

The found Pocket Book.

"Tom Jackson says he does not believe there is a God; he says he never saw Him; and I don't know that I believe,—I never saw Him," said John Clary, just come in from the company of Tom Jackson.

"I do," said his mother; and she said nothing more.

A week or more after this, John burst into the kitchen with Tom at his heels. "See, mother," he cried, "what I have found,—such a handsome pocket-book!"

"Where did you find it?" asked his mother.

"In Pine Grove; now, who do you suppose it belongs to?"

"I dare say it grew there," said his mother.

"Grew there!" exclaimed John, lifting up his eyebrows with a great surprise; "a pocket-book grow in the woods! Who ever heard of such a thing? It could not be."

"Why not?" she asked.

"Why not?" replied the boy; "the pocket-book was made on purpose. Look here!" opening it; "here is a place for bank notes, and here is a little out-of-the-way spot with a snug fastening for gold, and a memorandum-book, and a pencil-case, and a beautiful gold pencil. Look, mother, with a pen and a lead, both: it was made for a man to use."

"Some contrivance here, certainly," said his mother, putting down her work, and taking it into her hands for further examination. "It is one of the most useful pocket-books I ever saw; if it did not grow there, perhaps it made itself."

Both boys stared at her more and more.

"Why, mother, you talk foolishly," said John, with a sober and puzzled look; "there must have been a man with a mind to have made this."

"A man that knew how—a pretty neat workman," added Tom Jackson.

"How do you know? you never saw him," said Mrs. Clary.

"No, but I've seen his work, and that's enough to convince me; I am just as certain that somebody made it as if I saw him."

"You are!" said Mrs. Clary; "how so?"

"Why, mother," said John, very much in earnest, "you see the pocket-book had to be planned to answer a certain purpose; now it must have had a planner, that's the long and short of it; and I know it just as well as if I saw it planned and done by the man himself."

"That is," said his mother, "it shows wise contrivance, and it must have had a wise contriver. Somebody must have made it, and thought beforehand how to make it."

"Just so!" exclaimed both boys at once. "It would be foolish to think otherwise," added John.

"I think so," said his mother. "And it is just as foolish," she continued, with a great deal of meaning in her eye, as she looked into the boys' eyes, "when you see the wonderful contrivance in the beings and things around you, the end for which they were made, and the skill with which they were put together, for you to doubt or deny that there is a God who made them. Who planned your eyes to see with, your ears to hear with? Can eyes make themselves? Can a man make a bird? Who created the sun, and planned night and day? You never saw who does all these things, but you know perfectly well that a great somebody thought beforehand, designed and contrived the eye; and the ear, and the sun, and your fingers—all things and all beings which are around you.—And that great somebody is God, the eternal Mind, and great Maker of us all."

The boys did not expect to be condemned from their own mouths in this way.

"Can you see my mind?" asked Mrs. Clary.

"I can see your body," said Tom Jackson.

"How do you know what my mind is?"

"I can only tell by what you do or say; I can't see it," answered John.

"But do you think I have a mind, a spirit?" asked Mrs. Clary.

"Now, as you can see my spirit only as I act it through or with my body, so you can see God, the great Spirit, only as he shows Himself to you by the wonderful things he has made; but you are just as certain of one as of the other."

The haymakers now came into the kitchen and interrupted the talk. The boys went off with thoughtful looks. The next day, when John brought in a basket of beans which he had been picking, "Mother," said he, "I shall never say I do not believe there is a God again; the little tendrils of the bean curling and clasping round the poles show it. Why do beans have them, and not other plants? Somebody planned it, I suppose."

And that somebody is God.

Is this True?

There is a proverb that "a father can more easily maintain six children, than six children one father." Is this true? Has the ingratitude of children passed into a proverb? Luther relates this story:

There was once a father who gave up everything to his children,—his house, his fields and goods,—and expected that for this his children would support him. But after he had been some time with his son, the latter grew tired of him, and said to him, "Father, I have had a son born to me this night, and there, where your arm-chair stands, the cradle must come; will you not perhaps go to my brother, who has a larger room?"

After he had been some time with the second son, he also grew tired of him, and said, "Father, you like a warm room, and that hurts my head. Won't you go to my brother the baker?" The father went, and after he had been some time with the third son, he also found him burdensome, and said to him, "Father, the people run in and out here all day, as if it were a pigeon-house, and you cannot have your noon-day sleep; would you not be better off at my sister Kate's, near the town wall?"

The old man remarked how the wind blew, and said to himself, "Yes, I will do so; I will go and try it with my daughter. Women have softer hearts." But after he had spent some time with his daughter, she grew weary of him, and said she was always so fearful when her father went to church or anywhere else, and was obliged to descend the steep stairs, and at her sister Elizabeth's there were no stairs to descend, as she lived on the ground-floor.

For the sake of peace, the old man assented, and went to his other daughter. But after some time she too was tired of him, and told him by a third person that her house near the water was too damp for a man who suffered with gout, and her sister, the grave-digger's wife, at St John's, had much drier lodgings. The old man himself thought she was right, and went outside the gate to his youngest daughter Helen. But after he had been three days with her, her little son said to his grandfather, "Mother said yesterday to cousin Elizabeth that there was no better chamber for you than such a one as father digs." These words broke the old man's heart, so that he sank back in his chair and died.

The children as they read this will, I am sure, hate conduct so undutiful and unkind. It is hateful, and most displeasing to God. And you see under what a cloak of excuses the sons and daughters of this old father tried to get rid of him. Therefore, if you ever find yourself ready to seize upon any excuse for getting your aged grandfather, or grandmother, or father or mother, out of the way, look into the secret impulses of your heart, and see if an undutiful and ungrateful spirit is not at the bottom of it. Let children often call to memory the tender care of their parents over their infancy; for, do what they may, they can never repay the anxiety, the self-denial, the constant watchfulness of a parent's love.

APPOINTMENTS.

MISSION APPOINTMENT.—I purpose to be at Templeton on the 2d Sabbath in November. G. W. BURNHAM.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Litch. The paper of C. M.C. was sent to "No. 137 Nelson st." Have changed it to 1347 Mellon.

Bro. D. I. Robinson. There is a box, at the Boston & Worcester R. R. depot in this city, directed to you, which the Baggage Master says has been there nearly a year. It is a small green box, two feet long, with a leather strap.

My address, for the present, will be Newburyport, Ms. care of Elder Pearson. R. HUTCHINSON.

My P. O. address is Worcester, Mass.

D. T. TAYLOR.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydius-street.
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Bassoe, Hancock County, Illinois. Wm. S. Moore.
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Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Shefford, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, NOVEMBER 1.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Wm E Hitchcock 981, W C Thurman 997, M A Hardy 997, G H Gould 971, O Rockwell 1041, H Bartlett 988—each \$1.

G Cutting 979, A Northam 986, T Hollen 1023, H H Potter (by O B F) 1010; Wm White 1010—each \$2.
James Woodward, Esq., 1006, \$3.

to the eager hand, many a bright lure, the real nature of which the mind does not pause to balance and consider, and which leads us onward and still onward over many a quaking bog and treacherous mound, and finally leaves us to wander in darkness and hopeless misery. How much of evil and distress should we escape if we always carefully kept in view the great truths and obligations of our holy religion? What pangs of a remorseless spirit, what reproaches of an uneasy conscience, should we escape if we always walked the path prescribed by religion, and always observed the restrictions it has so clearly and forcibly prescribed to us!

Regard them as we choose, whether we receive or reject, assent or deny, the realities of heaven remain unalterable. Virtue in this life has its own reward, and crime is often visited with its proper punishment, and reasoning from analogy, and believing in the scriptures, the beauty of virtue will be hereafter crowned with reward, and the deformity of vice will be punished with everlasting ruin. Whether we believe or disbelieve, God still hateth and abhorreth sin. According to the principles of his own Divine nature it cannot be otherwise, for he is a pure and holy being, whose very essence is opposed to pride or any unholy affection. He has said, "He that breaketh the law in one point is guilty in all" and also, "The soul that sinneth shall surely die." This must be so. He is the moral Governor of the universe, and has established a justly balanced system of reward and penalties. As a wise and beneficent Being, these were necessary, and as a just Being he must inflict them, and this he has promised to perform. S. S.

Montgomery Centre, Vt.

The Mystic Babylon.

The author of a work entitled *The Moral Identity of Babylon and Rome*, has devoted two chapters to the subject of Religious Orders. Regarding the Pope as at the head of all the Orders connected with the Roman Catholic Church, in the first chapter he has bestowed attention on his claims to supremacy, his keys, chair, mitre, and crosier: and traced their origin to Pagan teachings, usages, and rites. He says:

"The church of Rome, at its first planting, had the divinely-bestowed gift of a scriptural ministry and government; and then 'its faith was spoken of throughout the world,'—its works of righteousness were both rich and abundant. But in an evil hour the Babylonian element was admitted into its ministry, and thenceforth that which was intended as a blessing was converted into a curse.

"From the Pope downward, all can be shown to be now radically Babylonian. The College of Cardinals, with the Pope at its head, is just the counterpart of the Pagan College of Pontiffs, with its 'Pontifex Maximus,' or Sovereign Pontiff, which had existed in Rome from the earliest times, and which is known to have been framed on the model of the grand original Council of Pontiffs at Babylon. The Pope now pretends to supremacy in the church as the successor of Peter, to whom it is alleged that our Lord exclusively committed the keys of the kingdom of heaven. But here is the important fact, that till the Pope had got possession of the keys of Janus and Cybele, no such claim to preeminence, or anything approaching to it, was ever publicly made on his part, on the ground of his being the possessor of the keys bestowed on Peter. Very early, indeed, did the bishops of Rome show a proud and ambitious spirit; but, for the first three centuries, their claim for superior honor was founded simply on the dignity of their see, as being that of the imperial city of the Roman world. When, however, the seat of empire was removed to the East, and Constantinople threatened to eclipse Rome, some new ground for maintaining the dignity of the bishop of Rome must be sought. That new ground was found when, in 378, the Pope got possession of the keys that were the symbols of two well-known pagan divinities at Rome. Janus bore a key, and Cybele bore a key; and these are the two keys that the Pope emblazons on his arms as ensigns of his spiritual authority. How these keys came into

his hands will appear in the sequel; but that they did come into hands at the time referred to is certain. Now, bearing these keys, the Pope saw that if he could only get it to be believed that Peter alone had the power of the keys, and that he was Peter's successor, then the sight of these keys would keep up the delusion, and thus, though the temporal dignity of Rome as a city should decay, his own dignity as the bishop of Rome would be more firmly established than ever. On this policy he acted. Some time was allowed to pass away, and then, when the secret working of the mystery of iniquity had prepared the way for it, and the eyes of men had been familiarised to the pagan keys as the badge of the papacy, for the first time did the Pope publicly assert his pre-eminence as founded on the keys given to Peter. In 378 did he obtain possession of the keys referred to. In 431, and not before, did he publicly lay claim to the possession of Peter's keys. This, surely, is a striking coincidence. Does the reader ask how it was possible that men could give credit to such a baseless assumption? The words of Scripture, in regard to this very subject, give a very solemn but satisfactory answer:—"Because they received not the love of the truth, that they should be saved; for this cause God sent them strong delusion, that they should believe a lie." Few lies could be more gross; but in course of time it came to be widely believed; and, as the statue of Jupiter is worshiped at Rome as the veritable image of Peter, so the keys of Cybele and Janus have for ages been devoutly believed to represent the keys of the same apostle.

"While nothing but judicial infatuation can account for the credulity of the Christians in regarding these keys as emblems of an exclusive power given by Christ to the Pope through Peter, it is not difficult to see how the pagans would rally around the Pope all the more readily, when they heard him found his power on the possession of Peter's keys. The keys that the Pope bore were the keys of a 'Peter' well known to the Pagans, initiated in the Chaldean mysteries. That Peter the apostle was ever bishop of Rome has been proved again and again to be an arrant fable. That he ever even set foot in Rome is, at the best, highly doubtful. But it can be shown to be by no means doubtful, that before the Christian era, and downward, there was a 'Peter' at Rome who occupied the highest place in the pagan priesthood. The priest who explained the mysteries to the initiated was sometimes called by a Greek term, the Hierophant; but in Chaldee, the real language of the mysteries, his title, as pronounced without the points, was Peter, i. e., 'the interpreter.' As the revealer of that which was hidden, nothing was more natural than that, while opening up the esoteric doctrine of the mysteries, he should be decorated with the keys of the two divinities whose mysteries he unfolded. Thus we may see how the keys of Janus and Cybele would come to be known as the keys of Peter, the 'interpreter' of the mysteries. Hence, from the mere jingle of words, persons and things essentially different were confounded, and Paganism and Christianity jumbled together, that the towering ambition of a wicked priest might be gratified; and so to the blinded Christians of the apostacy, the Pope was the representative of Peter the apostle, while to the initiated Pagans he was only the representative of Peter, the interpreter of their well known mysteries. Oh, what an emphasis of meaning in the scriptural expression as applied to the Papacy,—'The mystery of iniquity!'

"The reader will now be prepared to understand how it is that the Pope's Grand Council of State, that assists him in the government of the church, comes to be called the College of Cardinals. The term cardinal is derived from *cardinis*, a hinge. Janus, whose key the Pope bears, was the god of doors and hinges, and was called *Clavius* and *Patulcius*,—"the shutter and the opener." This had a blasphemous meaning, for he was worshipped at Rome as the grand mediator. Whatever important business was in hand, whatever deity was to be invoked, an invocation first must be addressed to Janus, and without that no prayer could be heard,—the door of heaven could not be opened. To him belonged

the government of the world, and all power in heaven, in earth, and the sea, was vested in him. In this character he was said to have '*jus vertendi cardinis*,'—"the power of turning the hinge,"—of opening the doors of heaven, or of shutting the gates of peace or war upon earth. Now, the Pope, when he got the key of Janus, got also the '*jus vertendi cardinis*,'—"the power of turning the hinge,"—of opening and shutting, in the blasphemous pagan sense. This, indeed, he did not get legally, for, at the time, Paganism was legally abolished in the Western Empire. But, in the city of Rome, Paganism, being strong, was connived at, and the Pope was the only one in Rome, or in the empire, who was authorised to bear the badge to which that power had been attached. Many Pagans, who saw what strides Christianity was making towards Paganism, were content to regard him as having that power, and he took pains that that opinion should spread. When, however, his power increased, when his dominion extended, and especially after he became a temporal sovereign, the key of Janus became too heavy for his single hand,—he needed some to share with him the power of the 'hinge.' Hence his privy councilors, his high functionaries of state, who were associated with him in the government of the church and the world, got the now well-known title of cardinals,—i. e. the priests of the 'hinge.'

To be continued.

A Rift in the Cloud.

Andrew Lee came home one evening from the shop where he had worked all day, tired and out of spirits; came home to his wife who was also tired, and out of spirits.

"A smiling wife and a cheerful home—what a paradise it would be!" said Andrew to himself, as he turned his eyes from the clouded face of Mrs. Lee, and sat down, with knitted brow, and a moody aspect.

Not a word was spoken by either. Mrs. Lee was getting supper, and she moved about with a weary step.

"Come," she said at last, with a side glance at her husband.

There was an invitation in the word only, none in the voice of Mrs. Lee.

Andrew arose and went to the table. He was tempted to speak an angry word, but controlled himself and kept silence. He could find no fault with the chop, nor the sweet homemade bread, nor the fragrant tea. They would have cheered his inward man, if there had only been a gleam of sunshine on the face of his wife. He noticed that she did not eat.

"Are you not well, Mary?" The words were on his lips, but he did not utter them, for the face of his wife looked so repellant, that he feared an irritating reply. And so, in moody silence, the twain sat together until Andrew had finished his supper. As he pushed his chair back, his wife arose, and commenced clearing off the table.

"This is purgatory!" said Lee to himself, as he commenced walking the floor of their little breakfast-room, with his hands thrust desperately away down into his trowser's pockets, and his chin almost touching his breast.

After removing all the dishes, and taking them into the kitchen, Mrs. Lee spread a green cover on the table, and placing a fresh trimmed lamp thereon, went out and shut the door after her, leaving her husband alone with his unpleasant feelings. He took a long, deep breath, as she did so, paused in his walk, stood still for some moments, and then drawing a paper from his pocket, sat down by the table, opened the sheet, and commenced reading. Singularly enough the words upon which his eyes rested were, "Praise your wife." They rather tended to increase the disturbance of mind from which he was suffering. "I should like to find some occasion for praising mine." How quickly his thoughts expressed that ill-natured sentiment. But his eyes were on the page before him, and he read on.

"Praise your wife, man; for pity's sake, give her a little encouragement; it won't hurt her."

Andrew Lee raised his eyes from the paper, and muttered, "O, yes. That's all very well. Praise is cheap enough. But praise her for

what? For being sullen, and making your home the most disagreeable place in the world?"

"She has made your home comfortable, your hearth bright and shining, your food agreeable; for pity's sake tell her you thank her, if nothing more. She don't expect it; it will make her eyes open wider than they have for ten years; but it will do her good for all that, and you too."

It seemed to Andrew as if this sentence were written just for the occasion. It was the complete answer to his question, "Praise her for what?" and he felt it also as a rebuke. He read on further, for thought came too busy, and in a new direction. Memory was convicting him of injustice towards his wife. She had always made his home comfortable for him as hands could make it, and had he offered the light return of praise or commendation? Had he ever told her of the satisfaction he had known, or the comfort experienced? He was not able to recall the time or the occasion. As he thought thus, Mrs. Lee came in from the kitchen, and taking her work-basket from a closet, placed it on the table, and sitting down, without speaking, began to sew. Mr. Lee glanced almost stealthily at the work in her hands, and saw that it was a bosom of a shirt, which she was stitching neatly. He knew that it was for him that she was at work.

"Praise your wife." The words were before the eyes of his mind, and he could not look away from them. But he was not ready for this yet. He still felt moody and unforgiving. The expression of his wife's face he interpreted to mean ill-nature, and with ill-nature he had no patience. His eyes fell upon the newspaper that lay spread out before him, and he read the sentence:

"A kind, cheerful word, spoken in a gloomy home, is like the rift in a cloud that lets the sunshine through."

Lee struggled with himself a while longer. His own ill-nature had to be conquered first; his moody accusing spirit had to be subdued. But he was coming right, and at last got right, as to will. Next came the question as to how he should begin. He thought of many things to say, yet feared to say them, lest his wife should meet his advances with a cold rebuff. At last, leaning towards her, and taking hold of the linen bosom upon which she was at work, he said, in a voice carefully modulated with kindness,

"You are doing the work very beautifully, Mary."

Mrs. Lee made no reply. But her husband did not fail to observe that she lost, almost instantly, that rigid erectness with which she had been sitting, nor that the motion of her needle-hand ceased.

"My shirts are better made, and whiter than those of any other man in the shop," said Lee, encouraged to go on.

"Are they?" Mrs. Lee's voice was low, and had in it a slight huskiness. She did not turn her face, but her husband saw that she leaned a little towards him. He had broken through the ice of reserve, and all was easy now. His hand was among the clouds, and a few feeble rays were already struggling through the rift it had made.

"Yes, Mary," he answered, softly; "and I've heard it said more than once, what a good wife Andrew Lee must have."

Mrs. Lee turned her face towards her husband. There was light in it, and light in her eye. But there was something in the expression of the countenance that a little puzzled him.

"Do you think so?" she asked, quite soberly.

"What a question!" ejaculated Andrew Lee, starting up, and going around to the side of the table where his wife was sitting. "What a question, Mary!" he repeated, as he stood before her.

"Do you?" It was all she said.

"Yes, darling," was the warmly-spoken answer, and he stooped down and kissed her. "How strange that you should ask such a question!"

"If you would only tell me so now and then, Andrew, it would do me good." And Mrs. Lee arose, and leaning her face against the manly breast of her husband, stood and wept.

What a strong light broke in upon the mind of Andrew Lee. He had never given to his faithful wife even the small reward of praise for all the loving interest she had manifested daily, until doubt of his love had entered her soul, and made the light around her thick darkness. No

wonder that her face grew clouded, nor that what he considered moodiness and ill-nature took possession of her spirit.

"You are good and true, Mary. My own dear wife. I am proud of you—I love you—and my first desire is for your happiness. O, if I could always see your face in sunshine, my home would be the dearest place on earth."

"How precious to me are your words of love and praise, Andrew," said Mrs. Lee, smiling up through her tears into his face. "With them in my ears, my heart can never lie in shadow."

How easy had been the work for Andrew Lee. He had swept his hand across the cloudy horizon of his home, and now the bright sunshine was streaming down, and flooding that home with joy and beauty.—*Home Magazine.*

Christ Glorified in the Saints.

2 Thess. 1:10. "When he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day."

The apostle in the context describes a scene of surpassing interest and sublimity—the second advent of Messiah. The purpose of the revelation of Christ from heaven will be two-fold. First, the overthrow and punishment of the wicked; and, secondly, the manifestation of his glory in the salvation of believers. This latter design will be the topic of our morning sermon.

In the day of judgment Christ will be glorified in his saints. This is plainly the doctrine of the text, and worthy of our most serious consideration.

Any being is glorified when his perfections and deeds are so displayed as to awaken the admiration, and elicit the praise of intelligent creatures. Illustrate. In the day of judgment there will be such a revelation of the attributes, works and designs of Christ, through the redemption of all believers, as shall fill the intelligent universe with amazement.

Let me attempt an illustration of this sublime truth. "In that day," Christ will be glorified.

1. In the multitude of the redeemed. The salvation of a single soul is a great achievement—involving greater interests than the worldly prosperity of the mightiest empire; but Christ will redeem a "great multitude which no man can number."

2. In the characters of the redeemed previous to their conversion. To save even the most amiable and moral is a triumph—a miracle of grace—but among the redeemed of Christ will be found, not only men of every nation, but every moral hue—the self-righteous, the sensual, the covetous, the proud philosopher, the degraded idolater, &c.

3. In the moral attainments of the redeemed. To change a sinner into a saint is a great, a divine work. All the redeemed will bear the image of Christ—but all in different degrees, and with varying combinations of virtues. One will reflect, in stronger light than others, the humility, the love, the faithfulness, &c., of Christ. 1 Cor. 15:41.

4. In the exalted honors conferred on the redeemed. The deliverance of believers from perdition is a great privilege; but Christ designs that they shall share in his glory. He hath prepared for them thrones and crowns—honors inconceivable, satisfying and unfading.

5. In all his perfections. His love will be glorified. How amazing must that love appear, which, to save sinners, rebels, ingrates, sacrificed life itself, under appalling circumstances!

His justice will be glorified. How inflexible must be that regard to law and justice which demanded and cheerfully offered, so great a sacrifice for human guilt.

His power will be glorified. How adorable must be that power which subdues man in spite of his depravity, and conducts him to heaven through so many foes and perils!

His faithfulness will be glorified. When all concur in testifying that not one promise has failed of its exact fulfillment, how bright will be the manifestation of his faithfulness!

All these perfections, exhibited indeed in

Christ's dealings with men on earth, will, in that day, shine forth with unclouded effulgence, and secure the admiration of the intelligent universe.

1. The desire to render homage to the good and the great is an instinct of human nature, wisely implanted by the Creator, but sadly perverted by sin. Philanthropists, geniuses, statesmen, warriors, receive the ready and clamorous homage of mankind; but to what multitudes is the name of Jesus a by-word and a hissing! This is a shame, and it shall be for a lamentation.

2. In the judgment day, Christ will be glorified by all men. In them that "know not God, and obey not the Gospel," he will display his inflexible justice and terrible vengeance; but in the saints the riches of his grace, and the plenitude of his saving power.

You my dear readers, have a great problem to decide. It is, Whether you will meet Christ as a sin-avenging Judge, or a sin-atoning Savior? Decide it you must, quickly, &c.—*Richmond Rel. Her.*

Quietists, or Navelers.

Barlaam, a noted monk of the order of Basil, and afterwards Bishop of Gieraci in Calabria, made a tour through Greece towards the middle of the fourteenth century, for the sake of inspecting the monks, the Greeks having no little trouble given them by the Hesychasts or Quietists. On Mount Athos, in Thessaly, he found these Quietists, whom he called Messalians, Euchites, and Navelers. Imagining that a long course of intense contemplation would produce perfect tranquillity of mind, they used every day to sit a considerable time in a solitary corner, with their eyes intently fixed on their navel; and boasted that while they did so, they found the divine light beaming forth from the soul, and diffusing through the heart inexpressible sensations of pleasure and delight. This light they asserted, was the glory of God that surrounded our Savior upon the Mount of Transfiguration.

"We have no reason," says Dr. Mosheim, "to be surprised at, and much less to disbelieve, this account; for it is a fundamental rule with all those people in the Eastern world, whether Christians, Mahometans, or Pagans, (who maintain the necessity of abstracting the mind from the body, in order to hold communion with God, which is exactly the same thing with the contemplative and mystic life among the Latins,) that the eyes must be steadily fixed every day for some hours upon some particular object; and that he who complies with this precept will be thrown into an ecstasy, in which, being united to God, he will see wonderful things, and be entertained with ineffable delights."

Cities of Moab.

Perhaps of all those which we saw in our journey, none struck us more than the large towns in the plain south and south-east of Salcah. Among them, there was one in particular which made an impression upon us we shall never lose—it was Um-el-Jamel, the ancient Beth-Gamul, a very large city, and to be compared almost with the modern Jerusalem. It is very perfect; and as we walked about among the streets, and entered every house, and opened the stone doors, and saw the rooms as if they had just been left, and then thought that we were actually in the private dwellings of a people who, for two thousand years, "had ceased to be a people," we felt a kind of awe, and realized in a manner that we never, perhaps could feel elsewhere, how perfectly every tittle of God's Word is carried out: and whether it be a blessing that is spoken, or a curse, it continued to be so—nothing is remitted until all be fulfilled.

These cities of Moab, which are still so perfect that they might again be inhabited to-morrow, have been during many centuries unpeopled. The land about them, rich and fruitful as any in Syria, has long ceased to produce aught but shrubs and herbs, the food of the camel and the antelope. The sound of the rejoicing at harvest time, and the song of the grape gatherers, has long since died away; and for centuries, these

old cities, which were once the scene of so much life and so much rejoicing, have been still; and no sound, save the cry of wild animals, has been heard in them. How wonderfully true are these words, "Moab is destroyed. Give wings unto Moab, that it may flee and get away; for the cities thereof shall dwell there. Moab is spoiled, and gone out of her cities. Moab is confounded, and judgment is come upon the plain country. Upon Beth Gamul. . . . and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far and near, the horn of Moab is cut off, and the arm is broken saith the Lord."

Again, in all this country there is now no fruit except at Salcah, where there are some wild vines and pomegranates, and figs, but before they are quite ripe, the Arabs of the desert plunder them. Is not this predicted: "The spoiler is fallen upon thy summer fruits and upon thy vintage.—And joy and gladness is taken from the plentiful field, and from the land of Moab. And I have caused wine to fail from the wine-presses; none shall cry with shouting; their shouting shall be no shouting. And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord. "Woe unto thee, O Moab! . . . for thy sons are taken captive and thy daughters captives."

Can we have stronger evidence of the actual fulfillment of prophecy than by comparing what we see in this country with the words of Jeremiah spoken two thousand five hundred years ago? When he spoke these words, Moab was powerful and proud, and laughed at the thought of what he said. They cried, "We are strong and mighty, and no enemy can overcome us!—How say ye, we are mighty, and strong men for the war! We have heard of the pride of Moab (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart."—*Cyril Graham—Cambridge Essays.*

The Power of Prayer.

The world itself is established and kept from dissolution by the prayers of saints, and the prayers of saints shall hasten the day of judgment; and we cannot easily find two effects greater. But there are many other very great ones; for the prayers of holy men appease God's wrath, drive away temptations, and resist and overcome the devil: holy prayer procures the ministry and service of angels, it rescinds the decrees of God, it cures sickness and obtains pardon, it arrests the sun in its course and stays the wheels of the chariot of the moon; it rules over all God's creatures, and opens and shuts the storehouses of the rain; it unlocks the cabinet of the womb, and quenches the violence of fire, it stops the mouth of lions, and reconciles our sufferance and weak faculties with the violence of torment and sharpness of persecution; it pleases God and supplies all our needs. But prayer that can do thus much for us, can do nothing at all without holiness. For God "heareth not sinners, but if any man be a worshipper of God and do his will, him he heareth."—*Jeremy Taylor.*

EXPOSITORY.

The Book of Malachi.

BY THE EDITOR.

CHAPTER III.

"But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and a purifier of silver: And he shall purify the sons of Levi, and purge them as gold and silver, That they may offer unto the Lord an offering in righteousness." vs. 2, 3.

"The day of this coming" and "appearing," seems to comprise the whole gospel dispensation—Christ's first coming, the offer of mercy that would follow, and his final coming to judgment. Thus John said to the Jews, (Matt. 3:7-12), "Who hath warned you to flee from the wrath to come? . . . He will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire."

To "abide the day of his coming," is to endure the trial which Christ will then institute. He has promised to the meek the inheritance of the earth, (Matt. 5:5); and when, "in the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," those only "abide," who are "the children of the kingdom:" "then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:40-43.

To "stand" when he appeareth, is put by substitution, for being acquitted at the judgment of the great day. These interrogations imply that those who so delighted in the Messenger of the covenant, would not so easily pass the ordeal of his appearing as they vainly imagined.

"For," i. e. because, his coming would be so unlike what they anticipated, and would affect them so differently from what they imagined—He being likened, by the use of similes, to "a refiner's fire," and "fuller's soap;" the first of which separates pure metal from all dross, and the other cleanses garments submitted to its action from all filth or impurity.

By the use of a metaphor,—the word "as" not being in the original—it is affirmed that "He shall sit a refiner and purifier of silver." A lady in Manchester Eng. observing a refiner of silver subject the metal to be refined to an intense heat, while he sat by and watched it carefully, enquired his rule for determining its purity, and was told that when he saw his own image reflected in the liquid metal, he recognized that as evidence of it.

In like manner Christ subjects his people to chastisements and fiery trials; while he sits by and watches for his own image in them. The figure, however has respect here more to his subjecting the whole body of the priesthood to the purifying test,—he accepting those that "abide," as the silver abides in the crucible, and rejecting those who abide not, as the refiner rejects the dross.

The subjects of this purification are affirmed to be "the sons of Levi"—those who sacrifice at the Lord's altar. Those among them who should abide the test, constitute the "silver" of the previous metaphor; and when they should be purged, as gold and silver are of their base alloys, those not abiding the test would be no longer recognized as priests of Jehovah. When Christ came, the great body of Levi and of the Jews, rejected him, and were in turn rejected by him; but all who believed, were recognized (1 Pet. 2:5) as "a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God, by Jesus Christ."

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." v. 4.

The Christian worship, evidently is here described—the offerings being eucharistic, and not expiatory—and the worshippers presenting their "bodies, a living sacrifice, holy, acceptable unto God," their "reasonable service," Rom. 12:1. But the epoch prominently brought to view, is that when the great trial shall have been completed; and only the pious of Judah and Jerusalem shall abide in their own land—all the sinners being gathered out, and all the saints of all ages being admitted by the resurrection, to participate in it.

"As in the days of old and as in former years," are similes, illustrating by the times of David and Solomon, before idolatry prevailed, the service that was pleasing to Jehovah. It was proverbial among the Jews to say, as in 2 Ch. 30:26, that "since the time of Solomon the son of David king of Israel, there was not the like in Jerusalem."

"And I will come near to you to judgment. And I will be a swift witness against the sorcerers, And against the adulterers, and against false swearers, And against those that oppress the hireling in his wages, The widow, and the fatherless, and that turn aside the stranger From his right, and fear not me, saith the Lord of Hosts."

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." vs. 5, 6.

This refers to their demand (2:17,) "Where is the God of judgment?" God would show them by coming near to them in judgment,—to come near being expressive of the searching nature of the trial to which they would be subjected; and a "swift witness," being one that was ready and prompt, who was cognizant of the facts to which he testified, and whose testimony would be conclusive. Jehovah had seen all the sins of Israel; and while they were complaining that he did not punish others, they would find him prompt in the judgment and punishment of themselves. For if they did not repent under the preaching of the gospel, he would set them aside forever.

The sins here enumerated were common among the later Jews. In Zech. 10:2, those who consulted oracles at idol shrines, diviners and false dreamers, are reprov'd. False pretenders to prophecy are mentioned in Neh. 6:14,—the prophetess Noadiah, and the rest of the prophets. No nation, says Lowth, "was more given to charms, divinations, and fortune-telling than the Jews," from the time of Christ's appearing to the destruction of Jerusalem, "as Dr. Lightfoot shows out of their own authors, on Matt. 24:24." According to Josephus (Ant. 20. 2, 6, 7, 11.) magicians swarmed in Judea under the government of Felix. Paul encountered at Paphos (Acts 13:6,) "a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus." In Samaria, (Acts 8:9) "A certain man called Simon" had "used sorcery, and bewitched the people." And demoniacal possessions were so common, that (v. 7.), "unclean spirits, crying with a loud voice came out of many that were possessed of them," under the apostolic preaching.

The marrying of strange wives, rebuked in Mal. 2:11, 14 was no better than adultery; which crime was so common after the time of Christ, "that the Sanhedrim ordained that the trial of an adulteress, prescribed in Num. 5. should be no longer put in practice," as Dr. Lightfoot shows "out of Talmud, in vol. i. i. of his works p. p. 1080. 1111."—Lowth.

The other crimes enumerated, would naturally accompany those already considered; and God would be a swift witness against all who committed them—the nation itself being spared, because God had covenanted to perpetuate it until the coming of the Messiah.

ADVENT HERALD.

BOSTON, NOVEMBER 12, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

Sabbath School Concerts.

Sabbath School Concerts are variously managed in different places. In some, the pupils are only listeners. In others, particularly in Unitarian and Universalist Societies, these concerts are exhibitions of the school, where speeches and dialogues are spoken, and parts acted entirely unbecomingly for the evening of our Lord's day. And in other schools, the children take an appropriate part. How then should these concert meetings be conducted?

A true answer to this enquiry may be arrived at, by considering the great end, for which Sabbath School instruction has been resorted to as a means.

The Sabbath School is the nursery of the church; and its great design is to instruct the children of the church in the teachings of God's word and thus to lead them to Christ. Before its institution, family instruction was much more general and faithful than, there is reason to suppose, it is now. And the ancient pastors of New England churches weekly catechised and instructed the children of their parish.—Sabbath Schools were not designed to suspend these,

but were to be auxiliary helps. Pastoral catechising has however mostly passed away; and family instruction is none too thorough or frequent. The Sabbath school has taken the place of the former, and is relied on too much as a substitute for the latter. It is important, therefore, that it should be so managed as to best subserve its great design.

To make this nursery of the church what it should be, it is evident that such management and instruction, as will instill into the minds and hearts of children the greatest knowledge of and love for the word of God, should be the most approved. It is necessary, therefore, that the children should be both interested and instructed. They should be interested so that they may be instructed and profited; and the effort to interest them should be only in such direction as will instruct and profit—as will lead them to delight in the study of God's word, and to treasure up in their memories its sacred precepts. The sole design of monthly concerts of the school, should be to advance this end. And this can, evidently, be best done, by giving the children such part in the exercises, as shall develop their knowledge of and increase their love for the Scriptures, and for scriptural truths.

To accomplish this, no one plan of management should be exclusively relied on, but the services should be so varied as not to tire, and so appropriate as not to disgust.

As a part of the exercises, the children may be questioned respecting Bible characters or subjects; or they may recite passages of Scripture, and hymns singly or in concert, taking up various questions topically, or reciting miscellaneous scriptures, and interspersed with prayer, singing, and remarks—teachers and pupils joining in the service. The task of planning and conducting the exercises for different evenings, should be distributed among the teachers—assigning the concert for one evening to one, and that of another to another teacher. That will give the several teachers time to arrange their respective plans, and will ensure the requisite variety; which might be too uniform if depending always on one mind. As an example of how such a meeting may be conducted, the following may serve as an illustration,—the topic for the evening being on Prayer.

Supposing that the several questions and answers are previously prepared on separate cards and distributed among teachers and scholars, to such as volunteer to commit and recite their several parts, the following might serve as a programme for

AN EVENING SERVICE.

1. Singing.
"O That I knew the secret place," &c.
2. Reading of Scripture—the 17th chap. of the Gospel by John.
3. Prayer.
4. Questions by the one who has charge, and answers by scholars and teachers, according to their several parts, viz.

What is prayer?

Prayer is communion with God. It is the going forth of the heart towards Him. David said, "I pour out my soul in me," Ps. 42:4. "Pour out your heart before Him," Ps. 62:8.

What part of the Jewish service was typical of prayer?

The burning of incense. The Psalmist of Israel prayed, "Let my prayer be set forth before thee as incense; and the lifting up of my hands like the evening sacrifice," Ps. 141:2. And John saw in a vision a representation of the redeemed of our race "before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints," Rev. 5:8.

To whom alone are we permitted to pray?

"Offer unto God thanksgiving; and pay thy vows unto the most High." Ps. 50:14 "Take away all iniquity, and receive us graciously: so will we render the calves of our lips," Hosea 14:2.—"Then shalt thou have thy delight in the Almighty and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee," Job 22:26, 7.

What do we do in prayer?

We invoke God: we adore and magnify his name; we confess our sins and unworthiness; we petition for the favors we need; we plead with him; we dedicate ourselves to his service; we offer thanksgiving for his mercies, and we ascribe all glory and honor and power to him.

How may prayer be offered?

It may be mental or vocal; ejaculatory, or continuous; in private or public; for ourselves, or for others; for the procuring and continuance of good or the warding off, or the removal of evil.

Will some small child tell us what is prayer?

"Prayer is the simplest form of speech That infant lips can try; Prayer, the sublimest strains that reach The Majesty on high."

Whom did our Savior forbid us to imitate when we pray? and what did he command?

He said: "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking. Be ye not therefore like unto them: for your Father knoweth what things ye have need of before ye ask him," Matt. 6:5-8.

After what manner then should we pray?

Our Savior said: "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6:9-13.

For whom should prayer first of all be made?

Paul writes in his first epistle to Timothy: "I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus." 2 chap. 1-5.

Are we to pray for our enemies?

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be children of your Father which is in heaven: for he maketh the sun to rise on the evil, and on the good, and sendeth rain on the just and on the unjust," Matt. 5:44, 5.

Did our Savior pray?

"In the morning, rising up a great while before it was day, he went out, and departed into a solitary place, and there prayed," Mark 1:35. "He went out into a mountain to pray, and continued all night in prayer to God," Luke 6:12.

Did our Savior pray for his enemies?

He prayed for his murderers, saying, "Father forgive them; for they know not what they do." Luke 23:34.

Who else thus prayed?

"They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep," Acts 7:59, 60.

Ought men always to pray?

Our Savior "spoke a parable to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge which feared not God neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." And the Lord said, hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?—I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18:1-8.

And the apostle to the Gentiles instructs us to "Pray without ceasing." 1 Thess. 5:17.

Mention one who thus prayed?

"There was a certain man in Cesarea, called Cornelius, a centurion of the band, called the Italian: a devout man, and one that feared God with all his house, and gave much alms to the people, and prayed to God always," Acts 10:1, 2.

What did the disciples do after our Lord's ascension?

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren," Acts 1:14.

Does prayer avail any thing?

"The effectual fervent prayer of the righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." James 5:16-18.

Why should we ask a blessing when we eat?

Because "every creature of God is good, and no-

thing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer." 1 Tim. 4:4, 5.

In whose name are we to pray?

In the name of Jesus. Our Savior said: "Whatsoever ye shall ask in My name, that will I do; that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it," John 14:13-15.

Have we any promise of divine aid in prayer?

"The Spirit also helpeth our infirmities: for we know not how to pray as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered," Rom. 8:26.

How did the Pharisee and Publican pray?

Our Savior spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18:9-13.

Will God give wisdom to him who asks?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," James 1:5.

Will God give to him who asketh?

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8.

Is there no condition to this?

"But let him ask in faith, nothing wavering.—For he that wavereth is like a wave of the sea, driven with the wind and tossed," James 1:6.

Why is faith necessary?

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6.

What is faith?

It is belief. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. Must we in prayer be submissive to God's will?

"This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." 1 John 5:14.

Here sing:

"Prayer is the soul's sincere desire," &c.

To be followed by prayer.

Prayer is an essential element of the Christian's life. It is the bond of communion between man and his maker, and allies the creature to the Creator. As early as the time of Enos we find men calling on the name of the Lord, but there is no form of prayer recorded until after 2000 years from creation: Will some one give the first recorded form of prayer?

It was that of Abraham for Ishmael—of a father for his son: "And Abraham said unto God, O that Ishmael might live before thee!" And God said "As for Ishmael, I have heard thee," Gen. 17:18-20.

There is no uniformity in the manner of petition in the numerous recorded instances of prayer; and the subjects of prayer, are as varied as the circumstances of those who petitioned. Let us listen to some of these—the responses being made as the numbers are called:

1. Sodom is threatened with destruction, and six times Abraham pleads for it—each time receiving the assurance that God would grant his petition; but there were not ten righteous men in it, the smallest number for whose sake Abraham besought God to spare it. See Gen. 18:23-33.

2. The servant of Abraham is sent to seek a wife for Isaac, he prays for Divine guidance in that enterprise, and his prayer is heard, see Gen. 24:12-14.

3. Jacob is in danger from the hand of Esau, he wrestles with God for deliverance, and prevails. See Gen. 32:9-12.

4. The king of Egypt is punished with divers plagues. Moses prays for their removal, and they are stayed. See Exodus 8:12-13.

5. The wrath of God is great against Israel for their sins, but Moses intercedes and God pardons. Ex. 32:9-14.

6. Miriam becomes leprous, white as snow, Moses prays that she may be healed, and she is recovered. See Num. 12:1-13.

7. Israel is defeated before the city of Ai, Joshua humbles himself and pleads with the Lord "until the eventide," and is shown the reason of their ill success. See Josh. 7:6-10.

8. In the strength of the Lord Israel fights with the Amorites, but the day declines, and Joshua prays that the sun and moon may stop in their pathway

in the heavens; and they go not down for the space of a whole day. See Josh. 10:12.

9. Samson has been made blind by the Philistines, and required to grind in the prison house; he is brought forth for the sport of the people; he prays for superhuman strength and the idol temple of Gaza falls prostrate. See Judges 16:28-30.

10. Israel had assembled to sacrifice at Mizpeh; the Philistines attack them; Samuel prayed, and "the Lord thundered with a great thunder that day upon the Philistines, and discomfited them." See 1 Sam. 7:5-10.

11. Israel had sinned in asking for a king; Samuel prayed for lightnings and rain, as a token of God's displeasure; and a terrific storm followed—though it was the season of wheat harvest when it never rained in that climate. See 1 Sam. 12:17-23.

12. The only son of the widow of Zarephath dies; but Elijah intercedes, "and the soul of the child came into him again." See Kings, 17:20-22.

13. The prophets of Baal to the number of four hundred and fifty, and the prophets of the groves, four hundred, were assembled with Elijah at mount Carmel, in the presence of the thousands of Israel, to test by fire whether the Jehovah of Israel, or Baal was God. Elijah prayed and he is answered by fire. See 1 Kings 13:36-40.

14. The son of a Shunamite lies dead on the bed of the prophet Elisha, who bows in prayer and the child revives. See 2 K. 4:32-37.

15. Jerusalem is encompassed with an immense army of Assyrians, whose king has sent a letter to king Hezekiah, insulting the God of Israel. When Hezekiah received the letter, he read it, and "went up into the house of the Lord, and spread it before the Lord," "and it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians an hundred and eighty thousand: and when they arose early in the morning, behold, they were all dead corpses."

"Like the leaves of the forest, when summer is green, That host with their banners at sunset are seen: Like the leaves of the forest, when autumn is flown That host on the morrow lay withered and strewn."

For the angel of death spread his wings on the blast, And breathed in the face of the foe as he passed; And the breath of the sleepers grew deadly and chill, And their hearts but once heaved, and for ever were still.

16. "In those days was Hezekiah sick unto death;" but he turned his face to the wall, and prayed unto the Lord for a continuance of life; and the Lord added unto his days fifteen years—an answer coming from the Lord to Isaiah, who had announced to the king that he must die, before he had gone out into the middle court of the king's palace. See 2 K. 20:1-3.

17. "Jabez—called on the God of Israel" for blessings on himself and on Israel, "and God granted him that which he requested." See 1 Ep. 4:9-10.

18. Because Solomon prayed for an understanding heart and ability rightly to judge the people of Israel,—when the Lord gave him permission to ask what should be given him,—it so pleased the Lord that there was given him, not only what he asked, but length of days with riches and honor, for which he had not asked. See 1 K. 3:5-14.

19. "Zerah, the Ethiopian, with an host of a thousand thousand" invaded Israel; king "Asa cried unto the Lord his God" saying, "Lord it is nothing with thee to help, whether with many or with them that have no power. . . we rest on thee, and in thy name we go against this multitude;" and so the Lord smote the Ethiopians." 2 Ch. 14:11.

20. Thoughts came into the mind of king Nebuchadnezzar, as to what should come to pass hereafter, and God made it known to him in a dream which no one could recall to the king's mind. Then Daniel and his three companions desired "mercies of the God of heaven concerning this secret;" and it was revealed unto him in a night vision. See Dan. 2:18.

21. The Persian Monarch issues a decree that no petition shall be asked of any God or man, save himself, for thirty days; Daniel disregards it, and "kneeling upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime;" he is therefore cast into a den of lions; but the Lord sent his angel and closed the lions' mouths, so that they hurt him not. Dan. 6:22.

22. Daniel understood by books the number of years which Israel was to accomplish in Babylon; he sat his "face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes;" and while he was speaking, and praying and confessing his sins and the sins of Israel, the angel Gabriel, "being caused to fly swiftly," touched him about the time of the evening oblation—giving him skill and understanding respecting the subject of his petition. Dan. 9:21.

23. When Ezra conducted Israel from Babylon to Judea, he was ashamed to require of the king a band of soldiers to help them against the enemy on the way, because he had said, "The hand of our God is

upon all them for good that seek him;" "So," he says, "we fasted and besought our God for this: and he was entreated of us." Ez. 8:21-23.

24. When Nehemiah heard of the affliction of his returned brethren in Jerusalem, he sat down and wept, and prayed before the God of heaven, that he might receive the favor and aid of the king; he received the favor sought, and was sent up to the aid of his brethren. Neh. 1:4-11.

25. It was proclaimed in Nineveh, "But forty days, and Nineveh shall be overthrown;" but when "the people of Nineveh believed God, and proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them," God "saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not." Jonah 3:4-10.

26. Zacharias, according to the customs of the priest's office, had gone into the temple of the Lord to burn incense "and the whole multitude of the people were praying without;" when an angel appeared standing on the right side of the altar, and announced to him that his prayer was heard, and that he was to have a son who should be the appointed messenger to prepare the way for the long expected Messiah. See Luke 1:10-13.

27. King Herod put Peter into "prison; but prayer was made without ceasing of the church unto God for him." And while he was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison, an angel of the Lord came to him, released him from his chains, and delivered him out of the prison, so that he went and knocked at the door of Mary, the mother of Mark, where many were gathered together praying. See Acts 12:5.

28. Paul and Silas being imprisoned at Philippi, in the inner prison, with their feet fast in the stocks, at midnight they "prayed and sang praises unto God;" when suddenly an earthquake shook the prison, "and immediately all the doors were opened, and every one's bands were loosed." See Acts 16:25.

29. Paul was buffeted with a thorn in the flesh, a messenger of Satan; he besought the Lord thrice that it might depart from him; and the Lord said to him, "My grace is sufficient for thee," 2 Cor. 12:9.

Other instances of prayer might be mentioned, if time would permit; or any remaining time could be occupied with devotional exercises and appropriate remarks.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Have received accepted articles from "S. S.," D. Bosworth; L. Dudley; A. Brown.

Mrs. E. Farnsworth. Will endeavor to keep that request in mind, and write an exposition of that scripture at some time; but one paper would be a limited space to do justice to the subject.

"The (London) Quarterly Journal of Prophecy" for October, was received on the 7th inst.

The entire series of the Journal since its commencement, has been received at this office, and the columns of the Herald have been much enriched by extracts from its pages.

ERRATA.—Bro. Bliss:—I notice an error in the last paragraph of my article in the Herald of Oct. 29, entitled, Maine Mission Fund, which is of such a character as to need correction. Where it reads, "but they may have to spend half the time to work their passage through, and be saved in God's cause," then read, "and you be lost out of it." The word "you" was left out, making very bad sense.

I. C. WELLCOME.

The name "Justin L. Clapp," of Homer, N.Y., in the list of Associate members of A.M.A. two weeks since, should have been "Joseph," &c.

ITEMS AND NEWS.

The trial of Capt John Brown has reached its conclusion, the judge having overruled the motion for arrest of judgment, and sentenced him to be hung on Friday, the 2d day of December.

The dwelling house of Jonah Norris in Wentworth N. H. was destroyed by fire on the night of Oct. 23. Loss \$800; insured \$400.

In Newburyport on Tuesday, Mrs. Margaret Butler, the mother of seven children, was found dead on the floor of her residence. The woman has been subject to the heart complaint.

From Jamaica we learn that some highly interesting discoveries have been made at Port Royal by a company of divers, in the harbor of that ancient town, of remains of the submerged city, which was

overthrown by the great earthquake of 1692. Could any considerable portion of the enormous treasure buried there be discovered, it would be a windfall to the island.

Few persons have any idea of the annual expense attending the repairs of railroads. In England, for instance, no less than thirty thousand tons of iron are required every year for the necessary repairs of the tracks on the different roads. Twenty millions of wooden sleepers are replaced annually, useless from decay. This item alone requires the felling of three hundred thousand trees, occupying five thousand acres of land.

Mr. Robert Birmingham, an employee of the American Bible Society, fell down stairs on Tuesday morning, fracturing his skull, and died soon afterwards. He had been for some fifteen years employed in the binding apartment, and about six o'clock in the evening was descending the stairs from the bindery, followed by several of the females employed in the same room. He had just spoken a word of caution to the girls, when he fell to the bottom receiving the injury which caused almost immediate death.

A letter published in the Press d'Orient announces the conversion to Roman Catholicism of an entire district in Bulgaria, which numbers not less than thirty thousand souls, who hitherto belonged to the Greek Church. They have addressed a letter announcing the fact to the French consul, who promised the new converts the protection of France, in case they should be molested in the exercise of their new faith. It is said that other districts of Bulgaria are only waiting to see the issue of this religious movement before following the example.

Omnibuses, the first seen in Syria, have begun to run at Beyroot. Crowds of natives stand gazing at them for hours, with wonder and admiration.

The wrong of society is in listening to every idle rumor—every malignant report—every vindictive "hearsay"—which may be set a going, whether such rumor affects the integrity of a man or the honor of a woman. Let good society see to it that tattling and gossiping shall affect only the tattler and the gossip. Integrity in man and virtue in woman are the crown and jewels of good society; and gossip and tattle are but the usurpers and hypocrites, whose mother is sin and whose father is the devil.

Something like a revival movement seems to be springing up in Bombay and Poona. At these two places daily prayer-meetings are held. The Bombay Guardian says: "We are happy to hear of a greatly increased spirit of prayer in Poona. Some four or five or more meetings for prayer are held weekly among soldiers and civilians. We know of four daily prayer-meetings now held in Bombay, namely: One among the soldiers of the 28th, one of native Christians in Mathi (Free Church Institution, at 5 p. m.): the one at the General Assembly's Institution at 7 a. m., and the one at St. Andrew's Church at 1 p. m." The Bishop of Bombay, Dr. Harding, has taken the movement in hand, and has issued a circular on the subject.

Among the scions of the house of Bonaparte is a son of old Lucien, the Prince de Canino. This young man is a priest of the Romish church, and being a personal, protege, and favorite relative of his Imperial cousin at Paris, has seen himself speedily raised from one clerical dignity to another, till at last the influential post of Private Secretary and Almoner to Pio Nono himself had to be accorded to him. Nothing else stands between him and the purple of the Cardinal but the fact that he is not yet thirty. It is thought, however, that the law may be varied from to suit the case, and that on the decease of Pius IX. he may be made Pope, through the influence of Napoleon III.

The other day, at the famous German bathing and gambling place, Homburg, a Frenchman, who had been playing for some time with the usual luck of all gamblers, put down his last napoleon, and lost it like the rest. He drew a pistol out of his pocket, and blew his brains out. The people who are generally in attendance threw a cloth over his face, and carried the wretched man out, life being quite extinct, and the game proceeded as if nothing had occurred.

A little daughter of Mr. Edwin Shepard of Lowell, got a bean in her throat, and choked to death before assistance could be obtained.

Chemical examinations, it is said, go to show that most of the vinegar made in New York is adulterated with sugar of lead, vitriolic acid, and other poisonous metals and minerals.

A large failure has taken place in Russia, where speculation of all kinds has lately been rife. The house is that of Alexieff & Co., Moscow, and their liabilities are said to amount to \$3,000,000. So vast is the disaster, that the Russian government is expected to interpose. It has been brought about by speculation in sugar, indigo and other produce. The firm had a high repute, and the principal partners inherited from their father \$5,000,000.

Foreign News.

We have intelligence from Europe as late as the 26th ult., but nothing of any particular moment.

From previous dispatches, it appears that treaties of peace have been agreed upon at the Zurich Conference; but they await ratification by governments there represented.

The Paris Constitutionnel, in an article signed by the principal editor, in reply to the assertions of the English press that the policy of the Emperor has left a state of political incertitude in Europe, states the aim proposed by the Emperor in the beginning of the war, and compares it with the advantages gained, and accuses the English journals of inconsistency.

The Paris correspondents of the English journals generally indulge in gloomy forebodings.

The writer for the Herald states plainly that the impression gained ground that a rupture between France and England was imminent. Several provincial journals published simultaneously violent articles against England, which are known to be supplied by a government official. England is warned that the hour of trial approaches which may put an end to her greatness forever.

The number of Pastors issued by the French Bishops on the political situation of the Pope amounted to thirty-nine; and it was supposed that the Archbishop of Bordeaux was about publishing a Pastoral on the occasion of his intended visit to Rome.

The Pope had returned to Rome on the 20th. A great crowd assembled on his passage through the city.

The government of Rome had received intelligence that the Bishop of Rimini, and other priests, had been imprisoned, and that the authorities at Pesaro had seen letters from emissaries, inciting to rebellion the provinces now held in submission by Papal troops.

The reports of disturbances at Palermo are confirmed. The conflict between the troops and people began on the 9th, and lasted till the 11th. At Bagliera, near Palermo, quiet had been restored, but Palermo was in a state of siege.

The interview between the Pope and the King of Naples had been adjourned.

Conferences were held between the Pope and the French Ambassador, and it was stated that ordinances granting administrative reforms were ready and would soon be published.

Marshal Vaillant is reported to have written to Napoleon, suggesting the occupation of the Duchies by French troops, to prevent civil war from breaking out.

The Neapolitan army on the Roman frontier was increasing, and it was rumored that Neapolitan troops had landed at Ancona.

Considerable excitement prevailed in Piedmont, on account of the conditions of the Zurich treaty.

The King of Sardinia, in receiving a deputation from the municipality of Genoa, reiterated his intention to defend the cause of Italian independence to the utmost of his power. He expressed the hope that the wishes of Italy would be granted.

The Paris correspondent of the London Herald says that the object of the Sardinian Minister of Foreign Affairs in visiting Paris is to obtain the Emperor's consent, pending a Congress, to the occupation of Central Italy by Piedmontese troops, and the appointment of Prince Carignano as Regent of the Duchies and Legations.

The Commercial Council of Milan had voted a hundred thousand francs towards Garibaldi's subscription for the purchase of muskets.

It was reported at Turin that, in consequence of the Neapolitan war ships having been signalled in hostile attitude off the coast of Romagna, a Piedmontese squadron has been ordered round into the Adriatic.

It is reported that the effective strength of the new Sardinian army will be 100,000, exclusive of the rifle corps and the military marine. In addition there will be throughout the kingdom about 600,000 National Guards.

SPAIN. The Correspondencia Autografa announces that, in consequence of the unsatisfactory declarations made by the Emperor of Morocco, the Council of Ministers has resolved to have recourse to arms.

The same journal approves the action of the government, in ordering the Spanish Consul to leave Tangier.

The Spanish Bishops, in imitation of the French, had commenced publishing Pastoral letters in defence of the temporal power of the Pope.

MADRID, Oct. 20. The reply of Morocco to the guaranties demanded by Spain not being satisfactory, war seems imminent. The Council of Ministers, presided over by the Queen, has been convoked.

The Spanish Funds declined to-day more than 1 per cent.

AUSTRIA. It is expected that the Emperor of Austria would have an interview with the Emperor of Russia at Breslau on the 28th of October.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

From July 22 to Aug. 21st, I visited South Reading, Salem, Newburyport, Lawrence, Lowell and Haverhill, in Mass.; and Kingston, Concord, Rye and Portsmouth, N. H., in order to wake up an interest in the proposed campmeeting in East Kingston.

Thursday, Aug. 11, I visited Hon. D. P. Drown, Portsmouth, and on the 12th called upon his afflicted son, Daniel A. Drown, now residing in Rye. I found him confined in a dark room, suffering the most of the time with his eyes, and with pains in the whole system. I gathered from a conversation with his father, the following facts respecting him:

From early childhood he manifested an inclination to teach, and as he grew older this disposition became more and more apparent,—so much so, that his father, in order to give full scope for his faculties in a high sphere of usefulness, determined to give him the best education that his pecuniary ability would allow. In order to this he was sent to the high school for a time, afterwards to the Pinkerton Academy, in Derry, where he enjoyed religious as well as literary advantages of a high order. While in Derry it pleased God to touch his heart with the Holy Spirit, and though it was a low time as to religion in the churches generally, yet he came out, alone and coldly, for God and the truth, obtained an evidence of pardoning love in the forgiveness of sins, and gave evidence of this to his preceptor, who wrote to his father that he ought to have the advantages of a liberal education, as he gave promise of future usefulness. In pursuance of this object, by stringent economy on the part of his father, and his own earnings at teaching a part of the year, he succeeded, with no aid, except a small sum furnished by a friend, so that he graduated, with honors, at Dartmouth College, in 1844.

After a few months' relaxation from study, he now expected to enter upon the active duties of life in the profession of a teacher. Receiving, unsolicited, a flattering call from an institution in Staten Island, N. Y., and with the high commendation of President Lord and the professors and tutors of the College, he would have commenced his career with every prospect of success. Just at this time there came on a bad affection of his eyes, which prevented his acceptance of the call. From that time to the present, he has been a great sufferer. Graduating in feeble health, within three months his eyes were affected by an acute inflammation, which baffled the skill of physicians. A foreign voyage was tried, without permanent benefit. While at sea he was attacked with inflammatory rheumatism, which became chronic. From that time his eyes grew worse. Not being able to bear bandaging, he was obliged to confine himself in a totally dark room, seeking relief by the application of cold water. Shut up in darkness year after year, his health became more and more debilitated, so that he could not exercise. Finally, his spine became affected, which, with dropsical symptoms, keeps him in almost continual pain, depriving him of his natural rest. For the most of the time, he is obliged to sit in a chair, in an inclined posture, not having been able to lie down in a horizontal posture for seven years. In this condition he lives, a suffering invalid.

During the time of his sickness, he has had intervals of rest and quiet, in which he has dictated many poems and hymns of much merit. Some of his hymns were inserted in the Advent Harp, as well as in the Herald. An Adventist, he looks, with us, to the better land, where the inhabitant shall not say, I am sick.

I have given this sketch of our afflicted brother Drown, in order to say a kind word for him in this hour of his need and affliction. To help himself, and meet his expenses, he has been advised to publish his poems; and having concluded to do so, his appeal is to the friends of humanity, to aid him by subscribing for his book, which will be one dollar per copy. I would speak a word in his behalf. I hope every friend of suffering humanity, as well as the admirers of poetic genius, will not fail to sub-

scribe for a volume of Bro. Drown's poems. Address Daniel A. Drown, Rye, N. H.

J.V.H.

The Unexpected Hour.

"In such an hour as ye think not the Son of man cometh." Matt. 24:44.

We are not about to give a labored exposition of the above passage. Much has been said editorially, and by one or two correspondents of the Herald, and well said, and it only remains for me to notice one or two ideas, not alluded to, or at least not clearly carried out.

Although the text tells us the advent of the "Coming One" shall be in an hour unthought of, it will not be because no warning is given; for the context plainly informs us, that—

"Signs there's no mistaking
Proclaim Messiah near."

Evidently the good servant is proclaiming the coming of the Holy One, for the evil servant is stirred to reply "My Lord delayeth his coming."

The admonition of the text is, "Be ye also ready for in such an hour as ye think not." &c.

Now we are very apt to fix in our minds, a state of things, which we suppose must exist in connection with the coming of the Son of man. This is seen in the references made by the Editor of the Herald, in an article on this subject. Such as: "This is the last war," "It will last till the coming of Christ," "He has lost his faith who does not say so," &c. &c. Also, an esteemed correspondent of the Herald said in its last issue: "I am more and more confirmed that Christ will come in a state, or time of peace." And the late lamented Edward Bickersteth remarked (I quote from memory) "I am satisfied that, as at Christ's first advent, so at his second, the temple of Janus will be closed. In other words, there will be a time of universal peace, for it is when they are saying Peace and safety."

Now I wish to ask in all kindness, are not each of these, under certain circumstances, saying to the world "Peace"?

When the air rings with the clarion of war, and earth's plains echo with the tread of embattled hosts: Does not the man who proclaims the coming of the Lord to be in a time of peace, in effect, say to them? "You may rest secure, as to the destruction coming from on high, so long as your hands are thus imbrued in each other's blood."

And does not the man, who only looks for coming redemption, when the voice and confusion of war are heard, and garments stained with blood are seen, in effect say: you may loose your girdles, and lay down your watch, for that day will not come while Peace spreads her balmy wings from shore to shore. Let me ask my brethren: Has our Master anywhere told us, that the shock of contending armies, or the sound of martial music should be the special precursors of his coming?

Has he any where told us, that strife and contention should cease, and peace smile on all the nations, as a harbinger of the King of kings? Does not the text tell us? "In such an hour as ye think not."

And while we think of an hour of peace, may not the hour of strife, reveal to us the Judge of all the earth?

On the other hand, while we are thinking of the hour of contention, may not the hour of peace, when the world rests in fancied security, be the time when the archangel's trump shall sound?

My Brethren, beware! Let us not be led astray by selfish opinions: but heed the admonition of the Savior—"What I say unto you, I say unto all, Watch!" Then light your lamps, gird your loins, and like good servants wait the summons; and whether peace or war intervene between this and the coming of the Just One, O how exultingly we shall hear the glad sound, as it echoes from the throne of eternity, "Come ye blessed of my Father."

D. B.

Bristol Oct. 30, 1859.

I Had Rather.

"I had rather be a doorkeeper in the house of my God, than to dwell in the tent of wickedness." Ps. 84:10.

I had rather have one drop of joy from the wells of salvation, than to bathe in an ocean of worldly pleasure.

I had rather be the humblest child of God than the greatest monarch on earth.

I had rather have wisdom to win a soul to Christ than have power to produce an earthquake.

I had rather be employed by the Spirit in giving light from the glorious lamp of Revelation, than to have the honor of discovering a planet.

I had rather try to save souls from plunging into the awful abyss of perdition, than to calm their fears by endeavoring to measure its breadth, or sound its depth.

I had rather believe Christ to be greater than He is, though that is impossible for me to do,—than to

believe him to be less than He is, which is quite possible. I need a great Savior. Some make Jesus of Nazareth, so small that they cannot trust Him for their salvation.

I had rather be driven from the sanctuary of friendship, than forsake the temple of truth.

Earth may frown, but if heaven smiles, that is enough:—I am rich and happy.

Rest not, O my soul, without a Scriptural assurance of thy personal interest in the love of Christ.

R. H.

Richmond quarterly Meeting.

This was a Conference that will not be soon forgotten. According to appointment the brethren came in from abroad, Oct. 27th, and on other days during the week. They came with a mind to work. The believers in the place were also in good working order, and the Lord gave us an abundant blessing.

We have had many excellent conferences in Richmond. Indeed, we never failed to have a good one, but in some respects this seemed to be the very best of all, thus far. A good work of grace has been going on here for three months past. God has converted several strong young men and women, and quite a number of others have been reclaimed from a back-slidden state. These were heartily engaged in the work of the Lord, which added much to the meeting. Every meeting seemed to be an advance of the former, so our hearts were constantly enlarged and filled with peace and joy in the Lord. A full faith and deep interest was manifested for the salvation of sinners.

The reports from several places and churches abroad were cheering, giving evidence of persevering faith and good hope, and the increase of believers.

Elders Haggett and Hanscomb were by some cause prevented from being present. Ministers present were, H. B. Sevey, L. L. Howard, J. Partridge, R. R. York, Dr. N. Smith, I. C. Wellcome, L. Rhodes. We were very much gratified to see our beloved brother Smith among us once more, although in very feeble health. His heart is still full of interest in the great and stirring truths which move us on in our work, yet he is unable to preach them.

In our business department Eld. H. B. Sevey was called to the chair, our plan adopted for evangelizing stated by the Secretary, and aid solicited to carry it forward. Something was contributed by different persons. Conference then adjourned, to meet on the first Thursday in January, 1860, at the call of the chairman and secretary, at some place then decided upon.

On Sunday the house was crowded with solemn and attentive hearers who were well instructed in hearing some of the great gospel truths for these last days, preached by Elds. Howard and Sevey and witnessed to by others. In the evening several rose for the prayers of the Lord's servants. We expect good fruits as the result of this Conference.

In behalf of the Conference,
I. C. Wellcome, Sec'y.

Richmond, Me. Nov. 1. 1859.

Letter from Bro. Morris Fuller.

Bro. Bliss:—It is nearly three years since I first became a subscriber to the Herald, and I have never regretted what little I have paid for it; neither have I ever regretted the little I have paid for the purchase of books, although I have not been able to do either, without a sacrifice; but I have been sorry many times that I had not been acquainted with them before.

I still prize the Herald as the best religious paper I have seen, and I hope it may prosper, and continue to increase in interest to its readers, and yet find its way into many families where it is now a stranger.

It is surprising to see the prejudice manifested by some who profess religion, respecting the Herald. They will read it and seem to be interested in its perusal; but as soon as they learn that it advocates the doctrine taught by Wm. Miller, it is quickly laid aside, as if it contained some contagious disease. They will suffer their minds to be ruled by prejudice, rather than "search the Scriptures" to see if these things are so. I think the words of Paul, when giving his charge to Timothy, are verified in these days: "For the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears: and they shall turn away their ears from the truth, and be turned unto fables."

It is a fact, I think none can deny, that not only the Herald, but all other religious journals of the present day, are sadly neglected by a large portion of the people, who should be their warmest supporters; while the popular journals of the day are supported and read, to a greater extent than any other publications, not excepting the Bible. Thus the cause of religion is suffered to languish; and frequently publications are suffered to die out for want

of means: while the publishers of novels are rolling in wealth, and heaping up treasures for the last day.

Let us, who are daily watching for the approaching of our Lord and Savior, strive to sustain the Herald, which is the only Advent preaching many of us have except the Bible. Let us continue to give it all the support we can, not only with donations, but with our prayers for its prosperity, and that it may continue to visit us weekly, richly laden with the good news of the gospel, until Jesus comes to give us the kingdom.

May the Herald still continue to bring us good news from our brethren and sisters scattered abroad, till we shall all meet in the morning of the first resurrection. Yours, in the blessed hope,

MORRIS FULLER.

North Creek, N. Y. Oct. 18, 1859.

Letter from Bro. A. Pearce.

I have just finished reading a work on the immortality of the soul, and the final destiny of the wicked, by Rev. Robert W. Landis. I consider this a profitable work for any, and all to read, and especially those who hold to the sleep of the soul and the extinction of the wicked. Mr. Landis has reviewed in this work, in a scholarly and candid manner, nearly all the writers of note, both ancient and modern, who have advocated the doctrine of the soul's sleep and the extinction of the wicked. It is not my purpose to elicit discussion in the Herald on these questions, but simply to call attention to this work; and I earnestly hope that all who can will avail themselves of the opportunity to obtain and read Mr. Landis' book. It is a book of five hundred pages, published in New York by Carlton and Porter. The retail price of it is \$1.25, I believe.

Perhaps I may be pardoned for mentioning here that my sympathies were once with those who hold that the soul sleeps and that the wicked will finally be extinct, but I am now confirmed in the belief of a conscious intermediate state and in the eternal conscious punishment of the finally impenitent.

ANTHONY PEARCE.

Providence, Oct. 25, 1859.

Letter from Bro. R. Burtenshaw.

Dear Bro. Bliss:—I have been a steady reader of the Herald somewhere about eight years; and when alone in the wild woods of Canada, and a stranger in a strange land, with not a person in America in the least related to me, and not a soul near me to talk with about our blessed hope, a few lines from some advent brother have cheered my soul.

And I have not been left alone. I have within me a blessed hope, that I shall some day see the King in his beauty, and be made like him; and that too, very soon. I have had with me my Bible, which has been a lamp to my feet, and brought me so far through this vale of tears; and it tells me my Lord will soon come and call his ransomed home, my soul leaps with joy, and all within me is ready to cry out and let the world hear it, "Come Lord Jesus."

Next to the Bible has come that weekly and welcome visitor, the Advent Herald. I have been lonely, and weary, by sorrow oppressed, and the Herald found its way from the office across lakes and rivers, through woods and lanes, to my land, as regularly as the week has come; and, O my soul, how often I have been comforted, cheered, and blessed while perusing its columns! I wish the world knew its worth. I wish the world knew what it has been to me. If they did, there would be more to read it, than there is. But so it is, brother, the truth has always had with it its few, and that few despised by the world. I will pray to Almighty God that it may be sustained until our Lord shall come. I have worked hard to get others to subscribe for it. I gained one near two years since; and he told me a few days ago that he would rather go with two meals a day, with the Herald, than to have three meals and do without it. I shall do all I can to get some more subscribers.

I have been trying to preach the gospel of the kingdom a little lately. About a year ago I started in the field in connection with Messiah's church in C. W. I have had some good times. The Lord has been as good as his word, and stood by me, and I expect to get my reward when he comes. I am not discouraged, although I have to leave the field for a short time to earn money to pay some little debts.

I believe we shall soon, very soon see the Lord we love; and then all will be gained and gained forever; and you, and I, and all our dear brethren and sisters in the Lord, shall meet to part no more forever—if we are faithful a little longer. May God keep us all blameless until he come. Your Bro. in the blessed hope,

R. BURTENSHAW.

Rednersville, C. W., Oct. 19, 1859.

In looking over the different communications in the Herald, I have been surprised to see so many intelligent persons confound the conflagration of the

last days with the lake of fire; which seems strange. If persons would read the 34th chapter of Isaiah, they might have some knowledge of the lake of fire, without confounding it with the conflagration, or the destruction of the wicked.

THOMAS HOLLEN.

Pine Street, Pa., Oct. 22.

Bro. Bliss:—For the benefit of some of my friends, and myself, will you please to give an explanation of Luke 16: 9? In what sense or how would the Savior have us make to ourselves friends of riches?

O. ROCKWELL.

Ans. By so using what God has given us in advancing his cause, that instead of its being an enemy at the last, we shall be commended as profitable servants.

WALKING WITH GOD.—Do not wish to be anywhere but where you are; nor anything but what you are. It is want of communion with God that makes our thoughts run a gadding. Daily beseech the Lord to make your way plain; then leave it to Him to direct your steps.

HARD PUSHED.—The Sabbath Recorder, a paper in the interest of the Seventh-day Baptist people, finds it necessary in the course of argument to deny that Christ rose from the dead on the first day of the week! What dunces have been all those writers on Jewish antiquities, all those learned scholars who have induced Christians for eighteen hundred years to believe that the Jews had a peculiar way of reckoning time—all the writers on Christian antiquities—all the early Christian fathers—what dunces they were to be sure.—*Gospel Mess.*

Nothing can be more unjust or ridiculous, than to be angry with another because he is not of your opinion.

OBITUARY.

DIED, in Fairfield, Vt., Oct. 10th, 1859, Brother JOHN NEWTON, aged about 67 years.

He had long been a professor of religion, united with the Congregational church. At the time of his death he was a member of the Wesleyan Methodist church. He was, however, interested in our meetings, and helped support the doctrine we advocate. About three years since, on hearing the Bible truth in regard to baptism, he became convinced that God requires believers to be baptised, and accordingly received baptism at my hands. He suffered nearly two years from a shock of palsy, but at last was suddenly relieved by death. His friends mourn not without hope. May they be prepared to join the ransomed of the Lord, when they shall return and come to Zion with songs and everlasting joy upon their heads; when they shall obtain joy and gladness, and sorrow and sighing shall flee away. The audience at his funeral was large and attentive, and by his request a discourse, founded on Isa. 35:8-10, was delivered by the writer.

O. ROCKWELL.

DIED, in New York, Oct. 16th, 1859, Eld. JOHN J. PORTER, aged about 43 years.

Bro. P. was born in Charlestown, Mass., Nov. 16th, 1816, and removed to Philadelphia when six years old. At the age of seventeen he was sceptical, and at a grove meeting argued against Jesus being the Son of God; but a friend told him he would be converted before the meeting closed. Accordingly, under the first discourse he was convicted, and sought three days earnestly, found salvation, "was baptised straightway," and immediately began to exhort others to repentance toward God and faith in the Saviour. It was here Mrs. Porter and he first saw each other. She had sought and found Christ before in a very different manner, having been about a year under conviction, and then about a year after pardon before baptism and public confession. They both united with the Christian church in Philadelphia, and he often officiated as preacher. After a while the church divided; the new portion erected a church, and he became their pastor. When Bro. Litch went to Philadelphia to preach the coming and kingdom of Christ at hand, he opened his church to him freely, and he and most of his church received it. When the Chinese Saloon was opened, most wished to attend there, and he began to travel and preach the good news in other places, particularly down South, in Virginia, amidst much opposition,—threats of tar and feathers were given, and birds were let fly into his meetings; but he was nothing terrified by his adversaries.

In '44 he went to Buffalo and preached in the church there, and returned by New York city in the fall, and preached in the Franklin Hall, where I first met him. I had spoken in the church in Delancey street in the A. M., and then in Franklin

Hall P. M. I was on my way West to Ohio; he on his way East to Boston, to be married. I afterward often met him at Buffalo, and then, 11 years ago, at New York. Since then, our intercourse has been frequent, pleasant and profitable.

He was pastor of the church in 7th Avenue nearly four years; he kept store a short time; and since has been a book-keeper for large stores—at one time for the Rothschilds, and last for Messrs. Heath & Wynkoop, 63 Liberty street, New York, dealers in medicine and perfumery, and who did much for him and his family while sick, and since.

In the spring of '45, in Buffalo, he took a severe cold, producing a hard cough and sickness, and developed in his system what is frequently called "St. Anthony's fire," and from which he often suffered suddenly and severely, rendering it difficult for him to be a pastor, as he might be well all the week and down sick Sabbath morning. Most every year he has been very low, and given up of friends, but recovered. He has labored hard to provide for his family, and supplied the desk as able and called for. He has suffered much, but got well and safely through. He was a lively youth; a decided and cheerful Christian; a pleasant, social and true-hearted companion; a good preacher: not a popular, but a scriptural minister—not a brilliant, but a useful man.

About eight weeks ago he was taken suddenly and severely ill. When I first called he had just come out of one of those turns in which he and the family feared he would die. As soon as able he conversed, saying he should soon, no doubt, die, in one of them, but it was all right. "The Lord's will be done." He was glad he had found Christ, and attended to this great work before this; for if he had it to do now, he did not know what he should do. It would be dreadful. At another call he said that he should never get over this. When his wife checked him for saying so, he said she thought he was low spirited and discouraged, and that he would recover; "but," said he, "it is not so: they are mistaken. I shall not recover. I know my difficulty better than they do"—and, putting his hand to his lungs he said, "I feel I am gone here." I said to him, "You may never get well, but you may get so as to walk out again and take the air." And he did so, to Elder Whiting's, enjoying it much. On a later occasion, he said to me, "It is remarkable that I have had no dark hours in this sickness. I have not—not one—not even for a moment. I know not what I may have yet, but thus far all has been clear. It is a great mercy. I know whom I have trusted, and he is able to keep what I have committed to his care." When I brought him word from his brethren at Conference he was glad, and very thankful for the collection of \$22; and said words could not express the gratitude he felt, and wished me to state this for him through the Herald in some way, as I thought best. Said he meant to have been there, but the Lord had ordered otherwise; but he hoped to meet them all soon in a greater and better assembly.

The closing half hour of his life was distressing. The night before he ate of a bird with unusual relish, heartily, and slept well all night, waking but once. About 5 he awoke, and said to his wife,— "Raise me up." She did so, but he got no ease—was sensible to the last—knew he was going—said, "All is well; good by!" and "fell asleep."

He had conversations with others besides myself, previous to his death—as Brn. N. N. Whiting, H. Tanner, J. W. Bonham, L. Osler, and Sherwin.—The Baptist and Presbyterian ministers also called and he was much pleased with their visits. The funeral was attended from their house on Wednesday, Oct. 19th. Remarks by Bro. Whiting and myself, and at the grave prayer by Bro. Whiting and reading of passages of Scripture by the writer. Bro. P.'s remains were deposited in Bro. Whiting's lot, which was freely offered for him, in Union cemetery, about three miles out of the city.

Bro. P. left a wife, two daughters and a son,—the children's ages being, respectively, 13, 11 and 8 years. With the world he was nearly square. Sickness and burial expenses leave about \$75 unpaid, after what the friends have done here. If any of our friends abroad should feel in their hearts like aiding the few and feeble here to pay this off at once, and remove the family to Nyack, where they can live cheaper than here, and where Bro. Mansfield has offered to give instruction freely to the daughters, in his excellent institution for young ladies, for three years, till they are prepared for teachers, it would be gladly accepted, and make the widow's heart leap for joy. The friends here have done well, and are doing; and "inasmuch as ye have done it to the least of these, ye have done it unto me." The memory of the just is blessed. Ye shall in no wise lose your reward. They can direct to N. N. Whiting, or myself, Williamsburg, or to Heath & Wynkoop, 63 Liberty street, New York, N. Y.

D. I. ROBINSON.

Williamsburg, N. Y.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BLAINS AND BOILS, TUMORS, TETTER AND SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC AND MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

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"Champlain, N. Y., March, 1859."

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 12, 1859.

Original.

The Orphan's Dream.

On yonder couch lies a wasted form,

With a feeble and languid air;

Her once brilliant eye is very dim,

And disheveled her silken hair:

But a lovely smile lights up her face,

And her lips are smiling sweetly.

Our babe was lying upon his mother's

lap, sick. Lizzie, a girl of five summers,

stood by, weeping, and looking with a

thoughtful countenance through the falling

tears into the face of the little dozing sufferer:

with a tremulous voice she spoke,

"Oh, ma, what will I do if brother dies as little Willie did? What can I do for him?"

"Nothing, my dear child, that I know of," said her ma, "unless you ask the Lord to make him well."

And around her lips it plays;
The feeble pulse speeds at rapid pace,
Just numbered are her earthly days.

"Come closer to me, dear aunt," she says,

"And hold my little burning hand,

And let my fevered head here lie,

While I tell of the happy land:

Whilst watching the sun-beams dancing round,

I soon was weary and fell asleep;

Holy angels then around me came,

As if a loving vigil to keep.

"A shining one of that heavenly band

Said, 'Daughter, you soon will come,

To sing with us in the happy land,

And there be forever at home.'

And one by his side responded, 'Yes,

You will soon the summons obey;

Beloved child, thou wilt come to us

Before this day has passed away.'

"And then they all sang so sweetly, aunt,

And each lovely face looked so bright,

That I wished at once to join that band,

And pass to those mansions of light:

There were father, mother, and brother,

Bidding me come from earth away,

To be with them in the realms above,

Where there is eternal day.

"Gentle aunt, I'm not afraid to die;

So do not shed those tears for me;

Nor let me hear that heavy sigh,

Since I fore'er shall happy be:

When I am dead let me sweetly sleep

By the side of those gone before,

And o'er our graves let the willows weep,

While our spirits above will soar."

With loving words she breathed her last,

And a smile had taken its abode

On her face, as her spirit from earth arose,

Having left a rough and thorny road:

She sleeps in peace by those most dear,

And her soul is to paradise gone;

Forever is dried the orphan's tear,

No longer she's left alone.

MARY A. HUTCHINSON.

Montreal, Oct. 24th, 1859.

Original.

Bad Company.

The very sound of this expression is

painful to a prudent and pious ear. The

soul of a good man trembles at the idea of

being the companion of the wicked. And

what is the reason? He has many reasons

for it. He has reasons which relate

to time, and eternity. He knows such

company to be disgraceful. The wise and

good judge of men by their company, and

with them, it is always counted disreputable

to be seen in the society of those whose

character is stained. Evil company also

hinders religious improvement; takes off

the heart from God; gradually lessens the

fear of sin; imperceptibly draws men into

the commission of crime: and in this way

destroys both the usefulness and comfort of

life. It has been the ruin of thousands

and tens of thousands. By its multitudes

have been led on to actions and crimes, at

the bare thought of which their souls once

shuddered. By means of evil company,

they have had their minds filled with fears

and their consciences overwhelmed with

horror; and, for one that has escaped by

true faith and sincere repentance, there is

reason to believe many have gone down to

hell. If therefore you value your credit

and comfort in life, your peace in death or

your happiness in eternity, shun evil company

as destruction, and remember, that under

the idea of dangerous society, we

are not only to include the drunkard, the

profane swearer, the unchaste, or the dishonest; but likewise all who do not love God, and obey the gospel of Jesus Christ.

S. S.

Montgomery Centre, Vt.

Original.

Useful Words.

To the children:—You will confer a favor

on yourselves, by committing to memory

the following words,—then finding out

their meaning, and then putting that meaning

into practice. The words are these—

Religion, Education, Economy, Industry,

Order, Neatness, and Politeness.

R. H.

Faith of Children.

We may go into the nursery and learn

many sweet lessons. The faith of childhood

is striking. See the little one as it

endeavors to walk, tottering and about to

fall! How confidently those little arms

extend to the parent for help! Thus should

we, feeling conscious of our own helplessness,

trust in our heavenly Father. There are

times, too, when the religious element

in children shines out strikingly. Here is

an incident which occurred some months

since, illustrative of this:

Our babe was lying upon his mother's

lap, sick. Lizzie, a girl of five summers,

stood by, weeping, and looking with a

thoughtful countenance through the falling

tears into the face of the little dozing sufferer:

with a tremulous voice she spoke,

"Oh, ma, what will I do if brother dies as little Willie did? What can I do for him?"

"Nothing, my dear child, that I know of," said her ma, "unless you ask the Lord to make him well."

Then she went away into another room

and kneeled in prayer. Her small form

bent reverently, as in childish simplicity

she unburdened her heart to Him who

said, "Suffer little children to come unto me."

Her suppressed sobs, which continued

some little time, ceased, and she came

out calm and grave above her years.

"Ma," said she, "I asked the Lord to make him well."

"Do you think he will?" interrogated

her ma.

"Oh, yes," said she, "he will—I asked him to."

Here was an important lesson for us.—

How these words rang in my ears, while

in the study and in the closet! "He will—I asked him to."

What unwavering trust is here expressed!

When pleading for God's blessing upon

our labors, and struggling between hope

and fear—"He will," sounded in my ears;

and I said in my heart, he will, and confidently

labored on, trusting the Lord. Often, since,

has this monitory sentence, under God,

proved a blessing.

Penitent soul, ascertain God's requirements

and directions for coming to him to obtain

salvation, and then come in his appointed

way, trusting in him. Doubt not! Say—"He will,"

and in Jesus' name you shall receive the blessing

for which you seek.

Tempted; doubting; disciple—see that you

forsake what God requires you to, and then

come asking largely of him—"He will!"

Do not doubt now, and you shall obtain.

Christian mother—be encouraged to teach

your children to pray. So shall God's

blessing crown your effort for their good,

and through them return blessings upon your

own head.

Little Mabel.

In a prayer meeting in Boston, a middle-aged

man rose and said, "I have been thoughtless and impenitent till within a

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Litch, Have cr. J. M'Lean to No. 793; and S. Crocker, to 971—each 50 cts.

O. R. Fasset. Your letter is rec'd, and shall probably send that book to-day.

My address, for the present, will be Newburyport, Mass., care of Elder Pearson.

R. HUTCHINSON.

My P. O. address is Worcester, Mass.

D. T. TAYLOR.

Eld. T. M. Preble has removed from East Weare to Concord, N. H., which is now his P. O. address.

Married, the 22d ult., at Morrisville, Pa., by J. T. Lansing, minister of the gospel, Mr. GEORGE L. KITSON and Miss HANNAH P. JENKINS.

Agents of the Advent Herald.

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Burlington, Iowa. James S. Brandeburg.

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LINES FOR MEDITATION.

Even as a nurse, whose child's imperfect pace
Can hardly lead his foot from place to place,
Leaves her fond kissing, sets him down to go;
Nor does uphold him for a step or two;
But when she finds that he begins to fall,
She holds him up, and kisses him withal
So God from man sometimes withdraws his hand
Awhile, to teach his infant faith to stand;
But when he sees his feeble strength begin
To fail, he gently takes him up again.

The Mystic Babylon.

(Concluded.)

“As Peter's keys have been been restored to their rightful owner, Peter's chair must also go along with them. That far-famed chair came from the very same quarter as the cross-keys. At the very time that the Pope assumed the Chaldean keys, he got possession also of the curule chair of the pagan Pontifex Maximus. In that chair he thenceforth sat, and ex cathedra pronounced on every religious question that came before him. As the pontifex, by virtue of his office, had been the hierophant or interpreter of the mysteries, his chair of office was as well entitled to be called Peter's chair, as the pagan keys to be called the keys of Peter; and so it was called accordingly. The real pedigree of the far-famed chair of Peter might be shrewdly guessed even from the following fact:—The Romans had, says Bower, ‘as they thought, till the year 1662, a pregnant proof, not only of St. Peter's erecting their chair, but of his sitting in it himself; for, till that year, the very chair on which they believed, or would make others believe, he had sat, was shown and exposed to public adoration on the 18th of January, the festival of the said chair. But while it was cleaning, in order to set it up in some conspicuous place of the Vatican, the twelve labors of Hercules unluckily appeared on it!’ and so it had to be laid aside. Bower has sometimes been accused of rashness in bringing charges against the Papaey, but there can be no suspicion here; for Giacomo Bartolini, a warm partisan of the Romish Church, who was present at the discovery, relates the fact, and tries to put the best face on it. After distinctly stating the circumstances, he thus proceeds:—Our worship, however, was not misplaced, since it was not to the wood we paid it, but to the prince of

the apostles, St. Peter, that sat in it. Now, of course, we stnd not absolutely affirm that this was the identical pagan chair that was conferred on the Pope when he received the keys of Janus and Cybele; but when we find that, in the fourth century, his chair of office was an idolatrous pagan chair, and that, even so late as the middle of the seventeenth, it was still the same, he must be credulous indeed who does not perceive that the hoary fable of Peter's chair is fairly exploded. In modern times Rome seems to have been rather unfortunate in regard to Peter's chair, for even after that which bore the twelve labors of Hercules had been condemned and cast aside, as unfit to bear the light that the reformation had poured on the darkness of the Holy See, that which was chosen to replace it was destined to reveal still more ludicrously the barefaced impostures of the papacy. The former chair was borrowed from the pagans; the next appears to have been purloined from Mahometans; for when the French soldiers, under General Bonaparte, took possession of Rome in 1795, they found on the back of it, in Arabic, this well known sentence of the Koran, "There is no God but God, and Mahomet is his prophet." So much for Peter's chair and Peter's keys. Now Janus, whose key the Pope usurped with that of his mother Cybele, was also Dagon. Janus and Dagon were only two different representations of the same divinity. Janus the two-headed god who had lived in two worlds was Noah. Dagon the fish-god, was the same patriarch who had lived so long in the waters of the deluge. Now, as the Pope bears the key of Janus, so he wears the mitre of Dagon. The excavations at Nineveh have put this beyond all possibility of doubt. The papal mitre is entirely different from the mitre of Aaron and the Jewish high-priests. That mitre was a turban. The two-horned mitre which the Pope wears, when he sits on the high altar at Rome and receives the adoration of the Cardinals, is the very mitre worn by Dagon the fish-god of the Philistines and Babylonians. There were two ways in which Dagon was anciently represented. The one was when he was depicted as half man, half fish; the upper part being entirely human, the under part ending in the tail of a fish. The other was when, to use the words of Layard, the head of the fish formed a mitre above that of the man, while its scaly back and fan-like tail fell as a cloak behind leaving the human limbs and feet exposed. O Dagon in this form, Layard gives a representation in his last work; and no one who examines his mitre and compares it with the Pope's as given in Elliott's 'Hornet' can doubt for a moment that from that, and no other source, has the pontifical mitre been derived. The gaping jaws of the fish surmounting the head of the man at Nineveh are the exact counterpart of the horns of the Pope's mitre at Rome.

“But there is another symbol of the Pope's power which ought not to be overlooked, and that is the pontifical crosier. Whence came the crosier? The answer to this, in the first place, is, that he stole it from the Roman augur. The classical reader may remember, that when the Roman augurs consulted the heavens, or took their prognostics from the aspect of the sky, there was a certain instrument with which it was indispensable that they should be equipped. That

instrument with which they described the portion of the heavens on which their observations were to be made, was curved at the one end, and was called a 'lituus.' Now, so manifestly was the 'lituus,' or crooked end of the Roman augurs, identical with the pontifical crosier, that Roman Catholic writers themselves writing in the dark ages, at a time when disguise was thought unnecessary, did not hesitate to use the term 'lituus' as a synonym for the 'crosier.' Thus, a papal writer describes a certain Pope or papal bishop as 'mitra lituoque decorus,'—'adorned with the mitre and the augur's rod;' meaning thereby, that he was 'adorned with the mitre and the crosier.' Now, this 'lituus,' or divining-rod of the Roman augurs, was, as is well known, borrowed from the Etruscans, who again had derived it, along with their religion, from the Assyrians. As the Roman augur could do nothing without his crooked rod, so the Chaldean soothsayers could perform none of their magic rites without a crook or crosier. This magic crook can be traced up directly to Nimrod, the first king of Babylon, who, as stated by Berosus, was the first that bore the title of a 'Shepherd King.' In Hebrew (which is the primitive Chaldee, for Abraham brought his Hebrew from Ur of the Chaldees,) 'Nimrod the Shepherd' is just 'Nimrod He-Roe;' and from this title of the 'mighty hunter before the Lord,' have no doubt been derived both the name of Hero itself, and all that Hero-worship which has since overspread the world. Certain it is, that all Nimrod's deified successors have ever been represented with the crook or crosier. This was the case in Babylon and Nineveh, as the extant monuments show. This was the case in Egypt, after the Babylonian power was established there, as the statues of Osiris, with his crosier, bear witness. This is the case at this hour in Thibet, where the Babylonian idolatry was early introduced. There the Lamas, or Theros (which it can be easily shown, is just another form of He-Roe,) bear, as the ensign of their office, a crosier, in form, as admitted by the Jesuit Hue, identical with the Roman crosier. The crosier of the Pope, then, which he bears as emblem of his office as the great Shepherd of the sheep, is neither more nor less than the augur's crooked staff, or magic rod of the priests of Nimrod."

A correspondent of the Watchman and Reflector has the following comments on a late article in the Herald, which we copy for the curiosity of the writer:

Napoleon III. the Beast of Rev. 13.

A gentleman in Louisville, Ky., has been publishing in the *Advent Herald* a series of interpretations of the prophecies of Daniel and of the Apocalypse. He finds the career of Napoleon III. described in the eleventh chapter of Daniel, from the 21st verse. The king of the South, against whom he makes war, is, according to the writer's interpretation, of course the Emperor of Austria. "Vienna is more southerly than Paris." As this difference of latitude is rather small, we would respectfully suggest for the consideration of the writer, that the word Austria itself means the South country. What more natural,

than that the Emperor of Austria should become the king of the South ?

"Both these kings hearts shall be to do mischief, and they shall speak lies at one table." That was of course, thinks the writer, the little table at Villafranca, at which they sat and talked, while Louis Napoleon pulled that bouquet to pieces!

“The ships of Chittim are coming against him soon.” “The Isles of Chittim are the British Isles; England is about to invade France.” I give a generous interpretation truly! Now who knows but that this writer may have whispered a timely warning into Napoleon's ear. May not this be the true explanation of those vast fortifications which he has been constructing on the northern coast of France? While the English government has pretended to be terrified at the prospect of a French invasion, it is they themselves that are going to invade France; but perhaps they do not know it yet.

The most interesting portion of this prophetic theory remains to be noticed. It is that in which the number of Louis Napoleon's name is found to be six hundred and sixty-six. Like his predecessors, the present interpreter finds some slight difficulties in adjusting the name to the numbers. In spelling it in Greek letters, he finds it necessary to use the short o in the last syllable, instead of the long o with which the Greeks always spell it. And in regard to the former name, he takes occasion to "call our attention to the fact, that Louis is spelled in French without the u." As this fact has never before been made public in this country, we commend it to the particular notice of the students and teachers of the French language. It may throw new light on some passages where the French word "lois" has been supposed to have another sense. Behold now how easily the mystery of the number 666 is solved.

No wonder that he exclaims, "Eureka," after such a discovery.

The Danger of Hearing Error.

On Sabbath evening, Rev. Mr. Conklin preached his second sermon against Error, subject—“Spiritualism against Christianity.” The house was crowded, and the audience listened an hour and a half, with increasing interest to the last. He commenced by remarking that it was a great mistake to suppose that because we oppose error, there must necessarily be some bitter feeling, or some revenge to be visited on the head of opponents. Conscientiously believing that Spiritualism is a gigantic fraud, built up on deception and credulity; that it is leading many into delusion, and working only mischief and evil in community, as an honest man, he could not do less than oppose it.

His text was 2 Tim. 3:8—"Now, as Jannes and Jambres withstood Moses, so do these resist the truth; men of corrupt minds, reprobate concerning the faith." The text refers to the heresies of the latter day. Christ and his apostles foretold such would come. If they did not appear, men would say the Bible was untrue. The fact of their appearing, therefore, confirms the truth of the Bible; hence, we

should by no means be surprised. It is unnecessary to prove that this prediction refers to Spiritualism. It is enough to know that such men will come in the latter day, no matter by what names they are called. All error has a common parentage, and however their respective systems may differ from one another, when Christianity is in the way, they are ready to make common cause in opposing it. Herod and Pilate, though enemies before, could shake hands and become friends in crucifying the Lord of glory. So of the enemies of Christianity now; their opposition is not so bitter to each other as to Christianity: hence, they can merge all differences when the Christian is the issue. It is therefore, an unbelieving world against Christ now, as when the Savior was on the earth.

Mr. C. then proceeded to discuss the following heads:

1. Consider the distinctive characteristics of the opposers of Christianity. 2. The nature of their opposition. Under the first head he expounded the text in connection with the several traits of character furnished on this connection. He showed that that they were to be men of corrupt minds, reprobate concerning the faith. Minds vitiated and depraved: captious men of weak judgment, but given to perverse disputations. Selfish, proud and boastful pretenders, profane when dealing with sound things. False accusers, who trampled on compacts and covenant obligations, unstable souls, fierce in their opposition, and despisers of those that are good; headstrong in their own way, and high minded in regard to their hopes and pretensions. He observed that however the apostle's description might answer to the arrogance of Romanism, still, when sometimes listening to the high sounding pretensions of modern Spiritualism, its pretensions to great light and wonder-workings; after hearing its bitter, fierce denunciation against ministers and churches, and all its profane utterances against the Lord Jesus Christ and every fundamental doctrine of Christianity; its low appreciation of the Bible as a book to guide us, and its disparagement of the ordinances of the gospel, he could but feel that if Romanism was in the mind of the apostle when he wrote, Spiritualism, at least, inherited in these particulars, a full share of these depraved qualities. Another fact worthy of note, these latter-day errorists were not to be avowed infidels, but a class of religionists, having a form of godliness, but denying the power thereof. Knowing the religious tendencies of human nature, they would season their delusions and falsehoods with religious forms, the better to satisfy troubled and anxious consciences. So Mehoammad and Mormonism, and every other false system, find it necessary to add religious forms to the most stupendous frauds in order to gratify the cravings of the human mind. Without, it is undisguised infidelity.

Under the second head Mr. Conklin showed the nature of their opposition. These errorists have a form, but deny the power of godliness. Christianity has both the form or outward expression—the externals, and also the inward power. It has the visible body and living soul. Hence the gospel is the wisdom and power of God. Wisdom gives us the Lord Jesus Christ, the prince of life, as the only way of redemption; while the Spirit of God is the vitalizing power in the moral world. The gospel with its ordinances is the letter, while the Spirit breathes life through gospel truth and ordinance. It is the Spirit that gave us the Bible by the inspiration of men, and to confirm its claims, prophecy is added, holy men of old speaking as they were moved by the Holy Ghost. Miracles also confirm both the inspiration of the Bible and the mission of the Lord Jesus Christ. Then, the power of godliness in the Gospel is manifest in the conviction of sinners and their spiritual regeneration, in the observations of a living faith, in the offering of prevailing prayer, in a holy life and dying grace. Now these latter-day errorists begin their resistance to Bible truth, by denying the power of godliness, and by that denial seek to destroy confidence in every fundamental doctrine of Christianity, and thus break down the authority of the living God. For example, Spiritualism claims an inspiration, which is to supersede the Bible. Indeed, the Bible is not with them a rule

of practice, any further than the Bible agrees with Spiritualism. The Bible, therefore, is rendered obsolete. Andrew Jackson Davis is inspired, and a thousand others; their inspirations are modern and progressive, therefore supersede the inspirations of Moses, David, Paul and other old fashioned saints. This difference, however, that Davis and others with him are inspired by the disembodied spirits, while Christians claim their inspiration from the Spirit of God. So of prophecy, Spiritualism is weekly uttering their predictions relative to the progressive future. They foretell the future with all the confidence of absolute knowledge. Miracles they regard as a mere result of the laws of nature, brought about through the medium or agency of spirits. They deny that the supernatural, or immediate power and agency of God is either necessary or directly concerned in the production of miracles. In fact, Spiritualists claim to work miracles. Sunderland affirms he has done the same things repeatedly. When mesmerism was the acknowledged basis of many wonders, then it was claimed that miracles were performed by mesmerism. But since Spiritualism has developed itself, miracles are attributed to the agency of disembodied spirits. Thus denying one of the strong arguments to prove the Divine origin of Christianity.

The Bible account of the conception and birth of our Savior is treated as fabulous. His essential Divinity is denied. Every man is the Son of God in the same sense that Jesus Christ is. The whole idea of vicarious atonement is barbarous and cruel. Regeneration by the Spirit of God, is discarded, and man is to be regenerated by the progressive principle, whether in this world or the world to come.

A future resurrection and day of judgment, as also the retributions of eternity, are all treated as the whims and superstitions of the ancients. Church ordinances, of course, have nothing to do with Spiritualism. Now, after such an assault upon the fundamental doctrines and principles of Christianity, can we doubt as to the designs and tendency of Spiritualism?

Now as to the converts of such errorists, and how they are made, a reference to the Apostle's language, in the 6th verse may aid us; "For of this sort are they which creep into houses and lead captive silly women, laden with sin, led away by divers lusts." It is a little singular that almost every great system of opposition to Christianity have had some peculiar or special dispensation about women. Among Catholics, the celibacy of the priesthood and devotion of women to nunneries; while Mahomedans deny them immortality, but appropriate them indefinitely to passion and lust; and Mormonism, following suit, go into extravagant polygamy; while modern Spiritualism transforms women into efficient auxiliaries by its system of mediums. Women more especially for rapping, speaking, reading dark sentences, and healing diseases, seems to be a favorite with invisible spirits.

As to "creeping into houses and leading captive," we submit all this to such as are familiar with the nocturnal circles, where women are not only converted by the rapping and tipping mysteries, but are also active agencies in producing these great marvels. How far such are led away by divers lusts, or desires for notoriety and public life, others who know them, may judge for themselves. Woman in her sphere, where Christianity places her, is even exalted by her own virtues; out of that sphere she is a wandering star, unhonored, unadorned.

The speaker closed with an earnest exhortation to all to beware of the subtle and ingenious devices of modern error, so alluring, that if possible, they would deceive the very elect. God's Bible is the only rule of life, and men who forsake it give themselves up to all the vagaries of modern jugglery. Therefore be steadfast and immovable in the truths of Christianity, and have no fellowship with the unfruitful works of darkness, but avoid them.—*Prov. Journal.*

The Morocco Question.

This is the new question which throws its shadow over European politics. Though ostensibly

concerning only Spain and the tribes of Morocco, arising from the barbarities committed by the latter last summer, the matter has somehow risen into European importance. In the first place, there is this mysterious circumstance: negotiations for the settlement of the difficulty were for a long time supposed to be in a favorable train, and on the 17th ult. Marshal O'Donnell openly informed the Spanish Cortes that the Emperor of Morocco had consented to the conditions imposed by Spain, and had promised that ample reparation should be made for all the insults and damage done by his subjects on the persons and property of Spanish subjects. This was considered as putting the whole matter at rest. But the next thing heard from that quarter was, that the Emperor of Morocco could not accede to the excessive demands of Spain, and that the latter had declared war. Extraordinary preparations had been made at the last advices, and our Consul at Tangiers and the British residents of the Morocco coast were hurrying from the scene of anticipated conflict.

The rumors which attend this statement of facts are the cause of the general interest which seems to have been excited. One of these declares that the object of Spain was to make territorial acquisitions on the other side of the straits of Gibraltar, at which the English government takes umbrage, while France secretly urges on the Spanish ministry. This appears to have been denied, both on the part of England and Spain; but the impression still remains that Louis Napoleon is actively concerned in urging on the Morocco war. One reason given relates to the French interests in Algeria, which may be advanced by extension of territory or of influence, as a result of the war. But another explanation makes it out that the Emperor is endeavoring to drag England into a European Congress, and is making Spain its instrument for this purpose. There are those, however, that affect to see in this new question the French preparations for a war with England. They say that the Emperor is pursuing his old plan of alienating, one by one, England's allies, and that Spain is the last thus operated upon. They remark that it is significant that the French, Spanish and Russian squadrons are now all collected in sight of the rock of Gibraltar, in Algesiras Bay, and they find a complete confirmation of their views in the immense naval preparations going forward at Toulon and other French ports. We give but little credit to these new alarms, so far as they relate to a disturbance of the present relations of England and France, but there is no doubt that this Morocco question has seriously added to the apprehensions which for some time have troubled the leading states of Europe.—*Boston Journal.*

Original. Conversion and Life of Alexander I. of Russia.

I recently met with a brief narrative of the conversion of Alexander of Russia, which greatly interested me. He was the grandfather of the present Alexander, and cotemporary with Napoleon I. The narrative was written by the private chaplain of Madame de Krudner, a noble Russian lady, whose husband had acted a prominent part in the politics of Europe, as Russian Minister to several of its courts. She had shone in the brightest and highest circles of European society, and was among the gayest of the gay in an age of gaiety and dissipation. But it pleased the Lord to save her by his grace, and she became as eminent for piety as she had been for gaiety and vanity. Her whole life was devoted to God and his cause; and she left no means within her reach untried, to do good and make known the Savior's name and power.

Alexander's mind had been awakened to a deep concern for his soul's welfare; and he had availed himself of the instructions of those who had a reputation for sanctity and religious knowledge with the hope of finding what he felt that he needed—a new heart, and peace with God. But in vain did he search and enquire: he found himself the same distressed, excitable, impatient being he was before, and all his good resolutions seemed to be like morning clouds.

In this frame of mind he prepared to enter on the Campaign of 1813. Just before leaving

home, he chanced to hear read a letter written by Madame de Krudner, to another person. He was charmed with both the spirit and sentiment of the letter, and said within himself, "That woman can tell me what is going on in my own mind."

He soon started for the head-quarters of his army; and on his way was to spend a short time in one of the intermediate towns. Just before entering the town, the thought came forcibly to his mind, that he wished he could see and converse with Madame de Krudner, but with no expectation of doing so. Soon after arriving at his quarters, a letter was handed him. He asked who it was from; and was answered, "From Madame de Krudner." "From Madame de Krudner!" he exclaimed three times; "where is she? let her come in immediately."

This noble Christian lady had learned that Alexander was to be at that place, and had herself resorted there, for the express purpose of conversing with her sovereign on the all important subject of religion, and had availed herself of the first moment to seek an interview. She was at once ushered into his presence; and introduced her mission. She found an attentive, enquiring, and eager listener.

Were all Christ's followers thus in earnest, how many souls might be plucked out of the burning! She said to him,

"Sire, you have never had any one to deal truly with you—and point out to you your sin and danger; you have never yet truly repented of your sins; nor have you ever come like a criminal to the feet of Jesus to beg for mercy."

In this strain she continued for some time to sound in his ears the terrors of the law, until she perceived that his mind was deeply affected and oppressed with grief, when she changed her mode of address and said, "Pardon me, Sire, for the freedom with which I have spoken to you: it was my duty to lay before you your condition."

He replied,

"You need give yourself no uneasiness on account of your words, my own heart tells me they are true."

She continued to point out to him the way of life through Christ and press him to accept of Christ by faith. The interview lasted about three hours.

From that time Alexander gave good evidence of true repentance and a sure trust in Jesus Christ, and became an eminently humble and devoted follower of Christ.

He soon left for the head-quarters of the army and directed Madame de Krudner to follow him, that he might have the benefit of her instructions and Christian counsel, requesting her on her arrival, to take a house near him. She did so, and every alternate evening he spent at her house in studying the Bible, Christian conversation and social prayer.

Many interesting incidents are related of those interviews. But as I write entirely from memory, I shall not pretend to give the exact words of the author, but as nearly as I can shall give the substance of the remarks and incidents.

Says the author, on the occasion of my first introduction to the emperor, after the formalities of the introduction were over. "I asked him, 'Sire, do you now know that your sins are forgiven? and have you peace with God?' After a few moments' pause, as if he were scrutinizing his own heart, he looked up and replied, 'yes, I have peace: peace with God through our Lord Jesus Christ. I feel, I know that my sins are forgiven; for the scriptures say, "Him that cometh unto me I will in nowise cast out:" and I believe the Scriptures.'"

What simplicity of faith! What childlike trust! Simply to believe the scriptures and trust all to their veracity, is true faith.

At another time, the author was speaking to him, of some remarkable answer to prayer, when he replied, "Yes; if the world knew many things which happened with me they would be astonished. 'My ministers,' he said, 'are very far from being of my principles. And it often happens that we differ widely on the course of policy to be pursued. But I do not stop to argue with them, but silently lift up my heart to God, to change their minds; and soon I find them gradu-

ally coming round to my views and inclining to principles of justice and mercy." Such was his confidence in the power of prayer.

May we all prove its reality. More anon.

J. LITTON.

Original.
Abraham.

BY ELD. O. R. PASSETT.

Great desire for the welfare of the righteous; and heartfelt anxiety for the salvation of the ungodly from threatened ruin.

As the angels, whom he had hospitably entertained, started on their way from the door of his tent, he accompanied them. "And the Lord said, shall I hide from Abraham the thing which I do?" addressing one of the angels. Then turning to Abraham he broke to him the sad intelligence of the object of his mission, and in language after the manner of men, and in a calm, simple way, with careful words, not to agitate his soul. But Abraham's heart bounded with sympathy, and aroused with solicitude for the doomed city, as the angels turned their faces, and went toward Sodom, he came and stood before the Lord; and with his position between him and the city of Sodom, he stood to intercede for its inhabitants.

That his position and interest was pleasing to the Lord is evident, first, from his allowing it; and second, the following Scripture: "And I sought for a man among them (Israel) that should make up the hedge, and stand in the gap before me for the Lord, that I should not destroy it: but I found none." Ezek. 22:30.

Abraham's first intercession was for the Lord to spare the righteous. "And Abraham drew near, and said, wilt thou also destroy the righteous with the wicked?" and yet his solicitude for the wicked inhabitants of the city made him to blend his petition with an intercession that they might be spared: "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" But again reverting to his first petition in behalf of the righteous, he reasons with the Lord in his prayer: "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous be as the wicked; that be far from Thee. Shall not the Judge of all the earth do right?"

Thus he pleads and reasons with the Judge of all the earth, and his intercessions for the righteous, were heard, for we afterwards read, "When God destroyed the cities of the plain, God remembered Abraham, and sent Lot out of the midst of the overthrow," Gen. 19:29. And hence too, the force of the language of the Lord to Lot as he hesitated on making his escape from the doomed cities: "haste thee, escape thither: for I cannot do a anything till thou be come thither," Gen. 19:22.

1st. Lot was spared because he was a righteous man: for "the Lord delivered just Lot, vexed with the filthy conversation of the wicked; (for that righteous man dwelling there in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds,)" 2 Peter 2:7-8.

2d. He was spared because of Abraham's petition, as seen above; and

3d. Because "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished," 2 Peter 2:9.

Lot's family—wife and daughters, were spared "God being merciful unto him." Gen. 19:16. His wife being signally destroyed afterward for her presumptuous disobedience, and made a lasting monument of his displeasure.—"Remember Lot's wife."

Abraham makes but one petition for the righteous, knowing that the Judge of all the earth would do right, and not destroy them with the wicked; but concerning these wicked sinners, exposed to the fearful wrath of God, he could not dismiss them so readily:

"He standeth pleading the lost sinner's part."

He pleads,

(1.) That the city might be spared if there should be found fifty righteous therein. The Lord answers his request; and if Sodom had con-

tained that number, it would have been spared, though threatened with destruction for its exceeding wickedness.

(2.) That it might not be destroyed, if there should lack five of the fifty: five less, was an easier request to make, in his carefulness, not to presume upon the Lord's forbearance, than if he had made the request for forty and five. The Lord again answers his request.

(3.) Gaining confidence by the Lord's mercy, he petitions its preservation if there should be found forty righteous therein. The Lord shows clemency and grants his petition.

(4.) His heart becoming more earnest as he pleads, and interested for the subjects of his prayers, with the deepest humility he presumes to ask larger and continued mercy: he drops down to 10s and says, "Peradventure there shall thirty be found therein." The Lord most readily answers his desires.

(5.) He presumes again upon the mercy of God and his great forbearance, and with an earnest heart, intercedes for the city if there should be found twenty righteous therein. The Lord answers as before, and encourages another petition: surely "the Lord is long suffering to us, ward, not willing that any should perish, but that all should come to repentance."

(6.) And last, Abraham prays, "O let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And the Lord said, I will not destroy it for ten's sake," (Gen. 18:23-33.)

Here Abraham ceased praying, justly considering that a city that had not ten righteous persons within it, deserved to be destroyed from off the face of the earth. The Lord went on his way—and Abraham returned unto his place; but to spend an anxious night, with a throbbing heart for the issues of that neighboring city! It was perhaps a night of little sleep to him. He got up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo, the smoke of the country went up as the smoke of a furnace." The question respecting the city was settled! In sight of the flames and smoke of those burning cities, that beating and big heart of sympathy for others' woes throbbed with emotion, and those pitying eyes shed tears of sorrow, no doubt, but few have felt or experienced!

Lessons.

1. The leading traits and virtues in Abraham's character should be possessed, and cultivated by us all more and more, unto the day of Christ's coming to judge the world in righteousness, and execute the judgment written.

2. If we possess them, we shall be the children of Abraham, and be blessed with faithful Abraham as heirs and inheritors of the same promises in Christ Jesus our Lord.

3. The Lord God of Abraham, if we walk in the steps of that faith of our father Abraham, which he had, will be our God. We shall be like Abraham, the friends of God; and he will favor us with the revelations of his future purposes respecting his people, and the destinies of the nations of the earth, through his prophetic word; nor will he conceal from us, the approaching day of his wrath and mercy.

EXPOSITORY.

The Book of Malachi.
BY THE EDITOR.

CHAPTER III.

"Even from the days of your fathers ye are gone away from mine ordinances. And have not kept them. Return unto me, And I will return unto you, saith the Lord of Hosts."

But ye said, "Wherein shall we return?"

To "have gone away" from God's ordinances is a metaphor expressive of unfaithfulness in their observance; and to "return" is expressive of their repentance towards God, and of his manifestation of favor towards them. But the Jews, in their self-righteousness, persisted in self justification, and pretended ignorance of any neglect of duty. In these particulars the early and later Jews did not differ widely from each other;

for Stephen said (Acts 7:51) "ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye."

"Will a man rob God?" Yet ye have robbed me.

But ye say, "Wherein have we robbed thee?" In tithes and offerings.

Ye are cursed with a curse; for ye have robbed me, even this whole nation."

vs. 8, 9.

Withholding what is due to another, is as absolute robbery, as it would be to purloin from him—he being equally defrauded in either case. It was an ordinance in Israel, (Lev. 27:30-32,) that "all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's;" and it was the same of the herd and flock: "the tenth shall be holy unto the Lord." In withholding these, God was robbed—however incredible it might be that any man would rob him. Because they pleaded ignorance of having defrauded their Creator, he condescendingly specifies wherein they had done so. And he reminds them, that to this cause was owing all the scarcity they suffered—as intimated in v. 11:

"Bring ye all the tithes into the storehouse, That there may be meat in mine house, And prove me now herewith, saith the Lord of Hosts,

If I will not open you the windows of heaven, And pour you out a blessing, that there shall not be room enough to receive it."

v. 10.

This is a challenge to Israel to test God's faithfulness, by fulfilling their own obligations. After their return from Babylon, (Neh. 10:29,) they "entered into a curse, and into an oath to walk in God's law, which was given by Moses the servant of God, and to observe and to do all the commandments of the Lord." In violating this, and other solemn covenants, they had become a nation of "false swearers," as rebuked in v. 5: but they had only to comply with God's requirements, if they would enjoy his blessing.

The "storehouse," was the depository of the tithe offerings—the chambers for the treasures, for the offerings, for the first fruits and for the tithes." Neh. 12:44—See also Neh. 13:5.

To "open the windows of heaven" and to pour out thence a blessing, are metaphors expressive of the fulness, or abundance of blessings thus conditionally promised, as "shutting up heaven" denotes scarcity (Hag. 1:10); while the phrase rendered "that there shall not be room enough to receive it," is a Hebrew idiom, which expresses, says Dr. Moore, "perpetuity of blessing rather than abundance." With this view of it the blessings offered would be both abundant and continual.

"And I will rebuke the devourer for your sakes, And he shall not destroy the fruits of your ground.

Neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed:

For ye shall be a delightful land, saith the Lord of Hosts."

vs. 11, 12.

This specifies the manner in which God would bless them, on their complying with the prescribed conditions.

"The devourer," is put by a synecdoche for devastating insects of every kind—the palmerworm, locust, cankerworm, caterpillar (See Joel 1:4) or whatever affected their harvests, such as blasting and mildew (See Amos 4:9;) and to rebuke these, would be to preserve Israel from such visitations. This done, and Judea would be again known as the pleasant land, and their prosperity would be recognized by all nations.

"Your words have been stout against me, saith the Lord.

Yet ye say, 'What have we spoken so much against thee?'

Ye have said, 'It is vain to serve God:

And what profit is it that we have kept his ordinance,

And that we have walked mournfully before the Lord of Hosts?'

And now we call the proud happy;

Yea they that work wickedness are set up;

Yea, they that tempt God are even delivered."

vs. 13, 15.

There is a metaphor in the use of the word

"stout," as applied to words, which indicates that they spoke impudently, or blasphemously respecting God; which was incompatible with reverence and duty. Impudently pretending to be unconscious of any dereliction in this particular, Jehovah particularises in what their sin consisted.

Their saying it was vain to serve God, showed that they had not engaged in his service out of any love for it, but for the reward they expected it would bring; and because such hypocritical and heartless service as theirs did not secure that result, they impudently judged that God was unjust towards them, and that it was vain to serve him. To walk mournfully, is to assume an attitude of penitence and humility: like Israel of old, they said, (Isa. 58:3), "Wherefore have we fasted, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"—forgetting that the fast that God had chosen, was "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free."

In contrasting their condition with that of the proud heathen around them, they judged as the Psalmist did, when he says (73:28) "I was envious at the foolish, when I saw the prosperity of the wicked;" who "are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness, they have more than heart could wish." And so he thought, "Verily I have cleansed my heart in vain, and washed my hands in innocency." But when he "understood their end," when they would be brought into desolation as in a moment, then he realized how good it was to draw nigh unto God. These Jews, however, misjudged respecting God's distribution of justice when reasoning solely by the condition of men in the present life.

"Set up," is in the Heb. "built up"—a metaphor expressive of advancement in riches or honor. And because those who feared not God were relieved from embarrassments which others endured, they murmured, not realizing that there is a day coming which will right all present seeming inequalities of justice.

"Then they that feared the Lord spake often one to another:

And the Lord hearkened, and heard it, And a book of remembrance was written before him

For them that feared the Lord, and that thought upon his name."

v. 16.

There were even in Judah, those "that feared the Lord"—not the fear of terror, but that of love; which made them studious to conform to his requirements. They "spake to one another"—the word "often" not being in the Hebrew. The wicked had spoken impiously of Jehovah, and the Lord had heard: but the pious now so conversed as to encourage and strengthen each other in faith and duty.

The Lord's hearing it, and its being recorded in a book, are put by substitution for his regarding it with favor, and treasuring it up in his memory respecting them. The kings of Persia were accustomed to have recorded the good acts of their subjects, that they might be rewarded therefor (See Esth. 6:1); from which custom this figure is evidently taken.

"And they shall be mine saith the Lord of Hosts In that day when I make up my jewels; And I will spare them, as a man spareth his own son that serveth him."

v. 17.

These words, says Lowth, may more properly be translated: "They shall be to me a peculiar treasure, in the day that I shall make, or appoint for that purpose."

"That day" is indisputably, the great day of final adjudication; and as these pious Jews, who heeded this prophecy of Malachi, will then be numbered among the Lord's redeemed, it follows that all the pious of all ages, will also have a part in the glory and honor which will then be awarded; which shows that it will be at the epoch of the first resurrection.

God had said to the Jews (Ex. 19:5) "If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people; for all the earth is mine,"—the treas-

ure being the same that is here rendered "jewels." See also Psa. 135:5. In Deut. 7:6, the same term occurs, where Moses says, "The Lord thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth." Also the pious of the Christian church are similarly denominated, thus Peter says (1 Ep. 2:9), "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Also (Titus 2:14), Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."

When the great work of preparing this peculiar people is all completed, then will the pious Jews of the time of Malachi be remembered and spared, with those of all ages, to have part in the purchased possession, and to shine forth forever as the sun in the kingdom of their Father.

The simile, "as a man spareth his own son that serveth him," illustrates, by the tender regard which an affectionate father has for the welfare of a dutiful child, the certainty of the Lord's then remembering and rewarding them.

"Then shall ye return and discern between the righteous and the wicked, Between him that serveth God and him that serveth him not." v. 18.

"Then shall ye return." This is addressed to pious Jews, then in their own land, and who doubtless died there. Their "return," therefore is that to which Paul alludes, when he says, (1 Th. 4:14) "Them also which sleep in Jesus will God bring with Him," which will be (1b. 3:13), "at the coming of our Lord Jesus Christ with all his saints." As (Matt. 5:5) "the meek shall inherit the earth," it follows that the return here spoken of, is the return of all the justified in the resurrection of the great day, to inherit the kingdom prepared for them from the foundation of the world. And then the saints of the Most High will take the kingdom, to possess it for ever even forever and ever. The contrast which there will then be between the condition of the righteous and the wicked, will enable those pious Jews to discern fully between the two. It will show that God does discriminate between them, however much circumstances in this life may fail to manifest it.



ADVENT HERALD.

BOSTON, NOVEMBER 19, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

The New Jerusalem of John's Vision.

SEE REV. 21:2, 10-17.

John saw, (v. 2.) "the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." In v. 9, it is denominated "The bride, the Lamb's wife;" and in the verses following, it is described as "having the glory of God, being built four square," surrounded by a great wall "of jasper," 144 cubits, or 216 feet high, and 12,000 furlongs, or 1500 miles in length; which would make the city 375 miles square—the "length, breadth and height" of it being equal: each of the three being, not equal to the others, but in all places alike. It had also twelve open gates—three on each side, one hundred and twenty-five miles from each other—each gate being a single pearl, with an angel stationed by it, as its porter, and with the names of the twelve tribes of Israel inscribed

one on each. The wall also had twelve foundations, in them were the names of the twelve apostles, and they were garnished with all manner of precious stones, each foundation being of a separate kind; and the street of the city was paved with pure gold like transparent glass. It had no temple, nor any need of the sun or moon, nor was there any night there; for the Lord God Almighty and the Lamb, were its temple and light. In this light, which was like that of a precious jasper stone, clear as crystal, the saved nations walked; their glory and honor were brought into it, and everything that defileth was excluded. And from the throne of God, there flowed a pure crystal stream, the river of water of life; whose banks were lined with the tree of life, yielding every month a different manner of fruit and bearing leaves for the healing of the nations.

Such was the symbolization of John's last prophetic vision—a walled city, more vast than the human eye can scan, so massive, and yet symmetrical, and transcendently beautiful. Is this a literal description of our earth's future capital? or, in other words, is the symbol thus described a representative of its own order? If so, it is a city apparently, without habitations, and of such extent, that, from any one side, its opposite, because of the convexity of the earth, would be invisible—covering as it would, an area as large as all New England, New York, New Jersey and one half of Pennsylvania combined. But making it thus symbolic of itself, is subversive of the rule, in accordance with which all other divinely interpreted symbols are unfolded.

That symbols are representative of their own order, when they are of such a nature that there can be nothing analogous to them in any other order; and that they never represent their own, but such analogous order, when they are of such a nature that there is such analogous order for them to represent, is a law of symbolization, sustained by every inspired interpretation. It is in accordance with this law that God, the souls of them that were beheaded, &c. must be regarded as symbols of themselves; and beasts as symbols of governments; waters, of people &c.—i. e. of analogous orders. Were this rule disregarded, and symbols made to represent their own order when there are orders analogous to them, it would make all symbolic interpretation a mere matter of fancy; so that beasts might be supposed to be representative only of beasts; locusts, of locusts; a mounted warrior, of a mounted warrior; the woman on the beast, of a woman on a beast; and the mystic Babylon, of old Babylon, &c. &c. As this rule may not be departed from in those instances, so must it be abided by in this; or there is an end to all recognized laws of symbolization.

If then, there is anything analogous in some other order, to such a city as John saw, that must be recognized, in accordance with the foregoing law as represented by this symbolization.

Some light may be thrown upon this symbol, by considering other symbols having a resemblance, though not precisely similar.

This is the only instance where a "new Jerusalem" is shown as a symbol; but as old Jerusalem is thus exhibited, its significance must be analogous to that of the new. It was said of the Gentiles (Rev. 11:2): "The holy city shall they tread under foot forty and two months." The Gentiles must be representative of the outer court, or nominal worshippers, in distinction from the true; and the only thing analogous to the "holy city," which they could thus tread under foot, was the church, or the true believers in it; who during the period specified, were to be subjected to the civil power, and their church polity controlled by those who were only nominally Christian. And as the true church was thus represented by the holy city, so was the apostate church, the Papal hierarchy, represented (in Rev. 17) by a corrupt city, the mystic Babylon. A city, therefore, is symbolic of a church; and the character of the church is indicated by the character of the city representing it.

In like manner, also, any church may be symbolized by a woman,—the characteristics of the woman being characteristic of the church. Thus the true worshippers are represented (in Rev. 12:1, 6,) by a "woman, clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The same woman, being afterward persecuted by the dragon, flies "into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and three score days which is the same period, and synchronous with the treading under foot of the city—the same church being represented by the two symbols.

As the true church is thus symbolized by both a city and woman, so is the Papacy. The same corrupt hierarchy that is represented by the mystic Babylon, in Rev. 17, is also represented in the same chapter, by a woman seated upon a scarlet colored beast, full of names of blasphemy, and drunken with the blood of the saints and with the blood of the martyrs of Jesus.

As it is manifest that the apostate church is

thus symbolized by a corrupt city and an adulterous woman; and the true church, oppressed and down trodden, by the holy city trodden under foot of the Gentiles, and by a chaste woman hiding from her persecutors in the wilderness; it follows that the church triumphant would be appropriately represented, both by a city and by a woman of corresponding characteristics—duplicate symbols being identical in their significance. And that the New Jerusalem which John saw, so vast in extent and magnificent in its structure and adornment, was with the Bride the co-representative of the church triumphant, is evident from its being metaphorically denominated, the "Bride," and the "Lamb's wife;" which shows that these two symbols have a common interpretation and significance.

Christ-like.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2:21-3.

In suffering and patience Christ is given both as an example and for the encouragement of Christians when under trial. Therefore "consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds," Heb. 12:3. "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God," 1 Pet. 2:20. "If all Christians only had the wisdom and grace that our Savior manifested, so as to be always kind and courteous in their words, so as to always bless, and never curse, so as to make God's honor and glory their constant object and aim, and so as to imitate Christ in all their intercourse with each other, every Christian dwelling would be in very truth the gate of heaven, and every follower of Christ would be a living epistle, known and read of all men."

Benevolent Deeds.

While in these there is no merit, actual faith is often measured by such evidences of its living and active existence. Love to God begets a desire to do his will; and it is manifested in the efforts we put forth to advance the interests of his cause and kingdom. And God has wisely ordered this, not only as evidence of, but as an aid to growth in grace.

Giving calls forth the better feelings of our nature. It is more blessed to give than to receive. God is continually bestowing on his creatures, and what they give in return is only a bestowal out of the treasure he has conferred on them.

God's favor to his children may often be graduated by the cheerfulness with which they respond to calls for the necessary means to extend a knowledge of his truth. Jesus sits over against the treasury and beholds how the people cast in their money into the treasury. He notices whether the gifts made are bestowed willingly or not, and whether they are proportionate to the manner in which he prospered them. He looks for thank-offerings to him who has given the rain in its season, who has given increase to flocks and herds, and filled barns and granaries with plenty. He notices every widow's mite, contributed out of the poverty of the giver, and can make it accomplish more in the furtherance of his purpose, than would a larger sum, without his blessing. It is all recorded in the book of his remembrance, to be unfolded in the great day of account in which men will be judged according to their works.

Acts of giving are recognized by the apostle to the Gentiles as a part of good husbandry; for "He which soweth sparingly shall reap also sparingly; while he that soweth bountifully, shall reap also bountifully." He says, "Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound in every good work: as it is written, he hath dispersed abroad; he hath given to the poor: his righteousness continueth for ever; being enriched in everything to all bountifulness, which causeth through us thanksgivings unto God."

The American Millennial Association has now entered on its second fiscal year, with encouraging prospects. Progress has been made the past year, but not sufficient to meet, as yet, all the obligations it assumed on the purchase of the *Herald* establishment. Shall we not, all with a united effort, endeavor to make it an efficient instrumentality for the spread of light and truth? Some can aid by their pen, and some by their purse; some can aid with their good counsel, some by a word of encouragement; and all by their prayers. Will not each well wisher of the cause do what he can to advance its interests?

A correspondent writes:

"If, as you argue, and a good many endorse, it must be a time of general peace when the Lord

comes, and if the nations, as seems probable, soon engage in war, we shall have to wait till it is all over, and peace restored, though it take a dozen years, before we can look for the Coming One!"

Ans. If it was argued that the advent could be only in a time of peace, this conclusion would follow; but instead of this, the argument being that it is likely to be in a time of peace, as in a time of war, it does not warrant the conclusion by any one that it is not also to be as likely to transpire in a time of turmoil. The conclusion of each one should be, "Be ye always ready; for in such an hour as ye think not the Son of man cometh!"—neither peace nor war being a warrant for any one to conclude that "My Lord delayeth his coming."

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

A Brown Rec'd Nos. 2-7—but have not had time to read.

C. Churchill. New Covenant. Will insert; but wish to examine farther "The defensive fire-cloud." We fear it is not sufficiently connected to be intelligible to our readers—has been written in too much haste.

European Affairs.

The following extract from a letter written by an intelligent and observing American gentleman, who has for some time past resided in Paris, will be read with peculiar interest.

"As for Napoleon III. I am by no means disposed, as you intimate, to consider him very selfish, or even any more tyrannical in his government than the character of the French people requires. Heretofore, I have occasionally doubted his expressed motives, but his course for the last few months has gone far to make me believe that he wishes and tries to do the best he can; and if he has not accomplished all that was expected of him, it has been on the account of events that he could not control. At any rate, he has humiliated, deeply humiliated, that despicable government of a past age, Austria, and the present moment Francis Joseph dare no more cross the French Emperor than invade Russia! The late war has sunk Austria almost to a second rate power, and has placed France at the very head of Continental Europe.

France and Russia now rule supreme. There are no powers or combinations of powers in Europe, England included, that can resist or cope with the allied Empires of Alexander and Napoleon.

How France will finally act in the affair of the Italian Duchies, or in the revolted province of Romagna remains to be seen. My own impression is that the Duke of Tuscany will be restored, but be compelled before that restoration to grant a liberal constitution to his people, and Modena and Parma remain annexed to the kingdom of Sardinia. Romagna will, I think, finally return to its allegiance to the States of the Church; but not, probably, until the poor old Pope has been compelled to grant many much needed reforms in his secular government.

Although many complications still exist in European matters, I do not think, as some do, that another war will soon take place about Italian affairs.

Spain has declared war against the Moors, but as this war is violently opposed by England, it will not probably amount to much."

GARIBALDI'S PROCLAMATION.—The following extracts are taken from Garibaldi's proclamation to the Neapolitans, which has created much excitement in Italy:

"Brothers! We have combatted the Austrians, we have fought these insolent oppressors of Italy, and we have beaten them. We have fought as Italians fight when united, and you were not with us. The shout of victory was heard in every dialect except yours, and we know your hearts beat high in the cause of the country. Yes, Providence has decreed the union and alliance of our family—of this poor Italian family!"

Foreigners and priests labor in vain. In vain they seek to sow discord, to corrupt the hapless people, whom they have divided often, and so often sold to the strangers in vain. Our brothers of the South have cleared the minds of our brothers of the North. The sons of Proccas, the Masseiello and the Pieros, have grasped the victorious hand of the soldiers of Palestro and San Martino."

THE CIRCASSIANS IN TURKEY.—A Constantinople correspondent of the New York Journal of Commerce communicates the following information respecting the countrymen of Schamyl, who are flocking into Turkey in large numbers rather than to remain under the dominion of the Russians:

"You will have learned the final subjugation of Circassia by the Russians. The Circassians are

permitted—they are even enabled—to emigrate into Turkey, where they are arriving by thousands. Never have I seen a more miserable and squalid set of people. The men are tall and fine looking; the women are old and decrepit, and the children so meagre in appearance that I can scarcely believe them to belong to the far-famed race—the first of mankind. I often meet the boys begging in the streets of the city. The girls all wear bodices which make them stand erect, and, as it were, extend their bodies. Their features are regular, and perhaps good food and cleanliness may do much for them, when raised in the harems of the wealthy Pashas. The Porte has assigned them lands at Adana and Mohallitch—two of the lowest, wettest and most insalubrious parts of Turkey—where, I fear, most of them will find early graves."

The London Post asserts that the Italian complications are very serious, and the position of Napoleon is extremely embarrassing. He has undertaken the special protection of the Papal Government and Italian liberty, while the Papal Government and Italian liberty are in open warfare. It is almost certain the Romagna will be attacked by the Papal troops; it is also certain that at the first menace of armed intervention in the Duchies, the troops of Garibaldi will sweep before them every vestige of Papal rule. Under these circumstances the intervention of Austria will be anticipated. What part would France then play, and what extension would the Roman question then assume? The Post concludes by saying that English statesmen will make efforts to avert the dangers which threaten Europe.

Foreign News.

The "Hungarian" arrived at Portland on the 13th with European intelligence to Nov. 2.

FRANCE. A letter purporting to have been written by Napoleon to the King of Sardinia, dated October 20, has found its way into print. Some doubts have been expressed as to its authenticity, but it is generally regarded as genuine. The Paris correspondent of the London Times, who started the letter, guarantees its authenticity. The Emperor writes to the King to settle with him the course which ought to be followed for the future. Circumstances, he says, are grave, and it is requisite to lay aside idle illusion. The Emperor observes that the question is not now whether he has done well or ill, at Villafranca, but rather to obtain from the treaty results most favorable for the pacification of Italy and the foes of Europe. It was necessary to conclude a treaty that should secure in the best manner possible, the independence of Italy, which should satisfy Piedmont, and yet which should not wound the Catholic sentiment or rights of sovereigns in whom Europe felt an interest. The Emperor then gives in detail his views as to the mode in which his objects may be best accomplished, and adds: "It is for the real interests of your Majesty to second me in the development of the plan, in order to obtain from it the best results; for your Majesty cannot forget that I am bound by treaty, and I cannot, in the Congress which is about to open, withdraw myself from my engagements. The part of France is placed beforehand—the plan itself is already known."

The Emperor demands that the Duchess of Parma shall be called to Modena; Parma is to be united to Piedmont; Tuscany, augmented perhaps by a portion of territory, to be restored to the Grand Duke Ferdinand; and a system of moderate liberty shall be adopted in all the States of Italy. The Emperor traces the plan of an Italian Confederation, with the Pope as Honorary President, as this increase of his moral influence will enable him to make concessions in conformity with the legitimate wishes of the populations.

This letter attracted much attention, and some English journals see in it good reasons why England should not join the Congress.

The Correspondent has received warning for an article by Montalembert regarding the late war and the Pope, and the Amide la Religione had also received warning for reproducing the article.

The Archbishop of Paris had issued a pastoral note ordering prayers to be put up for the Pope.

It is stated that the King of Abyssinia has made over to France the Isle and port of Massonah, in the Red Sea.

It is reported in Paris that the tariff would soon be reformed, so as to give liberty of commerce.

The Paris Patrie says: The congress will take place. It would have taken place, even in the absence of England, but the adhesion of the British Cabinet is no longer doubtful.

SPAIN.—A Circular has been addressed to the Diplomatic Corps, informing foreign powers that Tangiers, Tetian, and Laroché have been declared in a state of blockade by the Spanish government.

Letters from Madrid state that Marshal O'Donnell would take his departure from that place November 1.

The offensive against Morocco commences on the

7th or 8th of November. General Cabala will take command in chief of the army, until the arrival of the Count di Licena.

The Spanish government has chartered all the steam packets which ran between its ports and Marseilles, for the conveyance of the expedition against Morocco.

The Queen has offered to contribute a part of her civil list and sell her jewels, for the expenses of the war.

ITALY. The Opinione of Turin, a Ministerial journal, asserts that the Sardinian Cabinet has not adhered to the diplomatic arrangements by which Italy has been disposed of at Zurich, and that, in case of the Romagna being attacked, Piedmont will take the field to assist them.

According to advices from Sicily, the insurrection has not ceased. Reinforcements of troops are being dispatched by the Neapolitan government.

Numerous arrests have taken place at Palermo, Catano and Messina.

The Pope, according to several journals, has accepted the principal reforms that have been suggested, but desires himself to be the judge of the time at which they shall be applied: and herein is the difficulty.

Garibaldi arrived at Turin on the 28th, in compliance with a summons from the King. In addressing the multitude at Tegheri, he is stated to have said: "With a King like Victor Emmanuel, with arms like ours, and with people like you, Italy should not stop until she had freed the last inch of her soil from the heel of the foreigner."

WRECK OF THE ROYAL CHARTER.—It appears that the steamer Royal Charter, when within two or three hours' sail of Liverpool, after a rapid passage from Australia, experienced the full fury of a terrible northeast gale, which prevailed all over England during the night of the 25th ult. The steam power of the vessel being merely auxiliary, it was insufficient to prevent her from being driven towards the shore, and as she was rapidly shoaling, it became necessary, at about 10 o'clock at night, to let go the anchors, guns having been previously fired and rockets discharged, in the hope of attracting a pilot, but without success. The gale meantime increased to a perfect hurricane, and at 2 o'clock in the morning the port anchor chain parted, and shortly afterwards the ship was beating on the rocks in a place called Moelfra Bay, near Puffin Island, on the coast of Anglesea. The masts were cut away, but without any beneficial result. About daylight, 6 o'clock, a sailor with a cord around his waist, jumped overboard, and although the sea ran tremendous high, he succeeded in reaching and maintaining a footing on the rocky shore, which was not more than ten yards from the ship, but was almost perpendicular to the height of 40 feet. A hawser was then got ashore, and a boatswain's chair was attached to it, with a view of hauling the passengers and crew ashore. About a dozen seamen were by this means soon landed, and it was hoped that all on board might be saved. At about seven o'clock, however, the waves beating against the ship's broadside with continued violence, she suddenly snapped asunder amidships, and tumbled to pieces. As the passengers had mostly kept below, large numbers were killed by the crashing debris, and only 26 persons managed to get ashore—making the whole number saved only 39, out of a total, passengers and crew, of 493. The scene was terrible in the extreme. Many were washed on and off the rocks several times, and in numerous instances those who thought themselves secure on jutting rocks, were hurled back into the sea by the furious waves. Not a superior officer was saved, neither a woman or child. Capt. Taylor exerted himself to the utmost, but was finally struck on the head while struggling in the water, by a boat falling from the davits, and was seen no more. The destruction of the ship was rapid and complete, so that by eight o'clock nothing was visible but masses of wreck mingled with bodies of the dead, washed on the strand.

ITEMS AND NEWS.

At Sturges, Mich., a Mr. Broyer was attacked by a gang of rowdies. Among them were the old man's two sons, and the intention was to tar and feather him because he did not live within their views of the moral code. The old gentleman fired on his assailants, killed one and wounded others; one of the wounded being one of his sons.

Thirteen prisoners escaped from the Monroe county jail, at Rochester, N. Y., on Sunday night, by the agency of a negro man named Smith, who enjoyed the confidence of the jailer and who had been employed as a "hall keeper" for some time, his duty being to lock the prisoners in their cells. He locked the jailer into a room, and then with his confederates forced an exit from the building.

R. L. Davenport, son of Louis Davenport of Holyoke, suddenly disappeared from Westfield about

three years ago, and nothing was known of his whereabouts. A letter has just been received by his father, announcing his death at Kurrachee, in the Seinde, India. It seems he joined an artillery company in the English army in India, and survived the late war to die a natural death.

The Prairie du Chien (Wis.) Leader states that two young ladies, Miss Haskell and Miss Pool, when walking in the vicinity of Fancy Creek, Richland county, were pursued by two bears, one of which struck Miss Pool with his paw, tearing her breast to the bone, and causing her death in a few hours. Miss Haskell escaped with a few scratches. The bears were shot soon after.

Iowa has just completed a State census, showing a population of 633,549. She had 192,219 in '50, and 43,111 in 1840. She has thus more than trebled her population in the last nine years, and increased it about fifteen-fold in nineteen years.

At Post Town, Montgomery county, Ohio, a store was lately broken open. The safe was taken out, horses were hitched to it, and it was drawn a quarter of a mile into the woods, where it was blown up with powder, and \$340 stolen from it.

The "extended" brandy of Massachusetts finds a rival in New York in the shape of what is known as "tangle-foot whisky," a beverage in use in the lower wards in that city, and warranted, says a N. York paper, to "upset an individual at a distance of four hundred yards from the demijohn containing it."

The San Jose Tribune states that a native Californian or Mexican was burned to death in the Santa Cruz mountains, between Gilroy and Pajaro Valley; the wild oats caught fire and enveloped him in the flames. An American had a narrow escape at the same time.

It is stated that a dog of African breed, which belonged to Gen. Espinasse, who fell at Magenta, still lurks in the neighborhood of the spot where he died, and cannot be coaxed away for any length of time. Though several times taken away by force to some distance, he invariably returns, the first opportunity.

A strange rumor is afloat in Paris and Turin. It is to the effect that the Pope has been meditating the launch of a bull of interdiction against the King of Sardinia, and that, if the threat were carried into execution, the King would embrace another religion, and advise his people to follow the example.

The King of the Sandwich Islands, in a fit of jealousy, shot and dangerously wounded his private secretary on the 13th Sept. The affair caused considerable excitement, and the King contemplated abdicating, but reconsidered his determination.

A man named Reynolds, a blacksmith, who resides at Richmond, and James O'Brien of West Stockbridge, got into a fight near the State line, in Canaan, N. Y., during which Reynolds stabbed O'Brien in the abdomen, letting out his bowels, which caused his death in ten minutes. Reynolds then escaped.

A slave was recently captured on the African coast, during a fog. The slave had a man at the masthead looking out, and as soon as the fog lifted disclosed the man of war. The captain deliberately shot the poor fellow down from the mast dead on the deck, because he could not see through a fog.

John Ward, on the day of the Diamond Wedding at St. Patrick's Cathedral at New York, had one of his little fingers broken by the shutting of an iron gate by the crowd. The finger was amputated, but inflammation supervened, and he died from the effects of the operation.

A golden eagle was killed last week on the Lower St. Lawrence, and brought to Quebec, which was shot while endeavoring to carry off a child about three years of age. This is the only bird in America that will attack the human species. They breed in the north, following at this season the birds and animals that seek a milder climate.

Captain Baker, of ship Herald of the Morning, of Boston, states that on his late passage from Calao, when off Cape Horn his ship had the misfortune to be run into by a large whale. The whale struck the vessel forward, staving off about seven feet of the stem as far as the wood ends, and carrying away both bobstays. The damage done was so great as to cause the ship to leak very badly. The captain was obliged to throw overboard about seventy-five tons of the cargo to keep the ship from sinking, and both pumps were constantly going. The ship finally reached Hampton Roads on the 8th inst.

GERRIT SMITH.—This benevolent, but ultra-minded gentleman, has become an inmate of the insane asylum at Utica.

Insanity is an affliction which strikes down its victims in every walk of life—a Robert Hall in the pulpit, a Hugh Miller in the fields of science, a Thomas J. Rusk in the United States Senate, as well as hundreds of less conspicuous intellects devoted to every calling and holding to every opinion.

EGOTISM REBUKED.—A fine humor pervaded the nature of Wesley, and often gave a readiness and pertinency to his words. The devout Thomas Walsh, morbidly scrupulous, complained in a letter to him that among the "three or four persons that tempted" him to levity, "you, sir, are one by your witty proverbs." Wesley's humor, however, enhanced the blandness of his piety, and enabled him sometimes to convey reproof in a manner which could hardly be resented with ill-temper. "Michael Fenwick," he says, "was often hindered from settling his business, because God had other work for him to do. He is just made to travel with me, being an excellent groom, valet-de-chambre, nurse, and upon occasion, a tolerable preacher." This good man one day was vain enough to complain to him that, though constantly travelling with him, his own name was never inserted in Wesley's published journals. In the next number of the journals he found his egotism effectually rebuked. "I left Epworth," wrote Wesley, "with great satisfaction, and about one preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell fast asleep under an adjoining hay rick."

LOOKING TO CHRIST.—Let this thought, that God cannot lie, keep in conscious safety the heart of every one who looketh to Jesus. They who look shall be saved. The sun in the firmament is often faintly seen through a cloud, but the spectator may be no less looking at him than when he is seen in full and undiminished effulgence. It is not to him who sees Christ brightly, that the promises are made, but to him who looks. A bright view may minister comfort, but it is looking to Christ which ministers safety.—Chalmers.

"THAT ONE SINGLE VERSE."—An old negro in the West Indies, residing a considerable distance from the missionary, but exceedingly desirous of learning to read the Bible, came to him regularly for a lesson. He made but little progress, and his teacher almost disheartened, intimated his fears that his labors would be lost, and asked him, "Had you better not give it over?" "No, massa," said he, with great energy, "me never give it over till me die;" and pointing his finger to John 3:16, "God so loved the world," etc., added with touching emphasis, "it is worth all the labor to read that one single verse."

INSTANT IN PRAYER.—Felix Neff once made a striking comparison, which is worthy of being remembered:

When a pump is frequently used, but little pains is necessary to have water; the water pours out at the first stroke, because it is high. But if the pump has not been used for a long time, the water comes only after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer; it is difficult for us to pray; for the water in the well gets low.

MEMORY'S CHIMES.—The bells that ring in holidays have to me a far-off melancholy cadence; they strike upon the memory, and sound the past well as the present; retrospection awakes at their touch, and things dead, things gone, things a thousand times better forgotten, come up from the Dead Sea, and flood me with sadness. And while mirth clashes its cymbals, hilarity bursts into carols, and pleasure leaps up shaking its lusty limbs and free locks, my heart, amid the clashes, and the jocund mirth, and the rich laughter, sinks deeper and deeper into its retrospective melancholy.

THE PEW SYSTEM.—We see, by the London correspondence of the Churchman, that a pretty effective war is making upon what is called the "Pew System" in all the Churches of the Establishment in England. The object of the war is to demolish the pews altogether, so that rich and poor may meet together all on the same level, without distinction. The revenue lost in pew rents it is proposed to make good by voluntary contributions.

WE SHALL BE CHANGED.—A poor rag-picker takes a short stick in his hand, and goes into the dirty gutters of the streets of the city, and picks up little dirty bits of rags and paper. These he puts into his dirty bag. But these are washed and made over, and come out the pure white sheet of paper, beautiful enough to have the Queen write on it! Who can doubt that God can take these poor bodies, and out of them raise up a new and better body?

He who thinks to save anything by his religion, besides his soul, will be a loser in the end.—Exchange Paper.

Not if he thinks to save his "body," which Christ has promised to change into the likeness of his most glorious one.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Book of Daniel—Modern in Fulfillment.

BY A. BROWN.

"But thou, O Daniel, shut up the words, and seal the book even to the time of the end." Dan. 12:4.

1. The "book" alluded to in this passage is doubtless the prophecy of Daniel, in which we have four separate prophetic delineations of the great empires of the earth: three of them symbolic, the other (of chapter 11) literal—one at least commencing with the first universal empire, that of Nebuchadnezzar (chap. 2), two with that of the Medes and Persians (chaps. 8 and 11), and every one of the four ending with the universal establishment of the kingdom of heaven, the resurrection of the righteous and the judgment day. For that of the 2d chapter closes thus: "A stone cut out of the mountains without hands smote the image upon his feet and brake them in pieces and became a great mountain and filled the whole earth. . . . In the days of these kings shall the God of heaven set up a kingdom: it shall break in pieces and shall consume all these kingdoms, and it shall stand forever." The scenery of chapter seventh hath this termination: "But the judgment shall sit, and they shall take away the dominion of the little horn." Daniel is several times informed that the vision of the eighth chapter "shall be at the time of the end," "the last end of the indignation." In reference to the closing of the last and literal sketch of empire, it is positively asserted that "at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake." See ch. 11: 45 and 12:3 inclusive.

2. In the text at the head of this article, the expression "the time of the end," evidently has reference to the same great day, the end of the gospel age and coming of the Son of man. For the little horn is to prevail until the judgment sits, but it is destroyed "unto the end." 7:26.

Again, "the time of the end" and last end of indignation are synchronous, and of course the latter cannot be till the judgment. In the last verse of the book, Daniel is informed that he must go his way till the end be, and then he should stand in his lot evidently at the resurrection. In every instance the word is used in reference to the end of this dispensation, or the time immediately anterior to it. As there it is positively asserted as any other declaration of the God of heaven, that this book should be closed and sealed till the time of the end, we want no other evidence of the falsity of numerous vaunting, dogmatic theories based upon this prophecy, than the simple fact that they were first inaugurated at least half a century ago, and that is true of nearly all the current expositions. Rollin, for instance, gave or adopted a commentary on chap. 11, some two hundred years ago, which has been very generally received ever since.

But either these writers are wrong, or it is not true that the book was sealed until the time of the end. We make no war upon any man; but when men choose thus arrogantly to ignore the positive declarations of Heaven, we shall yield no submission to their dicta, however learned, or hoary-headed, or popular they may be. They are welcome to their choice, who prefer to believe the traditions of learned expositors who have laid such hands upon that which God had sealed, in preference to the express words of the Holy Ghost; but let them not knit their eyebrows at me as a disturber of "settled theories" and "established positions," because I choose to believe God rather than men.*

Of course such parts of the prophecy as are Divinely interpreted are not included in this interdict.

* Our brother will permit us to suggest that those dissented from may be actuated as strongly as himself by a desire to believe God rather than men;—and that the question turns on what God has said, and not on what either our correspondent, or any one else, may assume to be the absolute and undoubted import of the "time of the end," of the precise thing that was sealed, and of the significance of the sealing—our own views on those points being given in the volume entitled the "Time of the End."

We know that the different sections of the image represent as many successive kingdoms, because by inspiration they are so explained. We know, too, that the first of these was the Babylonian empire, because it was said to Nebuchadnezzar, "Thou art this head of gold." And as that "kingdom was divided and given to the Medes and Persians" (5: 28) we know that they were represented by the breast and arms. And as the ram of the eighth chapter represents "the kings of Media and Persia" and is "cast down to the ground" by the he-goat, which represents the king of Grecia (vs. 1-7 and 21-26) we are certain that the belly and thighs of the image represent the Grecian empire. We are sure also that the legs of iron represent pagan Rome, because they are said to be the fourth kingdom, and as strong as iron, and because Rome was the fourth great empire of the earth, and thus strong.

But all this is given as merely an introduction to the great object of the prophecy. The inspired programme proposed to "show the king Nebuchadnezzar what shall be in the latter days," v. 28. Accordingly only a little over one verse is devoted to the interpretation of the first three segments of the image, but three long verses to that of the feet and toes—more than half of the whole inspired exposition. How strangely do modern expositors reverse this arrangement. It is true they give us toes enough; every man his own toes, behold they are very many, and lo! they are very long—some fifteen centuries long, extending over more time than the head and shoulders, body, legs and all else. Indeed they are no human toes, but feathered bipeds instead, radiating directly from the legs.

But the "feet," when came they and where are they? Never, and nowhere, is the virtual reply of these authors. They started the toes before the feet had time to grow. Their order is, the head first, breast second, belly third, legs fourth, toes fifth, feet—never; or if ever, only one foot, somewhere about home, and all the toes attached to that one.

But in the symbol "feet" are promised (and toes not even mentioned), and in the chapter are mentioned some four times, being twice as often as any other part. True, we meet with toes in the interpretation, but they do not annihilate the feet, by splitting them clear up to the legs, but are only "toes of the feet." There are feet and toes; and besides the stone kingdom is to smite the image "upon his feet;" they must therefore exist until the kingdom of God come. I will attempt to show in my next, that these feet represent France and Austria.

Louisville, Ky.

Letter from Bro. D. I. Robinson.

Bro. Bliss:—I wish to say to the friends that the Lord has prospered us in New York city. Our patience of hope and trial of faith have not been in vain.

For a month past the increase of hearers has been very encouraging. Our hall has been well filled, and on one occasion more came than could be accommodated. The interest in the prophecies of Daniel, and their fulfillment, has been great. Several have embraced the faith and hope; several have been converted to Christ; and next Sabbath we baptize a few happy disciples in the name of the Lord.

Several ministers in this vicinity have become enlisted in the preaching of the advent hear, or are investigating it. It gets introduced and spoken of in many meetings; and there is more inquiry, and hearing ears, than there have been for years.

It is no time to be idle, or discouraged, but to put forth all our efforts and means to hold up the truth and spread it abroad. Do our duty, clear our skirts, and be ready to give up our accounts to God.

The abounding of iniquity is evident; the waxing cold of many of the church is seen; the distress and perplexity of nations, notorious; the gospel sent to all nations as a witness, proved; the prevailing of Catholicism, alarming; the spread of infidelity and laxity, confessed; the shaking of all nations, published; the declension of Papal civil power, visible; the hating of the harlot by the kingdoms, clear; the darkened sun and falling stars, past; the overthrow of Papal hierarchies, imminent; the uprising of the patriot oppressed masses, threatening; and omens of the great last conflict of nations, and day of God Almighty at hand, abundant; that the unclean spirits are gone forth, is certain. How sublime and impressive the future! the nearness of the judgment how certain! Who is the faithful and wise servant, giving good meat in

* But how could God explain them, in harmony with the claim that the book was not to be understood till the time of the end? It is on these inspired interpretations, that received expositions of Daniel are mainly based.

† It was division, and not duration, that the toes symbolize. Size is never used to symbolize periods of time. Were it so, the head itself and arms must be greatly disproportioned in the image. Duration is never thus symbolized.

this season of trial? Gird your loins; trim your lamps; fill your vessels with oil. Do your duty; put on the whole armor; keep your garments!—Watch; pray! Be ready and waiting! Behold, the Bridegroom cometh!

D. I. ROBINSON.

Letter from Bro. Levi Dudley.

Bro. Bliss:—Dear sir:—As it has been some time since anything has appeared in the Herald from me, I will write a few words through the Herald, by your permission, to my beloved friends scattered abroad.

It has been about twenty-four years, I think, since I commenced trying to preach the gospel of a free and full salvation to a perishing world. I was a member of the M. E. Church 22 years. I received license from that church to preach. It is now just about 16 years since I heard a lecture on the coming of the Lord. I then began to search the Scriptures, to see if these things were so; and by earnest prayer to God, I was led by the word and Spirit of God into the glorious doctrines pertaining to Christ's coming and kingdom; and the Lord committed a dispensation of this gospel to unworthy me. I always wondered why it was so; but the Lord does sometimes choose the weak things of the world to confound the things that are mighty. I have traveled over hills and through valleys; faced storms of hail, rain, snow and wind; I have spent the most of my time in traveling and preaching. I never laid any claims on any man or body of men for my time or preaching. I never told a congregation I was needy, or wanted anything from them. It has often been the case that I have been from home four or five weeks, and preached nearly every day, and received not one farthing to feed my family with, but a great many hearty welcomes and strong invitations to come again, with God bless you, Br. Dudley; the Lord sent you this time, and if he sends you again come. At other times the friends of Jesus have done a great deal better by me than I have deserved. So, on the whole, my family have not suffered much on account of my absence.

I have always been looking for a discharge from the Lord, ever since I began to preach. Last spring I thought the Lord had released me. My youngest son left us, my wife's health is very poor, and we have a daughter that has fits, and they must have some one with them all the time. So I went to work on my place, thinking traveling and preaching were over with, and I had got a discharge. However, it was not long before I began to feel uneasy, and when I finished my haying I found my health failing. In about five or six weeks I lost 30 pounds in weight. I was invited to attend a campmeeting in St. Armands, C. E., and with much reluctance I went. I got to the place when the meeting had been in session one week. I preached on the stand the last evening of the meeting—Sunday evening. The meeting closed on Monday, with the conversion of a goodly number of precious souls. I went on Thursday to Stanbridge, preached once, returned to the place of the campmeeting, preached Sunday, the 25th of September, in a schoolhouse, in the evening in the house where the man and his wife were both converted, and on the 20th I preached in the west part of Dunham. My health was gaining all the time. The 28th I preached in the Gilbert school house, Dunham, and on Thursday left for Richford, Vt., with an intention to visit the brethren in Montgomery, Fairfield and other places, according to promise. Before I left Richford, I thought I would visit one of my old friends, who had moved some four miles N. E. of Richford Mills. I found him suffering with the sick headache; but he would have me stay with him through the night. The next morning he said I must visit his brother in another neighborhood. He thought the Lord had something for me to do in that section. I complied with his request, went to his brother, with whom I had been previously acquainted. It was Saturday, and somewhat stormy. I must stay with him and preach in the neighborhood on Sunday. The appointment was circulated, and we had a meeting in the school house. I preached from Rev. 1:7, "Behold, he cometh." There was such a manifestation of the Divine power and Spirit, that I told the people if any one in the house wanted religion, and would manifest their desire by rising, we would pray for them. At the close of the meeting, six persons were on their feet in an instant—one male and five females—and the interest was such that it was thought best to have another meeting in the evening, when eight or ten persons were forward for prayers; and so it went on for eighteen evenings. It was supposed by some that fifty persons were converted and reclaimed, in the course of that time. On Thursday, the 20th of Oct., I started for home. I traveled two days, facing the west wind and snow. On the 3d rather more mild, but I took the worst cold I ever had. One side of my face swelled so that I could hardly see out of one eye. I had chills for 4

days and nights, like a person with the fever and ague, but am getting over it. I am in an awful strait, at the present time, in relation to duty. I never had more pressing calls to preach than I now have, and at times I feel the Spirit pressing me hard to leave all and still proclaim the glad tidings of the Coming One. I do believe the Lord will soon, very soon, be here. O may we be ready to hail him with joy.

LEVI DUDLEY.

Moore's Forks, N. Y., Oct. 30, 1859.

Letter from Bro. O. R. Fassett.

Dear Bro. Bliss:—Thank you for your editorial on "Our Resurrection Bodies," in which you present the character and capability of the finally glorified saints. Your views as there expressed are those I have entertained for some time in the past, and have been the subject of much thought and many pleasant reflections. You have so clearly expressed my own view, though briefly, that I shall not at present think best to say anything in addition, but I hope the subject will receive more consideration from our brethren in general. I would like to have the views of Bro. R. Hutchinson upon the subject, in a brief article in the Herald, if his health would permit; and also those of Rev. Mr. Conklin of Providence, R. I., as he has some matured thoughts, as I learned by a personal conversation with him. Still, I do not know that I could fully endorse all the latter gentleman would say, as respects the nature or character of the resurrection. The resurrection body, however, has been a subject upon which he has for several years bestowed much study, and we might receive much instruction from his pen. Yours truly,

O. R. FASSETT.

Westboro', Nov. 4.

NOTE. We shall be pleased to hear from those referred to on the subjects named, or from others. The Herald can be made much more interesting, if our ready writers will make a free use of their pens.

Ed.

Letter from W. E. Hitchcock.

Bro. Bliss:—I have been reading, with much interest, your late editorial remarks on prophecy concerning the future restoration of Israel in the new earth; yet I must dissent from much that you have applied as being fulfilled in the new earth. I will commence with Jer. 30:3, "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah," &c. "Please read the whole chapter; also Chap. 31:8, "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the women with child, and her that travaileth with child together," &c. (which cannot be in the new earth). V. 11, "For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he (i. e. from the king of Babylon). Jer. 33:7, "And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first." V. 8th, "And I will cleanse them from all their iniquity," &c. V. 9, "And it shall be to me a name of joy, a praise and an honor, before all the nations (not redeemed nations at the resurrection) of the earth which shall hear all the good I do unto them," &c. Read 10 to 15th verse. Jer. 50 commences with a prophecy relating to the destruction of Babylon and the restoration of Israel and Judah at the same time. V. 4th, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping," &c. V. 17, "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and lest this Nebuchadnezzar king of Babylon hath broken his bones." V. 19, "And I will bring Israel again to his habitation," &c. V. 20, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve."

These few texts of Scripture which I have referred to, and many more, I believe, have been fulfilled and are in the past. Notwithstanding there is much that relates to the restoration of Israel in the new earth.

Isa. 2:2, 3, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem"—which you have referred to as being fulfilled in the new earth. I do not think so. John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." Matt. 11:13, "For all the prophets and the law prophesied until John," Rom. 6:14, "For ye are not under the law, but under grace." Gal. 3:24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." 25th verse, "After that faith is come, we are no longer under a schoolmaster," i. e., the law.

When the Israelites returned back to Jerusalem,

Extra read or proclaimed the law to them. When the apostles commenced preaching the word, they began at Jerusalem. I do not find any intimation from the Bible that the law given by Moses, will be proclaimed in the new earth. I believe the new covenant made with the house of Israel and with the house of Judah, has its fulfillment in the gospel dispensation, and I believe St. Paul so explained it in the 8th and 10th chapters of Hebrews.

W. E. HITCHCOCK.

Palmer Depot, Mass., Oct. 23, 1859.

REMARKS. We do not see that we differ from Br. H. in our understanding of the Scriptures referred to, except in respect to Isa. 2:2. We do not understand that the word "law," in that connection has any reference to the Mosaic ritual, which continued only till Christ; but instead of that, it is shown to be equivalent to "the word of the Lord," which will go forth from Jerusalem in the regeneration, by its being used interchangeably with it. And that it is future, is shown by its chronology—"in the last days," or lit., "in the end of the days," when Mt. Moriah, which is still ploughed as a field, shall become again the chief of the mountains, and take precedence of the hills. See Mic. 3 & 4.

MY JOURNAL.

Monday, August 22. Went to the campmeeting in East Kingston. The day was mostly employed in putting up our tents, and preparing for the evening service, which commenced at 6 o'clock P. M. Bro. H. B. Hyde gave an interesting discourse, and the meeting passed off with interest. We laid ourselves down to sleep, and had a quiet night.

Tuesday, August 23. Rose early, had morning prayers, and three public services during the day. Our company was much enlarged. The meetings are characterized with a spirit of prayer, and an interest for the salvation of souls. Outside of the camp, I have some trouble with one or two beer-tents, and am using kind and conciliatory means to remove them, but fear I shall not succeed. The love of gain, is stronger than that of law or right.

Wednesday, August 24. Much increase of the audience and several new ministers have arrived. Elders Osler, Pearson, Clark, Chapman, all of whom seem to enter into the spirit of the meeting, and have given it a new interest. The preaching has been sound and effective to-day, and we are hoping, while the members of the churches are being revived and quickened, that sinners will be reached by the word, and brought to Christ.

The outside of the camp is still unpleasant. All my efforts in the way of Christian kindness have failed to shut up the beer shops. A Deputy Sheriff, by the name of Carrier, is at the head of the disturbing elements. His father is an estimable Christian, and is one of our committee, but he has no influence with his son, who has always been to him a source of sorrow.

Thursday, August 25. To-day we have a rain-storm, and the meetings are held in the tents. They have been spiritual and powerful. Many have been quickened and blessed. All Christian efforts having failed, the committee decided, to-day, to have the beer tents removed, as the law does not allow such tents within two miles of the meeting.

Friday, August 26. It has cleared off and the weather is favorable. The meetings were continued, with increased interest, and power, and our numbers are increasing with the interest.

Outside of the camp, the law was put in force, against the disturber of our peace. The chief of the violators of the law was convicted and fined, who in turn swore vengeance on the superintendent of the meeting, although I had nothing to do with the prosecution.

Saturday, August 27. Clear and pleasant, this morning, and a good attendance, with signs of good. The Spirit of the Lord is in our camp, and it is truly good to be here. Christ is with us by his Spirit and power.

At two o'clock, just as the large audience were being called together for the P. M. service, a cloud came over the camp and poured out its copious contents upon us. This drove the people into the small tents, where we held services till between three or four o'clock, when it held up, and the people were called to the stand, where I addressed them, from Deut. 34:28. I spoke under much exhaustion, from the unceasing toils of the week, both in and out of the camp. But the Lord helped me, so that I trust it was not a lost opportunity.

It seems that I had one hearer, who was interested in me, more than in my discourse, but he had to wait, as also to hear some plain truths which the Spirit of God, no doubt, designed for his good. This person, who was clothed with "a little brief authority," Deputy Sheriff A. B. Carrier, the beer pedlar and disturber of our meetings, at the close of the service marched up to the pulpit and arrested me as his prisoner! His warrant charged me with selling five

small music books, in my own tent, for ten cents each.

He had procured a man who held the commission of a Justice of the Peace, who decided that the law which was made for the protection of religious meetings was also made to take from them all their rights to protection. So he engaged with the beer pedlar, to convict me, if I was brought before him, under a warrant that he would issue. The Deputy employed a Mr. Sargent to make the complaint; then he got the warrant and then served the warrant himself!

I was taken in the midst of much excitement, carried to a house near by the camp, and tried (?) before a person by the name of J. W. Clark, who held the commission of a Justice of the Peace. An account of the trial would be too ludicrous for me to give here; suffice it to say, I was convicted by the testimony of lawbreakers, and fined five dollars and costs.

It being a malicious suit, as was well known to the Justice, I looked on the whole proceeding with supreme scorn and contempt. I could not stoop to recognize such a court, by paying a fine or making an appeal. And as I was persecuted by the enemies of God, for doing my duty as a Christian, and a minister of the gospel, I told the Justice, that I was in his hands, and that as he represented the government for the time being, I should submit; whereupon he made out his mittimus, and sent me to Exeter Jail, till the fine should be paid.

I took leave of my family, some of whom were sick, and greatly injured by this barbarous arrest, and committed the camp meeting to the care of Eld. Pearson, (who in this hour of trial showed himself a brother) and then went to prison. I arrived at eleven o'clock P. M., exhausted by fatigue and excitement. Bro. Charles Whitney of Templeton, Mass. late of Boston, accompanied me, and showed me much kindness, stopping over night at the jail.

Mr. Brown, the High Sheriff, and his family, received me kindly, and ministered to my wants, by which I was refreshed.

Sunday, August 28. In the Jail at Exeter, N. H. Rose this A. M. refreshed, after the excitement of yesterday, with a clear sense of having done right by coming here. I wrote a letter to Bro. Pearson, to read to the audience at the camp-ground, which he did, after his morning discourse. The audiences were very large all day, and Eld. P. spoke to great acceptance, and the meeting passed off in triumph, so that nothing was lost by this confinement, in a place designed for the lawless and disobedient, of one who had been guilty of no wrong.

My friends were now multiplied: and every sort of expression of sympathy and kindness was tendered to me. Many offered to pay the fine, and release me. But this I would not permit. There were only two ways in which I would consent to be released. One was by a committee of citizens, who would pay the fine, in connection with a reprobation of the whole proceeding; and the other, which I preferred, was to be released by the authority of the Supreme Court. It was in this last way that I was delivered from prison, by the following decision.

STATE OF NEW HAMPSHIRE. MERRIMACK, ss. Sept. 2, 1859. Upon considering the foregoing return and the accompanying mittimus as thereto annexed and the evidence laid before me, it appearing to me that said Joshua V. Himes is imprisoned or restrained of his liberty without cause, or due course of law. — It is therefore ordered, that said Joshua V. Himes be discharged from further imprisonment, and John S. Brown, Esq., Sheriff of our County of Rockingham, is hereby directed to release and discharge said Joshua V. Himes from further imprisonment accordingly. ASA FOWLER, One of the Justices of the Supreme Court of N. H. To John S. Brown, Esq., Sheriff of Rockingham County.

J. V. H.

The Shady and Sunny Side.

There is a shady side,
To the thing my God ordains;
There is a flowing tide,
Which, to cease, against me gains.

There is a sunny side,
To the thing my God ordains;
There is a flowing tide,
Which, faith sees, for me gains.

But the shady side is brief,
Its time is a fleeting hour;
And then will come relief,
And the shade will be no more.

The sunny side remains,
The sun will ne'er go down;
The King of day fore'er reigns,
Forever is His crown.

Then speed the long-sought day
When the shady will be gone,
And the heavenly, sunny ray
Will bring eternal noon. R.

Little Tommy T— is five years old. He was in a musing mood the other day, and his mother asked him what he was thinking about. "Oh," said he, "I was thinking of old times!"

ADVERTISEMENTS.

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This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

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THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

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Aug 20—6m B.W.L.

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Champlain, N. Y., March, 1859."

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 19, 1859.

Faith of Childhood.

Recently at a Sunday School Concert, the question was put to the scholars, "Do children or grown people have the most faith?" A little boy who thought that as men grow older they ought to grow better,

replied instantly, "Grown people!" Others more timidly answered, "Children!"

It is quite unfortunate for our world that the first answer was not the correct one, but experience teaches that the unquestioning faith of childhood is often followed in later years by distrust both of men and God. The following is a beautiful illustration of the childlike faith with which sinners ought to trust in the promised help of Christ:

It was a dark night; a high wind was blowing without, while all the family of Mr. H. were lying quietly in their beds, breathing calmly in the soundest slumbers. All at once Mr. H. was aroused by the terrible cry of fire. He was not sufficiently waked at first to understand the cause; but the sound grew nearer and nearer, and soon many were gathering under his window.

"Fire! fire! your house is on fire!" they shouted, as they pounded heavily on the doors. Throwing a few clothes round him, Mr. H. rushed to the door; and what was his surprise and fear to discover that his own dwelling was in flames! He hastily returned, called up his terrified wife, and taking the babe and the next older child, they quickly sought a shelter in an adjoining house. His oldest son, about 10 years of age, slept in a chamber in another part of the house, near the room of the servant-maid who lived in the family.

Immediately the father hastened to rescue him, feeling but little anxiety for his property, if his family only might all be saved. On his way he met the maid:

"Where is Charles?" said Mr. H., surprised to see her alone.

"Crying in his room," answered the frightened girl. "I but just escaped, and the stairs are now in flames."

The fire had broken out in that part of the house, and the flames were now spreading with fearful rapidity. Almost distracted, Mr. H. rushed out, and hastened to the part of the house beneath the window of his son's sleeping-room.

The window was thrown up. The terrified boy was standing there, crying out in agony. "Father! father! how shall I get out?"

He could be seen by the glare of the fire in the room; but he could see no one beneath him—it was so dark—although he heard many voices.

"Here I am, my son," cried out the deeply-moved father. "Here I am; fear not. Lay hold of the sill of the window, and drop yourself down; I will certainly catch you."

Charles crept out of the window, and, clinging with the grasp of a drowning person, he hung trembling, and afraid to let go.

"Let go, my son," cried the father.

"I can't see you, father."

"But I am here, my son."

"I'm afraid, father, that I shall fall."

"Let go; you need not fear," again shouted the father.

The flames began to approach the window—the casement grew hot—if he stayed there he would be burned. He recollected that his father was strong; that he loved him, and would not tell him to do any thing that would injure him. He drew in his breath, unclasped his fingers, and in a moment was in his father's arms, overpowered, and weeping with joy at his wonderful escape.

Now notice, little friend, that Charles first felt his hopeless situation. He could not escape any other way save by the window. He could not see his father, but heard his voice. In the second place, he thought with his mind that his father was strong, and able to catch him. And thirdly, he believed, or trusted, with his heart, that his father would save him, and then dropped, trembling, into his arms.

So, when we feel that we are sinners. There is only one way to escape the punishment. We cannot save ourselves. We do not see Jesus, but we hear his voice in the Bible and know he is here. We believe his word; we fear no longer; Jesus will not deceive us, and we fall into his arms.

A Lesson on Riches.

A little boy sat by his mother. He looked long in the fire, and was silent. Then, as the deep thought passed away, his eyes brightened and he spoke:

"Mother, I want to be rich."

"Why do you want to be rich, my son?" And the child said, "Every one praises the rich; every one asks after the rich."

The stranger at our table yesterday asked who was the richest man in our village. At school there is a boy who does not like to learn. He cannot say his lessons well. Sometimes he speaks bad words. But the other children do not blame him, for they say he is a wealthy boy."

Then the mother saw that the child was in danger of thinking that wealth might take the place of goodness and be an excuse for indolence, or cause them to be held in honor who led unworthy lives. So she asked him—

"What is it to be rich?"

He answered, "I do not know. Tell me how to become rich, that all may ask after me and praise me."

"To become rich is to get money. For this you must wait until you become a man."

The boy looked sorrowful, and said, "Is there no other way of becoming rich, that I may begin now?"

She answered, "The gain of money is not the true wealth. Fires may burn it, the winds sweep it away, the moth may eat it, the rust waste it, or the robber may make it his prey. Men are worried with the toil of getting it, but they leave it behind them at last. They die, and carry nothing with them. The soul of the richest prince of the earth goeth forth like that of the wayside beggar, without a garment. Those who possess it are always praised by men, but they do not receive the praise of God."

"Then," said the boy, "may I begin to gather this kind of riches; or must I wait until I am a man?"

The mother laid her hand upon his little head, and said, "To-day, if you will hear his voice; for he hath promised that those who seek early shall find."

And the child said, "Teach me how I may become rich before God."

Then she looked tenderly on him, and said, "Kneel down every night and morning, and ask that you may love the dear Saviour, and trust in him. Obey his word, and strive all the days of your life to do good to all. So, though you may be poor in the world, you shall be rich in faith, and an heir of the kingdom of heaven."

The Woodpecker.

"The woodpecker taps the hollow beach-tree. Tap, tap, tap, rap, rap, rap. How it echoes through the still woods," said a little boy strolling in the woods, and every now and then hearing the tap, tap, tap, and rap, rap, rap of the hard-working little bird. "What's he doing it for, I wonder?"

He is getting his breakfast. He lives on the worms and insects which inhabit old trees. First he taps at the tree to find out if it's hollow; then he drills a hole in it, rap, rap, rap, until he comes to the worms; when he darts his long tongue into their snug nest, and hooks them out into his mouth. There is the bill, hard and sharp, which he raps and drills with. There is his long tongue, with a sharp bony thorn at the end of it, covered with something like teeth turned backward to keep fast hold of the worms. It is three or four inches long, and is a well made for his work; is it not? Woodpeckers would make great havoc with the worms which infest and destroy fruit-trees, if we would invite them to our gardens, and not frighten them off with our fowling-pieces.

Besides getting his breakfast with his bill, he builds his nest with it in the same way; that is, he bores out a hole in the soft, rotten wood, lines it with a blanket of moss, and the mother-bird lays her eggs.

"The woodpecker's mouth is certainly a very curious tool, exactly fitted for the work it has to do. Did the woodpecker invent it himself, do you suppose, as men invent their tools?"

"No, no," the little boy answers. "God himself contrived it. He makes all the different mouths his creatures have; and Oh, they are so different."

I am sure we can say with good king David, "O Lord, how manifold are thy works! in wisdom hast thou made them all."

APPOINTMENTS.

G. W. Burnham will be at Truro the first Sabbath in December.

BUSINESS DEPARTMENT

BUSINESS NOTES.

Mrs. S. E. Watson's Sanitary Building, by Ex. on the 14th, to the care of Thos. I. Kennedy, Keith & Woods, No. 85 Market st., St. Louis.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, NOVEMBER 15, 1859.

Edwin Edgerton, Westfield, N. Y. \$1.00

A. Brown 5.90

My address, for the present, will be Newburyport, Mass. care of Elder Pearson. R. HUTCHINSON.

My P. O. address is Worcester, Mass.

D. T. TAYLOR.

Eld. T. M. Preble has removed from East Ware to Concord, N. H., which is now his P. O. address.

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RECEIPTS.

UP TO TUESDAY, NOVEMBER 15.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Geo. Bates 971, R Price 1002, Mrs Sarah Pearce 971, P Johnson 1000, Sailor's Home, India st., Portland, 990—each \$1. and no longer send on both to friends.

Wm Dyche—did not say what for, and so on. On Her to 1032, Den J Smith of Homer 1000, H Guild 1015, O Conat 982, Catharine Hinds 984,—to April 1st, 1860, J P Ludlow, from Mrs C A L 997—each \$2.00 to redimish has

E Edgerton 1030—\$3.

John J Woodworth 1034—\$5.

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SEALS TRUMPETS

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TERMS.

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THE HEAVENLY SOWING.

Sower Divine,
Sow the good seed in me,
Seed for eternity :
'Tis a rough, barren soil,
Yet, by thy care and toil,
Make it a fruitful field,
A hundred fold to yield ;
Sower Divine,
Plough up this heart of mine.

Sower Divine,
Quit not this humble field
Till thou hast made it yield :
Sow thou by day and night,
In darkness and in light ;
Stay not thy hand, but sow,
Then shall the harvest grow :
Sower Divine,
Sow deep this heart of mine.

Sower Divine,
Let not this barren clay
Lead thee to turn away;
Let not my fruitlessness
Provoke thee not to bless;
Let not my field be dry,
Refresh it from on high,
Sower Divine,
Water this heart of mine.

Original.

Conversion of Alexander I.

The religion of this monarch produced a spirit of deep humility. While in Paris, when he visited Madame de Krudner, he was usually accompanied by a valet named Joseph. On one occasion just before he entered the drawing room of Madame de Krudner, he enquired of Joseph if he attended to a certain duty which had been appointed him.

Joseph, with some confusion of manner, replied that he had not ; he had forgotten it.

The emperor replied, with a tone of offended majesty, "When I tell you to do a thing I expect you to do it;" and immediately entered the room leaving Joseph behind.

As he entered, Madame de K. arose and came forward to meet him, enquiring after his health; agitated with confusion and remorse he hurriedly replied, "Very well, Madame, very well madame; excuse me a moment; I will soon return."

Going out, he found Joseph, and going to him he said, "Joseph, I spoke harshly to you just now please to forgive me."

Joseph made no reply. The Emperor then

took his hand and earnestly said, "Sir, tell me that you forgive me." And being assured of Joseph's forgiveness, he returned with a placid countenance, and engaged heartily in the duties of the evening.

Could anything but the grace of God have wrought such humility? O, how lovely does the religion of the Bible appear under such circumstances! This man of might had been converted and became as a little child; for of such is the kingdom of heaven.

When some great offence had been given him, and he was urged to avenge himself, he said, "I profess to be a Christian, and walk with the Bible in my hand; and it teaches me to love my enemies, and if any will compel me to go a mile, that I should go two."

On another occasion, while in Paris, in 1815, some Prussian officers had become offended at some treatment they received from the French, and had determined to be revenged. This came to the knowledge of Alexander, who sent for them, and expostulated with them on the impropriety of such a course; and perceiving that he had made an impression, he followed up his advantage, and said, "You profess to be Christians; and is this the way for the followers of Christ to act? What would heathen do worse? how would the name of Christ be dishonored by such a course?"

He continued this train of remark, till they entirely yielded, and gave up their plan of vengeance. "Blessed are the peacemakers, for they shall be called the children of God."

In that great and gay and infidel city, surrounded as he was with temptation, he deeply felt the need of Divine support, to keep him steadfast. And for this he earnestly prayed himself and sought the prayers of his believing associates, that he might be kept in the faith and practice of the gospel. Many snares were laid for him, both for his natural and spiritual life. He used to express his firm confidence in God, that he would protect and keep him. His only anxiety seemed to be to cling to Christ.

At one time he received a note threatening his life, if he did exert his influence to set the king of Rome, Napoleon's son, on the throne of France. He signed "One of the Regicides." But triumphing in God, he declared, "I do not fear; they cannot hurt me. God will keep and protect me. My confidence is in him."

May writer and reader cultivate the same spirit.
J. LITCH.

John 21:1.

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise he shewed himself."

The manifestations before spoken of were made in Judea, and in or near Jerusalem. That at which the evangelist now speaks, occurred in Galilee. The time of it is not stated, but we may infer that the feast of the Passover was ended, and that the disciples generally had left Judea for their homes in Galilee, where the Lord had promised to meet them (Matt. 28:7, 10; 28:32; Mark 14:28.)

It would be fruitless to inquire why he appointed Galilee as the place of gathering for all his disciples. Perhaps he did it because most of his

disciples were from that province (Acts 2:7). It is not improbable that the apostles mentioned in this chapter had gone thither in obedience to this command, or were on their way from Jerusalem to the mountain Jesus appointed (Matt. 28:16.) The manner of the Lord's appearance on this occasion, and the circumstances of it, are related with much particularity, for some reasons not explained. It does not fall within the scope of these notes to enter minutely into the contents of the chapter, in the style of which is very peculiar. We observe in general that John, who was present, and an eye-witness of what he relates, is the only evangelist who mentions this appearance. Thomas, the doubting disciple, was one of the party. Nathanael, it is probable, is the apostle elsewhere called Bartholomew. Peter, and James the brother of John, and two other disciples whose names are mentioned, made up the party. Some of them, probably all of them, were fishermen by calling, and to supply their necessities (and perhaps those of other disciples) while waiting for their Lord's appearance they resorted to their former avocation. They entered the little vessel at evening, as we infer from the narrative (ver. 3, 4.) At the day-dawn the Lord appeared to them, standing on the shore; but was not recognised at first by any of the party; either by the eye or the ear, owing to the dimness of the light, or the distance, which was not less than one hundred yards or eighteen rods, even if he stood at the water's edge. His inquiry, "Have ye any meat?" was understood by them to refer to fish, as is plain from the sixth verse.

The haul they made at his bidding being very extraordinary, if not miraculous, was the means of His recognition. Naturally would it remind them of a similar occurrence near the beginning of our Lord's ministry, which had greatly astonished them (Luke v. 4-11). John was the first to know him. He tells his thoughts to Peter perhaps in the hearing of the others, but that is not said. Immediately they made for the land, but the ardour of Peter did not allow him to wait the slow progress of the boat. Girding himself hastily with his fisher's coat, he plunged into the water and swam ashore, leaving his fellow-disciples to draw in the net.

We are not told whether Peter approached the Lord before the others landed, or if he did, what words, if any, passed between them. When he had come to the land, they saw a fire of coals and a fish laid thereon. At the command of Jesus other fish were brought, and their morning meal prepared, consisting of bread and fish. But whence the bread? Was it miraculously produced? Although it is not expressly affirmed, we regard the whole preparation of the repast as miraculous, and designed to remind them of their first call to discipleship (Luke v. 4-7,) and thus to add a proof of another kind confirmatory of the proofs already given of the identity of His person.

Until this time, not a word is spoken to him by any of the apostles, if we except their answer to his inquiry from the shore, before they knew him. The majesty of his person (Erasmus suggests) had taken from them their usual confidence. We prefer however another explanation. Evidently they regarded him as they would have regarded an angel come from the invisible world.

He had spoken of himself as being no longer with them (Luke 24:44.) A feeling of awe pervaded their minds, rendering them incapable of familiar intercourse with him. Hence, as we suppose, the reason, in part, of the manner in which he approached Cleopas and his companion. Hence, too, the disciples are represented almost always as silent when conscious of His presence.

It is remarkable that neither Matthew nor Mark record a word as having been addressed to him by any of his disciples after his resurrection. Nor does Luke in his Gospel, with the exception of the words of Cleopas. Mary Magdalene could tranquilly address him while she supposed him to be the gardener; but after she knew him she could only exclaim, "Rabboni." Besides what Mary said, the evangelist John records only the confession of Thomas and the answers of Peter to the thrice-repeated question, "Simon, son of Jonas, lovest thou me?" and his inquiry concerning John hereafter to be noticed.

At the meal thus miraculously prepared not a word was spoken by any of the apostles, though they received the food from the Lord's hand (ver. 13.) "None of them," says John, "presumed so much as to enquire of him who he was, for they knew him," and regarded him as a visitor from the heavenly worlds.--*Lon. Jour. of Proph.*

Wieland the Poet and Napoleon I.

While the greater part of the then living monarchs of Europe were assembled at Weimar, in 1808, Napoleon saw proper to distinguish the aged German poet, Wieland, as one of the most intelligent men in all Germany, in every possible way. He did so more particularly at a banquet given by the grand duke to the Emperor, where Napoleon kept up a solitary conversation with Wieland, which lasted nearly half an hour. It is deserving of particular notice, that this conversation turned more immediately on the truth of prophecy, more especially in regard to that of the Christian dispensation. Napoleon having, with refined politeness, alluded to the fact that Wieland had stated in one of his works, published at the very time that the first consul was returning from Egypt, unknown to the rest of the world, that he was the only man that could save France, Wieland vindicated the truth of the prophecies, with quotations from classic authors; but when the emperor merely answered by a sardonic smile, exclaiming, while playing with his snuff-box: "Hi, hi bien!"

Wieland only became the more animated, and finally appealed to the prophecies of Christ and his apostles. Napoleon, without moving the rest of his body, quickly turning his head to one side, cast a piercing glance at the old man, as though he wished to discover whether he did not at heart like himself, ridicule what he advanced. He was however, mistaken ; for Wieland stood his searching glance with perfect composure, and held

Napoleon also preserved silence for a while and his snuff-box likewise rested. Then suddenly turning his right hand, that was grasping the snuff-box, towards the poet, the Emperor said: "Well, it appears you are a Catholic?" "I am a Christian of the Protestant communion," replied Wieland, quite composedly.

"Tis well!" said the other calmly, and desired him to continue the conversation.

While the poet did so, Napoleon did not once interrupt him, nor was the least emotion visible in his countenance, only that now and then, like slight distant flashes of the electric fluid, some appearance of the ironical played upon his lips and flitted across his eyes. Thus it came to pass that the old man speaking calmly and slowly, and deliberately introducing his quotations, as much as possible, in the native, simple, and majestic language of Scripture, talked of Christ's predictions concerning his death, and even concerning the manner of that death, distinct even in regard to the time of these events. Then all of a sudden began again the play with the snuff box. Napoleon suddenly turning his whole frame towards Wieland, and seizing hold of one of his coat buttons, as though he would draw him nearer, told him to his face, in quick but audible words:

"Enough! enough! these gentlemen (the apostles) were intelligent Jews! They knew what they were about, and they knew their men!"

Then presently assuming an air of pleasantry, he smiled, and continued in a still lower tone of voice: "Just to let you know the long and the short of it, I don't believe that there ever lived such a man as the Lord Jesus Christ!"

To this, however, Wieland replied in a firm and decided tone: "Well, sire! then I have an equal right to doubt, a twelvemonth hence, whether such a man as Napoleon ever existed."

The Emperor bursting out into a hearty laugh, said, in a cheerful tone; "Well, very well!" and presently turned the discourse upon Wieland's Oberon.—*N. Y. Observer.*

Uncertain What to Do.

Some one touched the writer as he was leaving a prayer-meeting. He turned as he saw the face of a well-known Christian brother; and close at hand stood a young lady, dressed in deep mourning, with whom he had been conversing—standing there a child of sorrow. The big tears were slowly rolling down her cheek, and then she would wipe them away, as if she had been half-unconscious of their falling.

Here is a lady, said the gentleman, to whom I wish you to say a few words. She says she is "uncertain what to do." I soon saw that she was in spiritual trouble.

"Why are you uncertain what to do?" we inquired.

"I do not understand the next step to be taken," said she.

"Where are you now?" we asked.

"I have been coming daily to these meetings for four weeks, and all that time I felt anxious about my soul, but all I do does not seem to make my case any better."

"And what do you try to do?"

"I have striven to convince myself that I am a sinner—as I know I am. But though I know it, as a truth, I do not feel about it as I should."

"How would you feel about it, if you could?"

"I would have deep conviction."

"What is your present impression about yourself?"

"That I am a great sinner—that is all."

"And what you have more?"

"That is what I do not understand. My next step should be for deeper conviction. But what further can I do?"

"Your mistake is a very common one. Your next step, and only step, is to go to Christ, just as you are. Go to him at once. You can do nothing. Hitherto you have been relying upon yourself. Renounce all this as a dishonor done to Christ, as a Savior, and go to him for all the help you need hope for, or desire."

"Is that all?"

"That is all. You must repent now and believe on the Lord Jesus Christ. Go to Him, who says to you, 'Him that cometh unto me, I will in no wise cast out.' All you have to do is, with true penitance, to believe in his mercy."

"O," said she, as if a new light had dawned upon her mind, "is that my next step?"

"Not your next step, as if you had already taken one or more right steps in religion. Go-

ing to Christ is your first step and only step. He does not say, 'Come to conviction—come to a deeper sense of sin.' But he says, 'Come unto me.'"

"O! what a self-righteous creature I am. I see it all now. I have been refusing Christ, while all this time I thought I was preparing to come to Him." She said this, evidently disappointed in herself.

"Will you go to Jesus, now?" was hastily asked.

She looked up with a smile, and great resolution depicted in her intelligent face, as she answered,

"I will."

She will, indeed, if the Spirit was truly making her "willing in the day of his power." There and then we parted. The sequel is yet to come.—*N. Y. Observer.*

To a Dying Infant.

BY CAROLINE BOWLES.

Sleep, little baby, sleep!

Not in thy cradle bed,

Not on thy mother's breast,

Henceforth shall be thy rest,

But with the quiet dead!

Flee, little tender nursing!

Flee to thy grassy nest:

There the first flowers shall blow;

The first pure flake of snow

Shall fall upon thy breast.

Peace! peace! the little bosom

Labors with shortening breath!—

Peace! peace! that tremulous sigh

Speaks his departure nigh!

Those are the damps of death.

I've seen thee in thy beauty,

A thing all health and glee;

But never then wert thou

So beautiful as now,

Baby, thou seem'st to me!

Thine upturn'd eyes glazed over,

Like harebells wet with dew;

Already veiled and hid

By the convulsed lid

Their pupils, darkly blue.

Thy little mouth half open—

Thy soft lip quivering,

As if like summer air,

Ruffling the rose-leaves, there,

Thy soul was fluttering.

Mount up, immortal essence!

Young spirit, haste, depart!—

And this is death? Dread thing!

If such thy visiting.

How beautiful thou art!

Oh! I could gaze forever

Upon thy waxen face!

So passionless, so pure;

The little shrine was sure.

An angel's dwelling place.

Thou weepest, childless mother!

Aye, weep—'twill ease thine heart;

He was thy first-born son,

Thy first, thy only one,

'Tis hard for him to part.

'Tis hard to lay thy darling

Deep in the damp cold earth,

His empty crib to see,

His silent nursery,

Once glad with his mirth,

Of all his winning ways,

His pretty playful smiles,

His joy at sight of thee,

His tricks, his mimicry

And all his little wiles!

Oh! these are recollections

Round mother's hearts that cling,

That mingle with the tears

And smiles of after years,

With oft awakening.

But thou wilt, then, fond mother,

In after years look back,

(Time brings such wondrous easing)

With sadness not displeasing,

E'en on this gloomy track.

Thou'lt say "my first-born blessing,

It almost broke my heart,

When thou wert forced to go!

And yet for thee I know,

'Twas better to depart.

I look around and see

The evil ways of men;

And Oh! beloved child!

I'm more than reconciled

To thy departure then.

Now, like a dew drop shrined

Within a crystal stone,

Thou'rt safe with Christ, my own!

Safe with the Source of Love,

The Everlasting One!"

The Bible Confirmed.

On the temple walls of ancient Egypt, among the figures of men and gods and many historical records, there frequently occur certain oblong parallelograms with rounded corners, enclosing various hieroglyphics. These cartouches, as they are called, often stand over the image of some king, and being deciphered, are found to contain his name, titles, etc., and seem to be somewhat like the coat of arms or the royal signet of modern princes. Each king has a cartouche of his own, and in some cases these kings are identified with kings known to us through history. Among these are Shishak, 2 Chr. 12:1-9; Tirhakah, 2 Kings 19:9; Pharaoh-necho, 2 Kings 23:29-35; and Sabaco II., or So, 2 Kings 17:4; mentioned in Bible history. This last king, So, was of the Ethiopian or twenty-fifth dynasty, and his cartouche is well known to the student of Egyptian antiquities.

Egypt lay at a distance from Assyria, and an army from one country could not reach the other without going through the Jewish territory, or traversing vast and almost impassible deserts. Yet the Bible informs us that at one period these two nations were frequently in conflict with each other. Thus we find the Assyrian armies in Egypt, (Isaiah 20,) and an Egyptian army on the borders of Assyria, (Jeremiah 46:2,) and the Jews were involved in the strifes of these powerful neighbors. King Josiah was defeated and slain by an Egyptian army on its march against Assyria. Hosea, king of Israel, made a treaty with So, king of Egypt, to help him throw off the yoke of Shalmaneser, king of Assyria, but the result was an Assyrian invasion and the first great captivity of the kingdom of Israel. This So, or Sabaco II., was succeeded by Tirhakah in Egypt, and Shalmaneser in Assyria by Sennacherib, and hostilities existed during both reigns, 2 Kings 19:9; war alternating with peace—the campaign followed by the treaty. But who could have hoped to find any new verification of these statements of Scripture after the lapse of two thousand five hundred years?

Yet this has been done. In the mound of Kouyunjik, recently explored, on the site of Nineveh, the ancient capital of Assyria, are found the remains of a palace built, as its own record informs us, by Sennacherib. One of its chambers would seem to have been a hall of records; for it contained a large number of pieces of fine clay bearing the impression of seals. Such clay was used in those ages, as sealing-wax is used now, in sealing important documents, and manuscripts have been found in Egypt with these clay seals still attached to them. One of these pieces of clay in Sennacherib's palace presents us with two seals, one a royal signet of Assyria, and the other the well-known cartouche of Sabaco, or So, king of Egypt, just as it stands on the Egyptian monuments; thus showing the probability that a treaty between the two monarchs had been deposited there, and furnishing an unexpected confirmation of the Bible history. The document itself, and the cord by which it was attached to the seal, have long since turned to dust, but the seal with its double impress, though buried for ages, has come to light, and is now in the British Museum. The two kings affixed their seals to a document which had perished like themselves; but in their act the hand of the Most High affixed an additional seal to His Holy Word, which is true and abideth forever.—*Am. Mess.*

A Limit to Reason.

Against the doctrine of the eternity of future punishment, it is urged that sin cannot forever be triumphant against God. As if the whole mystery of iniquity were contained in the words for ever! The real riddle of existence—the problem which confounds all philosophy, aye, and all religion, too, so far as religion is a thing of man's reason—is the fact that evil exists at all; not that it exists for a longer or shorter duration. Is not God infinitely wise, and holy, and powerful now? And does not sin exist along with that infinite holiness, and wisdom and power? Is God to become more holy, more wise, more powerful hereafter; and must evil be annihilated to make

room for his perfections to expand? Does the infinity of his eternal nature ebb and flow with every increase or diminution in the sum of human guilt and misery? Against this immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birthday of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface.

We may be told that evil is a privation, or a negation, or a partial aspect of the universal good, or some other equally unmeaning abstraction; whilst all the while our own hearts bear testimony to its fearful reality, to its direct antagonism to every possible form of good. But this mystery, vast and inscrutable as it is, is but one aspect of a more general problem; it is but the moral form of the ever recurring secret of the Infinite. How the Infinite antagonism or other relation, can exist together; how infinite power can co-exist with finite activity; how infinite wisdom can co-exist with finite contingency; how infinite goodness can co-exist with finite evil; how the infinite can exist in any manner without exhausting the universe of reality; this is the riddle which Infinite Wisdom alone can solve, the problem whose very conception belongs only to the Universal Knowing which fills and embraces the Universe of Being. When philosophy can answer this question; when she can state intelligibly the notions which its terms involve—then, and not till then, she may be entitled to demand a solution of the far smaller difficulties which she finds in revealed religion; or rather, she will have solved them already; for from this they will proceed, and to this they will ultimately return.—*Mansel's Limits of Religious Thought.*

The Sick Neighbor.

Richard Baxter once said, "I seldom hear the bell toll for one that is dead, but conscience asks me—'What hast thou done for the saving of that soul before it left the body?' There is one more gone into eternity; what didst thou do to prepare him for it? and what testimony must he give to the Judge concerning thee?"

In the same spirit, Swinnoek says,—"It may be the last opportunity thou mayest ever have of advantaging thy sick neighbor's soul. His sick bed may be his death-bed; and then it will be too late to counsel or advise him. Disease, both bodily and spiritual, must be purged away before death, or never. He that is filthy at death, must be filthy still, even to all eternity: all the tears in hell will not wash out the least spot in the soul; all the fire in hell will not purge out the least dross. Therefore, Christ took the opportunity of dropping good counsel into the heart of the thief on the cross, knowing that if he had omitted it a very few hours longer, the soul of the poor thief had been lost for ever. Hadst thou a friend going to sea, and never to return again, waiting at a port for a wind, and then to be gone, and hadst business with him of as great concernment to him as his life—thou couldst tell him of a quicksand which he must beware of, or he will be cast away: wouldst thou not be quick and speedy to acquaint him with it, lest he should be under sail before thou didst see him? Would it not cut thee to the heart if he should miscarry through thy negligence? The application is easy. The soul of every neighbor is, or ought to be, dearer to thee than the body of thy nearest friend or relation. When thy wicked neighbor is sick, his soul is launching, for aught thou knowest, into the ocean of eternity, whence he shall never, never return more. He waits only for a wind, a word from God, and he is gone. The sick-bed is the passage or pathway to the grave. Thou hast work to do with him that is more worth to him than his life, that is of as great value as his precious soul and eternal salvation. Now thou mayest acquaint him, while he is on the shore, with his danger, and the way of his delivery; but if once he launch into the main, thou mayest call aloud and long enough after him in vain. Oh! will it not pierce thee to the quick, if his soul be swallowed up in the boundless and bottomless sea of Divine wrath through thy laziness or unfaithfulness?"

"Escape for thy Life."

Oh! ye that are escaped thither, abide in him closely. Venture not forth from Zoar. There is a work of vengeance and of destruction to be accomplished on this evil world. Yourselves are living upon the brink of an eternal scene—your summons is on its way. Let the Judge's Advent, let eternity's morning, let death's summons, find you but in Zoar, and it finds you safe for ever.

But oh, that to despisers, to lingerers, and to backsliders, we could speak in thrilling power as with a voice from the eternal world! A voice of danger, a voice of warning, a voice of mercy! "Escape for thy Life!" To each and all—no matter whether rich or poor, whether scholars or not scholars—to each and all who are yet living for the present world, who are not yet in Jesus, we do solemnly present urgent, tremendous danger! Thus speaking, we seem to some to mock, to be overdrawing a fearful picture; to others, once apparently touched by the divine message of grace and warning, and with their feet and hearts toward Zoar and Zion, have now looked back, and are entangled in the world's vanities, or corruptions, or friendship. Escape ye despisers! Escape ye lingerers! Escape ye backsliders, for your lives! Mock not our earnestness—we speak for souls! Bid us not speak coldly. We speak for eternity—to bring sinners to Jesus, to pluck sinners from perdition! The Lord will destroy this place! Up! Get you forth! There is no resting-place, no safety, but in Zoar. It is a bright, gay world, full of riches, and honors, and pleasures; but it is doomed! All shall be as fuel to the fires. Was the remorse of Lot's sons-in-law terrible, as they sunk with the sinners of Sodom! What shall the first moment of your eternity be to you as it brings with it the refutation and the punishment of your unbelief?

"Come unto me, all ye that labor and are heavy laden!" "Seek ye the Lord while he may be found"—invitations so full of mercy now, their remembrance then how terrible! Every warning, every promise, every winning word of love, as a scorpion sting of remorse, hopeless and eternal! That remorse yet one degree more terrible, if, with Lot's wife, ye remember that ye had once turned your back on this evil world, your feet toward Zoar—that the angel's hand had been upon you, and ye had bid fair for heaven. I know full well that I am but feebly clothing in words thoughts of unutterable and overwhelming moment. Yet strive, men and women, to realize in some solemn manner, all feeble though it be, the first breaking of eternity upon your lost soul—once lost, lost for ever!—that moment when first in all its crushing certainty, it shall thrill through your soul—"I am a lost sinner!" When, without any of the false hopes, wherewith now ye buoy up your hearts and steel yourselves against the appeals and the warning cries of mercy—convenient seasons, to-morrows, death-beds, and the like—ye can find no refuge from the conviction, "It is over; hell is my portion!" And this without remedy, without hope.

There are hearers who shrink from such topics. Are these things false? If true where is the hearer who will have us hold them back? Who would silence the warning note of danger—"Escape for your lives!" But we love, ye say, the promises of the gospel—we would hear, not of hell, but of Christ. Oh, that these tremendous thoughts might be so fastened in your hearts and consciences that ye could find no rest, no peace, nor give sleep to your eyelids till you had seen your danger and your refuge! Because there is a refuge, therefore, do we warn. We love to tell of Zoar, its nearness, its beauty, its safety, its open gates. Yet must we often tell of Sodom—its sin, its danger, its doom. This, then, is our message; the world your destruction—Christ your Savior. It is a voice of mercy: "Escape for thy life!" Your refuge is near—it is an open city, even Christ, a present waiting Savior. But ye must be found in Zoar.—Not only not in Sodom—there Lot's sons-in-law perished—but neither between Sodom and Zoar: "Remember Lot's wife!" It is not enough that ye sin not to the world's foulest excesses. The betrothed husbands of the daughters of righteous Lot were not surely such sinners as the men of Sodom, yet with the men of Sodom they perished. Thus

shall worldlings perish with the world. The moral, the refined, not so foul as the profligate and the criminal, but unsaved, if not in Christ. To him, then, to the open arms of his mercy, to the riches of his promises, to a full and finished salvation, to an open heaven, ye are now invited. There is preached to you a Savior. Say not then, that we have told you too much of the terrors of the Lord." In the allegory of Bunyan, familiar to you from your childhood, we have read that Christian's first alarm was this, that he found himself an inhabitant of the city of destruction. In the parchment roll, given him by Evangelist, was there written "Fly from the wrath to come!" So we would reiterate the gracious warning: "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction."—(Micah 2:16.) But as ye turn from a vain and polluted world, lest ye be destroyed in its iniquity, whither shall ye turn but to the heavenly city? As ye seek deliverance from your sins—their present burden, their eternal punishment—whither shall ye flee but to the gospel Zoar, even Jesus which delivereth "from the wrath to come?"

"Look Well to Your Faith."

He that has faith in Christ, has all; he that wants it, has nothing. Well might our Lord say, "This is the work of God, that ye believe on him whom he hath sent." It secures the heart for God through Jesus Christ; and that secures the whole man, all his thoughts, all his words and actions; forming the whole conduct for life upon a perfect, a most infallible pattern. This, then, is the direction to which every Christian must turn his mind. Look well to your faith.

Beware of starving your faith by neglecting to lay in proper provision.—Faith comes by hearing, and hearing by the word of God. What the world holds forth and conveys through faith into the heart, viz.: the grace of God in Christ, is the only support of the soul. "Wherefore, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." "And let the word of Christ dwell in you richly, in all knowledge and spiritual understanding." It is the Spirit of Christ indeed which alone can kindle and maintain this divine flame; but it is the Christian's business to lay the fuel ready.

Beware of poisoning your faith. And this may be done either by perverse principles or practices. Both commonly go together, and mutually contribute support to each other. The milk of the word must be sincere, i. e., without mixture, in order to give nourishment; for every foreign mixture gives it a poisonous quality.

Beware of spoiling your faith by suffering it to be idle. Exercise is as necessary in the spiritual life as in the natural. By faith the Christian lives, and, of course, he only lives so far as faith is kept in constant exercise. Just so much activity and exercise as there is, so much is there of faith; and whenever it ceases to act, the Christian ceases to live. The seed of life may be in him! but life consists in the exercises of life. At the same time we must beware of attempting to live, that is, to exercise faith, or any other grace, but in strength derived from the Spirit of life.

EXPOSITORY.**The Book of Malachi.**

BY THE EDITOR.

CHAPTER IV.

For, behold, the day cometh, that shall burn as an oven: And all the proud, yea and all that do wickedly shall be stubble; And the day that cometh shall burn them up, saith the Lord of Hosts, That it shall leave them neither root nor branch. v. 1.

This chapter is a continuation of the subject of the preceding one, the connection of which is somewhat marred by this unnecessary division of the chapters.

"For," i. e. because the future will show the difference between the righteous and the wicked which will be manifest to all observers.

"The day cometh that shall burn as an oven."

This simile illustrates the intensity of the burning day: "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," 2 Pet. 3:12. Joel calls it (2:31) "the great and the terrible day of the Lord." For "the heavens and the earth which are now, by the same word"—that which overwhelmed the old world with water,—are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

"The proud and all that do wickedly," are such as those spoken of in 3:15; where the caviling Jews called the "proud, happy;" and affirmed that "they that work wickedness, are set or built up." These, by a metaphor are denominated "stubble," to illustrate that they will be reckoned as worthless rubbish that is cast into the fire and burned.

"And the day that cometh shall burn them up, saith the Lord of hosts." Here "day" is put by a metonymy for the fire of that day; which will consume all the ungodly from off the earth,—when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints, and to be admired in all them that believe. . . . in that day," 2 Th. 1:7-10. There is sometimes a needless stress laid on the particle "up," in this connection; which gives no additional force to the sentence, there being nothing corresponding to it in the original.*

And "it shall leave them neither root nor branch." This is a completion of the previous metaphor, by which the wicked are denominated "stubble." This worthless stubble is to be so burned, that the field will be entirely rid of them. For when it is said in Obad. 18, "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle and devour them, and there shall not be any remaining of the house of Esau," it implied the full destruction of that nation.—In like manner (Matt. 3:12,) Christ "will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire."

The metaphor "root and branch,"—when these terms are united, and applied to a class or race, is always significant of the whole—it being expressive of the relation of parent and child, ancestor and posterity, and illustrating succession or descent.

Job said (14:7-9), "there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant." A tree, then, is not exterminated by lopping off its branches, nor by cutting down its trunk. Its very root, as well as branches, must be exterminated, to insure its not sprouting again. In like manner, in the destruction of a nation or race, there must be left no individual of it to serve as the root of a successive growth. For, (Isa. 5:24,) "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." Thus we read (in Amos 2:9) under the figure of a stately tree, "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath"—that is, the nation was exterminated, when their land was given to Israel.

In Isa. 11:1, the family of David is denominated a "stem" of his father Jesse, from whose root the Branch Christ should grow: "There

* The Hebrew word here rendered "burn up," occurs in Deut. 32:22, where it is, "consume the earth with her increase, and set on fire the foundations of the mountains." See Job 41:21, "His breath kindleth coals." And Psa. 83:14, "The flame setteth the mountains on fire." Also Joel 2:3, "Behind him a flame burneth."

The same is true of "burn up" in Matt. 3:12. The same Greek word is found in Matthew 13:30, where it is, "bind them in bundles to burn;" in Luke 3:17, "But the chaff he will burn with unquenchable fire."

shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." There was nothing left of the royal tree of David, but its decaying stump and roots: from which Christ was to proceed "as a root out of a dry ground." Jeremiah uses the same figure when he says: (24:5,) "Behold the days come, saith the Lord that I will raise unto David a righteous Branch." Our Savior declared himself to be (Rev. 22:16) both "the Root," and the offspring of David"—the Root from whence David came, he being David's Lord, and a Branch from David's root, he being David's son. In like manner Christians are "branches" of the "Vine," Christ (John 15:5.)

The true Israel, (Rom. 11:16) are likened to an olive tree, of which "if the root be holy, so are the branches." And in predicting their return from Babylon, Isaiah said (2 K. 19:30), "The remnant that is escaped of the house of Judah, shall yet again take root downward, and bear fruit upward."

These illustrations demonstrate that parents and ancestors are the root from whence the branches shoot forth; and that posterity are the branches that spring from them. To leave neither root nor branch, then, is to entirely remove the class, family, nation, or race of which such affirmation is predicated. (Matt. 13:49,) "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world; the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." The judge shall then say to the wicked (25:41,46,) "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment."

But unto you that fear my name shall the Sun of righteousness

Arise with healing in his wings; And ye shall go forth, and grow up as calves of the stall. v. 2.

Those now apostrophized, are those referred to in 3:15; who feared the Lord, spake to one another, and were promised by Jehovah to be remembered in the day when he should make up his peculiar treasure.

"The Sun of Righteousness," is a metaphor, generally supposed to be denominative of Christ. It is, however, evidently not Christ, specifically, that is here brought to view, but "righteousness," which hereby a metaphor is denominated a "Sun"—that glorious dawn of holiness and joy, at the creation of the "new heavens and a new earth, wherein dwelleth righteousness;" which is represented as a sun coming up above the distant horizon—the motion of which is attributed to wings like "the wings of the morning," in Psa. 139:9,—and which dispels all the fogs, darkness, disease and death of the present state. Of this light Christ is the origin and source.

To "go forth" is expressive of freedom from restraint, and to "grow up," is rendered by Dr. Moore "to leap"—the simile, "as calves of the stall," illustrating, by the joyousness of freedom which the young animal manifests when loosed from restraint, how exultant will be the joy of the resurrected and translated saints, when they shall hear the welcome invitation, (Matt. 25:34,) "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And ye shall tread down the wicked, For they shall be as ashes under the soles of your feet In the day I shall do this, saith the Lord of Hosts. v. 3.

The wicked having been denominated "stubble," they will be "ashes" when they have passed thro' the fires of the last day. They that are Christ's will be raised at his coming; but as John in vision saw, Rev. 20:5, that, "the rest of the dead lived not again until the thousand years were finished," when they will awake "to shame and everlasting contempt"—it follows that, for a period of that length, the dust of their consumed bodies will be ashes under the saints' feet. And their treading them down, is a substitution for the superiority of the condition of the righteous,

over that of the wicked, in that day of the Lord when the pious shall discern between the two—however happy and prosperous the wicked may seem now.

Remember ye the law of Moses my servant, Which I commanded unto him in Horeb for all Israel,

With the statutes and judgments.

v. 4.

The condition on which the glorious future was to be secured to the pious of the Jewish nation, who should live previous to the coming of Elijah, was by remembrance of and conformity to the law of Moses.

It was the sense of the ancient Jews, that the gift of prophecy was sealed up with Malachi.—And this admonition to keep in mind Moses' law is regarded by many expositors, like Lowth, Scott and others, as an intimation that there would be no additional prophecy given, until the coming of the messenger of Jehovah of hosts, to prepare the way before him; and therefore, that they must give greater heed to the instructions already recorded in the books of Moses.



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SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

The Robes of the Glorified.

The bodies of all animals, man alone excepted, are clothed with a natural covering, which is provided without their toil or labor. The coverings of hair, wool or fur which enrobe the various quadrupeds, the scales which serve as covering for the finny tribes and the various plumage that adorns the feathered race, are all as essential to their comeliness, beauty and decency of appearance, as they are to their comfort, when exposed to the vicissitudes of the seasons. Man, like the other creatures of earth, also needs a covering for both of those reasons—that he may be comely in his appearance, and be protected in his person. How happens it, then, that man is an exception to other animals, to need to be provided with a covering, which is so generously supplied to them?

The answer, doubtless, is to be found in the fact that man is not in the condition in which he was created. It was not till Adam and Eve had sinned that "they knew they were naked." And then it was that "they sewed fig leaves together, and made themselves aprons." The import of the record evidently is, that in sinning they became naked; and this nakedness could not have resulted from the loss of clothing of artificial make, so that what was lost must have been some natural enrobement, with which man was created, and which served him for ornament and beauty, as the coverings of the lower tribes do them.

It is not however, necessary to infer that man's covering was like that of the inferior animals. It was, doubtless as much superior to theirs, as man himself was to them. But while we may be assured of the reality of the appropriate vestment with which man, when first created, must have been enrobed, we can now know nothing of what it consisted in. It may have been a halo of glory, a luminous enrobement; but whatever it was, it was lost by the fall; and ever since, man has been compelled to put on clothing as a substitute, to make himself decent in appearance and comfortable in person,—thus adding greatly to his toil while providing the means of living.

This artificial covering which is a necessity of our fallen condition, will not survive the continuance of

the curse. The resurrection will know no such necessity; nor will the changed, any more than the resurrected saints require it in their translated and glorified condition. When Elijah went up by a whirlwind into heaven, with a chariot and horses of fire, his mantle, which before had been his bodily robe, was no longer needed and fell from him. His translation restored him to man's original condition, so that the garments of earth, the ever present badges of our sin and shame, would thenceforth be only an encumbrance,—however indispensable now.

The future robes of the glorified, then, will be such as man lost by his fall. The scriptures give us only glimpses of his future glory, but the redeemed are described as "a great multitude, which no man could number of all nations, and kindreds, and people, and tongues," who "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of Lamb." Rev. 7:9-14.

These white garments, doubtless, are symbolic of righteousness; and yet man's appearance, as thus described, may not be unlike the reality.

They who shall be accounted worthy to obtain that world, and the resurrection from the dead, "shall be equal unto the angels, being the children of God, and the resurrection;" but angels are always described as arrayed in garments of white. The two that stood by the disciples, when with upturned countenances, they gazed after their ascending Lord, were "in white apparel." Acts 1:10. The angel of the Lord who descended to roll away the stone from the door of the sepulchre, had a countenance like the lightning, "and his raiment was white as snow." Matt. 28:3. When the two women who were first at the sepulchre entered in, "they saw a young man sitting on the right side clothed in a long white garment." Mark 16:5; and not one only, but "two men stood by them in shining garments," Luke 24:4. John says (20:12) that they were "two angels in white, sitting the one at the head and the other at the feet, where the body of Jesus had lain." The angel that visited Peter was "in bright clothing," Acts 10:30.

In like manner when the Ancient of days did sit his "garment was white as snow, and the hair of his head like the pure wool," Dan 7:9; for God covereth himself "with light as with a garment." Psa. 104:2. When our Savior, also was seen by John, he was "clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and his hairs white like wool, as white as snow, and his eyes were as a flame of fire," Rev. 1:14. When Daniel fasted and prayed, he beheld "a certain man clothed in linen, whose loins were girded with fine gold of Uphaz," Dan. 10:5 and 12:6.—At the transfiguration of our Savior, "the fashion of his countenance was altered, and his raiment was white and glistening," Luke 9:29. In Matthew 17:2, we read that "his face did shine as the sun, and his raiment was white as the light;" and in Mark 9:3, that, "his raiment became shining, exceeding white as snow, so as no fuller on earth can white them;" and Moses and Elias who then talked with him "appeared in glory," Luke 9:30.

The four and twenty elders that John saw in vision, symbolic of the redeemed, were "clothed in white raiment, and they had on their heads crowns of gold," Rev. 4:4. The same shall be "clothed in white raiment," and "They shall walk with me in white." "White robes were given unto every one of the souls slain for the witness of Jesus, Ib. 6:11.—To the bride, the Lamb's wife, symbolic of the church, it "was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints," Ib. 19:8. And the armies that followed Christ, were "clothed in fine linen, white and clean," v. 14. The seven angels that dispensed the seven plagues, were "clothed in pure and white linen," "having their breasts girded with golden girdles," Ib. 15:6. In addition to these symbols, John saw a "mighty angel come down from heaven, clothed with a cloud," Ib. 10:1. And also, "there appeared a great wonder in heaven, a woman clothed with the sun"—she being a symbol of the church, Ib. 12:1.

These various symbols, and the glimpses had of human and super-human intelligences, show that a naked, is an unnatural condition; for were it not so, such intelligences would be represented as unclothed. But being invariably represented as clothed it follows that the justified will have restored to them a drapery of glory, or other investment, analogous to the appearance of raiment in which angelic and other intelligences were always seemingly arrayed. And hence when Paul desired not to "be unclothed but clothed upon, that mortality might be swallowed up of life," (2 Cor. 5:4) he not only anticipated the resurrection of his body, and its transformation

from a corruptible to an incorruptible condition, but he anticipated its investment with such a halo of light or glory, that the thought of being naked or unclothed, shall never enter the heart of the redeemed.

In accordance with this view of the subject, all those scriptures harmonize which speak of man's future glory. Thus Daniel says, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

They are "purified and made white," 12:3, 10. And our Savior said of the righteous that they shall "shine forth as the sun in the kingdom of their Father." Matt. 13:44.

At the consummation of that glorious epoch, when there shall have been recovered all that was lost by the fall, the ransomed sons and daughters of earth will never more know that they are naked. Fig leaf aprons, and all other substitutes for the clothing God had given, will be discarded forever. And the once fallen but then recovered citizens of earth, will re-appear in their pristine comeliness and adornment.

As a preparation for that glory we must be arrayed here in the robes of Christ's righteousness; for without this there is no admission there.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Mid flaming worlds in these arrayed,
With joy shall I lift up my head!"

"Doubting Castle."

Bro. Bliss:—I am in Doubting Castle in relation to the entire condition of man in death. I thought once my doubts were all removed; but lo, they come again more than ever. I believe the Bible, but I do not know what it means, on this point. I believe it means what it says, but I do not know what it does say. I am a fool: About all I know is,

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

I cannot find the evidence, that some seem to find, that the spirit of man is immortal. I do not believe the spirit of man is like the body, or like a beast's spirit; and I cannot believe that it becomes extinct at death. No, I cannot! The more I search, the more I doubt. I cannot see how the spirit can be in a conscious state out of the body, and yet some texts seem to look like it, when I read the Bible, while other texts seem to look the other way. O I wish I could find the truth of this matter!

If I can find the time this season to write my doubts, will you insert my articles in the *Herald*, and help me to reduce my difficulties? I do not wish to controvert, for I have now no side to maintain. Please reply in the *Herald*.

EDWIN BURNHAM.

Newburyport, Mass.

REPLY. It will give us great pleasure to do any thing in our power to aid our brother in his researches after truth. We like the spirit of the above. Coming to the Bible with a docile, child-like spirit, willing to receive and believe all that it may say or teach, is the way to get light and understanding of the word. And there is to such the precious assurance: "If any man will do his will, he shall know of the doctrine, whether it be of God." Our Saviour said to those who did not receive his testimony: "Why do ye not understand my speech?—even because ye cannot hear my word." We long since settled down, in respect to the state of the dead and finally impenitent, into the position, that they are all in God's care and keeping, are all rightfully at his disposal, and that he will do all things just and right.

We have not had the shadow of a doubt, as to what the Scriptures teach on this question, for long years; but men, equally honest, do not see alike on all points, and so we have no controversy with any one whose understanding differs from ours. When any one wishes our views or reasons, we are ready to give them—leaving results with God. This question, however, is one that we had hoped not to again discuss, and the *Herald* is now under an Association. Conductors of a press do not like to say what they will do with articles before they see them.—But we will aid our brother in any way we can in a private correspondence; or we will do anything in the paper which the Committee may deem desirable—they having a meeting in a little more than a month.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. M. Orrock. The discrepancy you name of 4 months between the date and publication of an article will of course make an editor liable to censure; but the "*Journal*" referred to was given to the

printer the day it was rec'd, and published the same week. Shall give "*Leaves from My Note Book*" in next No.

A. Chase, Jr. Will insert.

D. Bosworth. Our articles on the "Birth of water and the Spirit," are in the Nos. of the *Her.* for Feb. 13th and 20th of 1858.

E. W. Marden—next week.

The Mormons in Utah.

The state of things in Utah does not seem to be much improved over what it was before the United States troops were sent there.

It is reported that several government officers from the territory are now in Washington, or on their way thither, for the purpose of resigning their posts, or of effecting a change in the policy now pursued towards the Mormons. They represent that Brigham Young, who was so hastily pardoned by his act of nominal submission, still wields complete power throughout the territory. Life is not safe, and no respect is paid to the property of travelers. The Danite organization flourishes in the perpetration of every species of outrage. In the meantime the presence of the army only contributes to the prosperity of the Mormons, by affording them an excellent market, while its utility is represented as effectually destroyed by the stringent instructions to Gen. Johnston, the commanding officer.

The Mormons are said to be so well pleased with this state of things that they have entirely given up the idea of removing elsewhere, which they entertained at the time of the "conquest." The difficulties, therefore, which now exist in Utah are likely to be permanent. The truth is, the root of the trouble lies in the conflict of two systems, which we are trying to reconcile in Utah, viz: State religion and republicanism. Mormonism is essentially political in its whole structure and practice—as much so as Catholicism in Rome or Mohammedanism in Turkey. It shapes the territorial legislation to its own purposes, and controls the entire administration of public affairs. One man is not like any other man in the eye of the law, according to the theory which prevails wherever else our national institutions are carried. Even if the laws did not screen a Mormon offender, a Mormon jury would. A "Gentile" who seeks justice, has against him the prejudice of the community, the letter of the law, the opposition of the jury, and the reluctance of the officers. The whole scheme of society in Utah is such that "the Lord anointed," Brigham Young, centers in himself the power of government.

The American Minister in China.

The visit of Mr. Ward the American Minister to Peking appears to have been entirely successful. He effected an exchange of treaties, though he did not have access to the presence of the Emperor, which was no part of the object of his visit. His presentation to the Emperor was suggested by the Chinese officials, who, in making it, referred to the *Ko-tou*, the celebrated kneeling ceremony required of all envoys who come into the imperial presence. In its regular form it consists of three kneelings and nine knocks, which, in consideration of the friendly relations subsisting with our government, the Commissioner said might probably be reduced to one kneeling and three knocks. Mr. Ward at once remarked that the ceremony of kneeling was with us the expression of religious adoration, and he could not employ it towards any human being. The Commissioners made various suggestions, to obviate the difficulty, referring to the importance of every Court's maintenance of its ritual before its subjects, which Mr. Ward fully admitted, while adhering to his determination. At length, after much discussion courteously maintained on both sides, the matter was referred to the Emperor, who decided that he could not see the American Minister, unless he would either touch one knee or his fingers to the ground. Mr. Ward could not consent even to this unprecedented relaxation of the ceremonial in his favor, and so the matter of the audience was ended. The exchange of ratifications took place shortly after.

By pursuing a conciliatory course, the English and French would probably have accomplished the same result for their respective governments; but they blundered in the measures they chose to adopt, and now are in a state of war with the "Celestials."

The State Liquor Agent.

George P. Burnham, the author of the "*History of the Hen Fever*"—a book we denounced on noticing it some years since, because its author boasted in it that he had cleared \$30,000 by various tricks on purchasers of eggs and chickens, among which were selling for Shanghai eggs at 12 cents per dozen, those purchased at the Quincy market at a shilling a dozen—has been the State liquor agent during Gov. Bank's administration. Having been suspected of selling "Shanghai spirits," he has been over-

hauled by a Committee of the Legislature; and for refusing to produce the books of his "Agency," the Legislature has sent him to jail for contempt. His excuse is that his books are his private property, which the constitution exempts from seizure; but he gets no sympathy,—it being generally thought as remarked by the Worcester Spy, that his "chickens have come home to roost."

Excitement at Harper's Ferry.

A stack of wheat about three miles from Charleston Va. was set on fire by some incendiary, on the night of the 17th, causing great excitement in all that region. The people imagined insurrection, invasion, and all manner of evils; the military and populace were called to arms, requisition was made for troops, and the wildest terror prevailed. About one thousand men assembled under arms, prepared to fight the foe whenever he might appear, or in whatever direction, and troops were arriving from different quarters! They must be a remarkably cool and quiet people, to be thus excited and terrified by the burning of a hay-stack!

"Judge Buckley, in a recent charge to the grand jury of the district court of Galveston, presented a most deplorable state of morals in Texas. Among other things, he said there was no country inhabited by the Anglo-Saxon race in which there was so little regard to law and order as in Texas, and continued.

"During the four years that I have been on the bench there have been between 50 and 60 cases of murder before me; and in each of the twelve judicial districts in the state there has been a like number, then there have been upward of six hundred cases of murder in four years, showing a state of things unequalled in any country; and that of these six hundred cases not six of them had been found guilty by the jury before whom they were tried. It is not possible to suppose that, in all these cases, there was a deficiency in evidence, and the only conclusion to which I can arrive is that the jurors must have forgotten or disregarded their oaths."

ITEMS AND NEWS.

Late intelligence from the frontiers, reports an Indian battle in New Mexico, in which 20 Indians were killed. Their bodies were found by some Americans.

Thirteen miners have lately been killed and scalped by the Indians.

Fifteen returning Pike's Peak emigrants, coming down the Platte river in boats, have been drowned within a short period.

POISONOUS VINEGAR. Chemical examinations, it is said, show that most of the vinegar made in New York is adulterated with sugar of lead, vitriolic acid, and other poisonous metals and minerals.

The friends of Gerrit Smith will rejoice to learn, from most credible authority, that Dr. Gray, in Utica, has given his family the encouragement to feel that the afflicted gentlemen will be entirely restored to mental health. It is also his opinion that Mr. Smith's bodily health will be re-established. So prostrate was he when he arrived at Utica, that it was the opinion of his physicians that he would not have survived forty-eight hours longer, had he remained at his home.

New York, Nov. 15. A large and very brilliant meteor passed over this city between 9 and 10 o'clock this morning, in a direction from north to south. The apparent size of the nucleus was one foot diameter; the length of the tail twenty feet; the shape being a cone, tapering to a fine point: color that of a brilliant yellow fire. It was seen from various points in the city, the sun at the time shining through a cloudless sky.

The same meteor, or other meteors, have been reported as seen the same night in other places.

Some of the Indians on Lake Superior have formed a Temperance Society. It was occasioned by the defection of a chief in whom they placed implicit confidence, who indulged too freely in the ardent, and while drunk spent a considerable amount of money intrusted to his keeping. The red men had an indignation meeting over it, and, after a most emphatic series of grunts, formed a self-protective association, based on fundamental principles—that is to say the first Indian who got drunk was to be tied to a stump and whipped with twenty-five lashes.

Bald Mountain in Mount Washington, in southern Berkshire, was one mass of fire last week. Four square miles were burned over, and much valuable timber destroyed.

The slaves continue to leave Missouri at a rate which must seem fearful to the National Democracy. On Saturday, the Memphis packet John H. Dickey left our port with seventy-five negroes from the interior in charge of two traders from Tennessee. We notice, likewise, great competition among the slave buyers, who overbid each other in a spirit of emulation. The exodus is irrepressible. At this

rate the census of slaves in this State in a few years will be an easy task.—*St. Louis Democrat*, 14th.

A correspondent of the St. Louis Republican writes that the family of Joe Smith, the Mormon "Prophet," still reside in Nauvoo. No persuasions can prevail on them to remove to Utah. His widow has married again, and, with her husband, keeps the Mansion House, the only house of entertainment that the city affords. The oldest son, who bears his father's name of "Joseph," is a justice of the peace, and a useful and very respected citizen. Great inducements have been offered him to remove to Great Salt Lake City, but he steadily resists all such importunities.

While repairing the break in the Croton water pipes in New York, it was discovered that the pipes, all the way from Croton lake to the city, have been a swimming pond for the fish. Numbers of white and yellow bass were found, and as fast as found were roasted by the laborers at the great resin fires kept up during Friday night, and eaten with avidity. One of the fish thus caught was nine inches in length.

The discovery of seneca oil in Crawford county, Penn., is said to be creating considerable excitement in that section. The oil is obtained by boring into the ground about seventy feet, and its crude state is worth forty cents per gallon. Two companies have been formed to obtain oil from the Crawford springs.

The British Government is drawing largely on the white oak forests of Virginia. Over three hundred men are now employed in getting timber in the mountains near Rowlesburg, on the Cheat river, which is to be used for gun carriages. The contractor has orders which it will take two years to fill. The Cheat river oak is said to be the best yet imported into England, and far surpasses the Canada oak, which it is fast superseding.

The Natural Bridge in Virginia has been sold to John Lustre for the sum of twelve thousand dollars. Next to the Falls of Niagara, it is the greatest natural curiosity in the United States.

The wife of a well known citizen of New York heard the door bell ring on Wednesday evening, and went to the door. As she opened the door by a seeming intuition, she stepped back a little distance—but just far enough to escape being stunned by a heavy stick of timber which had been placed against the door outside, so as to fall directly on the head of the person answering the bell. What the object of such a contrivance was is unknown.

Sir John Bowring, late British Governor of Hong Kong, bears strong testimony to the love of country manifested by the Chinese. On a recent occasion he said he believed that no Chinaman ever left his native land but with a determined purpose to return to it; in many cases only his body returned to be buried amongst those of his forefathers. He had seen whole ship cargoes of corpses and coffins; those who tenanted the coffins having lived and died with the belief that they would enjoy greater repose if their remains were brought back to the land of their hearths and homes of former days.

One of the best rules in conversation, is never to say a thing which any of the company can reasonably wish we had rather left unsaid; nor can there anything be well more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves.

Law and Gospel.

The law makes known to us our sin. Rom. 3.
The gospel reveals a remedy for it. John 1.
The law declares our bondage. Rom. 7.
The gospel shows us our redemption. Col. 1.
The law is the word of wrath. Rom. 4.
The gospel is the word of grace. Acts 14:20.
The law is the sentence of despair. Deut. 27.
The gospel is the communication of comfort. Luke 2.

The law is the word of tribulation. Rom. 7.
The gospel is the tidings of peace. Eph. 6.
The law says: thou shalt be damned.
The gospel says: thou mayest be saved.
The law says: thou art a sinner.
The gospel says: thy sins are forgiven thee.
The law asks: Where is thy righteousness?
The gospel answers: Christ is thy Righteousness.

The law says: thou art doomed to death and hell.

The gospel replies: there is no condemnation of any kind, or from any quarter, to them which are in Christ Jesus.

REMARKS.—We copy the above from an exchange; but it will not do to suppose the law thus referred to is the Old Testament, or the Mosaic dispensation as some apply it, and the gospel the New. For God "preached before the gospel unto Abraham" (Gal. 3:8,) as truly as unto us; and so it was to all who lived before Christ—even to those who fell in the

wilderness; "for unto us was the gospel preached, as well as unto them." Heb. 4:2.

The "law," then, is the sentence against all sin, which is as terrible now as ever; and the "gospel" is the "good news" of pardon to believers in the efficacy of the blood of Christ. This law continues during man's entire probationary period; and the gospel was first proclaimed when it was said to Satan, of the woman's Seed, "He shall bruise thy head."

PLENTY OF COAL.—It is calculated by M. Carmel, a Prussian engineer, that there is as much coal in that kingdom as will suffice for consumption for nine centuries.—*Hartford Rel. Herald*.

But, if there is to be a millennium of ten centuries before the end, what will they do for coal there during the last century?

DEPOPULATION OF VENETIA.—The following facts, related by a reliable Paris correspondent, do not so much show, in our opinion, the aggravation of Austrian despotism in Venetia, as the immense improvement now going on in other portions of Northern Italy:

"It seems that a most deplorable state of things exists in Venetia. The population are emigrating in large numbers, as occasion offers, into other parts of Italy, where they either enter the army as volunteers or seek such employment as they can find. According to a positive statement made at Brescia, 80,000 Venetians up to this moment, have made their escape since the treaty at Villafranca. Such a wholesale expatriation, and that, too, among the most productive class of the inhabitants, for only an active man can escape the vigilance of the police, must give serious concern to Austria, and we are in fact not astonished to learn, that she is establishing the most rigid military police along her whole western frontier, to prevent if possible, this emigration."

THE HEATHEN OF LARGE CITIES.—Dr. Morgan of New York preached a sermon, recently, from the text,—“As He beheld the city, He wept.” He said of New York—"The whole Christian world would weep if they could realize the heathenism that prevails in this city, at their doors."

There are no less than twenty thousand uneducated, ignorant, vagabond children roving through our city,—many of them half clad only, half fed only, and wholly neglected. There are five thousand such in a single ward, twenty-six hundred in another, and thousands in others. And these twenty thousand vagabond children will one day be twenty thousand vagabond parents, brutal, degraded, vicious, dragging up a still more vicious progeny to prey upon the next generation."

The Christian Intelligencer, speaking of Sunday crime in New York, says:

"The amount of Sunday crime is fearful. It exceeds that of any other day in the week. Take up one of our Dailies on Monday or Tuesday, and you will find, almost invariably, some shocking case of homicide, directly traceable to Sunday debauchery; sometimes a whole column of the murderous doings of drunken rowdies. The truth is, we are verging toward barbarism. Our courts and officers of law have ceased to be a terror to evil-doers. Law itself is systematically violated and even contemned. Ruin rules the city. We have got stringent statutes and ordinances against the traffic in liquors on Sunday, and our public officers are sworn to execute them. Do they?"

Scatter the germs of the beautiful
In the depths of the human soul;
They shall bud and blossom and bear this fruit,
While the endless ages roll:
Plant with the flowers of charity
The portals of the tomb,
And the fair and pure about thy path
In Paradise shall bloom.

No man's spirits were ever hurt by doing his duty. On the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, purely for conscience' sake, will prove a cordial for weak and low spirits, beyond what either indulgence, or diversion, or company can do for them.

THE AURORA BOREALIS EXPLAINED.—A scientific gentleman in Illinois thus gives the origin of this celestial visitor:

"When the melofigistic temperature of the horizon is such as to calorise the impure indentation of the hemispheric analogy, the cohesion of the borax curbistis becomes surcharged with infinitessimals, which are thereby deprived of their fissural disquisitions. This effected, a rapid change is produced in the thorambumper of the gyasticutis palerium which causes a convulsional in the hexagonal autipathies of the terrestrium aqua verusli. The clouds then be-

come a mass of deodorumised specular of cermocular light, which can only be seen when it is visible."

THE DEATH OF LITTLE CHILDREN. Archbishop Leighton wrote thus, on hearing the death of a child he loved:

"Sweet thing, and he is so quietly laid asleep!—Happy he! though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying. Tell my dear sister, that she is now so much more akin to the other world; and this will be quickly passed to us all. John is but gone at an early hour to bed, as children were used to do; and we are undressing to follow him. The more we put off the love of the present world, and all things superfluous beforehand, the less we shall have to do when we come to lie down."

SINGULAR OMISSION.—A religious journal, under this heading, says: "When our brethren send us an account of a revival, it is singular and unaccountable that they should omit to send a list of new subscribers."

REPENTANCE.—You cannot repent too soon. There is no day like to-day. Yesterday is gone—to-morrow is God's, not your own. And, think how sad it will be to have your evidences to seek, when your cause is to be tried; to have your oil to buy, when you should have it to burn.—J. Mason.

THE POPE'S TEMPORAL POWER.—A late number of the Siecle, a Paris journal, in a discussion with one of its contemporaries on the power of the Pope, uses the following language: "However ignorant a man may be, he can instruct himself when he knows how to read. If he can read the gospel he can know as much about religion as Mgr. Antonelli or the Pope himself. If he knows how to read, the meanest among us is in the presence of history, the equal of the most learned. History has no secrets for any one; it reveals them to whoever demands them. We place ourselves in its presence, and we say: 'History, is it true that the temporal power of the Papacy is of Divine essence, and that religion would be compromised if the Papacy lost that power?' And history answers, No! the Papacy was never so great or so venerated as when it had no temporal power whatever.—That power is incompatible with the priesthood. The Church has no other power than that which it receives from Jesus Christ. Now, Christ had no temporal power: he declared that his kingdom was not of this world. That might suffice, but history adds: 'The most illustrious fathers of the Church, the greatest doctors, the most venerable saints, the councils, in a word all traditions of the primitive Church develop and confirm the doctrine of the Master. St. Ambrose, St. Augustine and St. Chrysostom agree in stating that the Church ought not to have any temporal power, and that all temporal power is hateful to it.'"

THE ASTRONOMICAL MUMMY. The following extract is taken from a report of one of Professor Mitchell's lectures on astronomy, in the Philadelphia Press:

"A very remarkable fact was here related by the lecturer, who said that he had not long since met, in the city of St. Louis, a man of great scientific attainments, who for forty years had been engaged in Egypt in deciphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unraveled the inscriptions upon the coffin of a mummy, now in the London Museum, and that in which by the aid of previous observations, he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact positions of the planets, was delineated on this coffin, and the date to which they pointed was the autumnal equinox in the year 1722, before Christ, or nearly thirty-six hundred years ago. Professor Mitchell employed his assistants, to ascertain the exact position of the heavenly bodies belonging to our solar system on the equinox of that year (1722 B. C.) and sent him a correct diagram of them, without having communicated his object in doing so. In compliance with this the calculations were made, and to his astonishment, on comparing the result with the statements of his scientific friend already referred to, it was found that, on the 7th of October, 1722 B. C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the London Museum."

HEAR AND MEDITATE.—Philip Henry notes in his diary the saying of a pious hearer of his own which deeply affected him:

"I find it easier," said the good man, "to go six miles to hear a sermon than to spend one quarter of an hour in meditating and praying over it in secret, as I should when I come home."

We waste our time in moments, our money in shillings, and our happiness in trifles.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

France & Austria—The "Feet" of the Image.

BY A. BROWN.

It was proved in my last article, and is admitted by all, that the different sections of the metallic image of Dan. 2, with the stone cut out of a mountain, each represents the dominant kingdom of its particular epoch, and all together span the entire history of empire on earth, from the first one to the last.

When spiritualists deny the literality of the stone kingdom, the reply is made, and it is a conclusive one, that the "head" represented a literal kingdom, and so did the breast and arms, and the belly and thighs, and also the legs, and therefore the stone represents a literal kingdom.

When the singular attempt was made to prove that the last in the series was the American Republic, the vagary was at once annihilated by the reply that each of the others was monarchical, and therefore the last will be a monarchy.*

This reasoning has never been refuted, and never will be. It is based upon the axiom, that whatever is true in the essential elements of all but one of these kingdoms, is true of that one also. All pre-millennialists profess to adopt the principle here evolved, and I propose to test the sincerity of some of them.†

1. This metallic image is separated, by inspiration itself, into five distinct sections (vs. 32, 33):—1, the head; 2, breast and arms; 3, belly and thighs; 4, legs; 5, feet. Now each of the four first sections represents a kingdom separate and distinct from all the others, and therefore the fifth section represents a separate and distinct kingdom.‡

2. The march of empire in the fulfillment of this prophecy has been like that of Ezekiel's creatures, straight forward from the southeast toward the northwest, beginning at Babylon and running in a due line diagonally across the northeast corner of the Mediterranean sea, onward to Greece and from thence to Rome, and therefore the kingdom which inaugurated the feet should be sought for still onward in the same general direction; and thus proceeding we arrive at Paris in France, and thus too the whole eastern continent has been traversed from sea to sea.§

3. In the fulfillment of the four first segments the strictest conformity to the human configuration has been observed in all its parts. The head was a unit and represented Babylon, the arms dual and represented two nations,|| the loins a unit and represented one nation,¶ the legs dual and represented two empires,** Rome eastern and western; and therefore the feet being dual, must likewise represent two

* That answer is correct, but the reason for it is not sufficient; for if it followed that the last must be the same as the previous one, those being human governments this must be. The demonstration that it is a kingdom, therefore, does not rest on the fact that the previous ones are, but on the inspired declaration that "in the days of these kings the God of heaven will set up a kingdom," &c. Ed.

† Nay. But the principle of the interpretation of each is, that it must be in accordance with the conditions of its respective symbol—like the others where the symbol is like, and unlike in all points where the symbols vary. Ed.

‡ This does not follow, unless its inspired exposition so affirms; but as the "fourth kingdom," in v. 40, is the antecedent of "the kingdom" in v. 41, which the prophet affirms "shall be divided," it follows that the feet, as divinely interpreted, are symbolic of the divided condition of the fourth kingdom—whatever that divided condition may be shown to be. Ed.

§ There is nothing in the symbol, expressive of the direction in which the march of empire should take its way. The successive empires would be wherever they might arise; and as the feet symbolize not a fifth kingdom, but the divided condition of the fourth, the change of locality is not required. Ed.

|| Not two kingdoms, but one empire composed of two peoples. Ed.

¶ The symbol was not the loins merely, but the "belly and thighs," not a unit, certainly, any more than the arms. Ed.

** Nay. Inspiration explains the iron legs as symbolic, not of two empires, but of "the fourth kingdom." Ed.

kingdoms.* But as the kingdom represented by the legs was first one, and then many centuries afterward separated into two, so the kingdom represented by the feet may originally have been a unit and afterwards divided.† Indeed to this the words of the prophet exactly agree, The kingdom shall be divided (not decimated), but there shall be in it of the strength of iron. "A kingdom" and "it" indicate a unit, but when "divided" there must be two.‡

Charlemagne established the first great empire after Rome was overrun by the northern barbarians, more extensive in Europe than that of the Cæsars; but it was ultimately divided into two monarchies, which have continued ever since, the two most powerful in Europe. "The crown of Germany was separated from that of France, and the descendants of Charlemagne established two great monarchies, so situated as to give rise to a perpetual rivalry." Robertson's Charles V., v. 2, p. 80. And in Napoleonic Ideas, p. 19, "The monarchies of France and of Germany were born at the same time—at the partition of the empire of Charlemagne."

We may here observe that as the Roman empire remained a unit several centuries before the development of the eastern leg at Constantinople, so did that of Charlemagne continue, one for several centuries before the development of the Western foot at Vienna. Again, it is a significant fact that the capital of the western foot is just about the same distance in a northwest direction from the western leg as is the capital of the eastern foot, and in the same direction, from the eastern leg §

4. The first great empire that supplanted the head of this image constituted the breast and arms, one which overthrew the breast and arms became the loins, and that which dethroned the loins constituted the legs, and therefore the first great empire which succeeded the legs must have constituted the feet. But Charlemagne's empire only meets this requirement. "On Christmas-day following, the Pope, in the midst of Divine service, placed an imperial crown on the head of Charlemagne, and the people shouted, 'Long live Charles Augustus, crowned by the hand of God great and pacific emperor of the Romans.' Leo by this act threw off the nominal subjection, under which the popes still were the emperors of Constantinople. . . . The new emperor dreading the power of Charlemagne, hastened to enter into a treaty with him; a treaty was concluded by which the limits of the two empires were settled; and thus the sovereignty of the entire Roman empire, so long claimed by the monarchs of Constantinople, was resigned." Taylor's History of France, p. 32.

We must reserve other kindred reflections for the next article, and close this by directing attention to the fact that in Rome, Constantinople, Paris and Vienna we have the great prophetic quadrangle of empire since the fall of Alexander, and that from Macedonia they are located "toward the four winds of heaven," (Dan. 8:8, 22; and 11:4); and thus, too, in Daniel's prophecy we have clearly traced the march of empire in every age from the first to the last, and from the southeast to the extreme northwest of the eastern continent.

MY JOURNAL.

Saturday, Aug. 27. One week, commencing with this day, I spent in prison, being released Sept. 3d, as before stated. My quarters were comfortable. The cells of the jail being full, there was no room for me in them. As it was, I was in close confinement, the jailor having no right to give me any liberty out of the house. I had a chamber, and enjoyed every privilege in the house necessary to my comfort and the accommodation of the numerous friends who came to see me. Sheriff Brown and his family—consisting of a wife, two daughters and two sons—manifested much humanity and kindness to all under their care. The prisoners are visited daily, and every attention is paid to their wants. Each prisoner can have work, if he wishes, and is paid for it. Some of them make more in the prison than they do out. The jail has a good library, for which much has been done by Dr. Johnson and other philanthropists in town. And these friends, I learn, are endeavoring to establish libraries in all the jails in the State. May God succeed the noble effort.

I employed my time during the week, in visiting and talking with the prisoners, reading and writing,

* As the previous conditions do not agree, this does not follow—particularly in the face of the inspired interpretation. Ed.

† This does not follow—the inspired explanation of the symbol making the legs symbolic of the undivided fourth empire; and the feet, of its divided condition. Ed.

‡ Not necessarily limited to "two;" for it may be divided into any specified number. Ed.

§ Very!

and waiting on my numerous friends who had the kindness to call.

Most of the prisoners were there on account of rowdiness, drinking and selling rum. I got eleven of them to take the pledge; but others said they should both sell and drink again, when they got out. There were three women there, who were much degraded. One of them was from Stanstead, C. E., and has often heard me, and Eld. Orrock and others preach the gospel there. But she was led astray from the paths of virtue, until in her downward course, she has come to this. Having a good mind, but for her fall and depravity she would be an ornament to any family.

I shall ever remember the acts of kindness extended to me at this period of trial, by Hon. Messrs. Tuck and Marston, N. K. Leavitt, Esq., Dea. Moses, and other citizens who were strangers to me, as well as the many brethren and sisters, who, not ashamed of my position, visited me. But among those who came to my assistance unsolicited, and without fee or reward, I must make special mention of Alvah Wood, Esq., who came to me, not only to speak kind words of sympathy, but also to render legal advice and aid. It was through his efforts that the writ of Habeas Corpus was obtained, by which I was released from prison and taken before that judicial tribunal which acquitted and set me free. Mr. Wood has received the sincere thanks of myself and friends for this disinterested service.

Mr. Wood came to me at the jail, and said, "I sat in my office and thought of your condition, and how sadly your wife and friends must feel at your confinement; I put the case to myself and my family, and while I thought upon the subject, and of the gross injustice you were suffering, under the forms of law, I could rest no longer. I come to talk with you, and to advise. I do not advise you to pay the fine. I know you are not a *peewee* man—you stand for a principle—for the vindication of right, against an outrageous wrong. I cannot advise you against your conscience. . . . If you wish, I will see a Judge of the Supreme Court, and by the Habeas Corpus you may be delivered. I shall charge you nothing." I had but one answer: "I appeal to Cæsar. Go, present my case; and God's blessing be upon you." It was done; and the result is known. I can never forget, nor sufficiently reward, such a friend.

While in confinement, I received numerous letters, among which was the following, from the father of my persecutor:

East Kingston, Sept. 1, 1859.

Dear Bro. Himes:—I have full faith in God's blessed word: it is positive and certain that every thing will work together for good to them that love the Lord. I think you have more prayers offered up for you, since you have been dragged to prison, unjustly and unlawfully, than you ever had before in the same time. I hope you will be calm and pray much, and that whatever you may do or say, it may be done to the glory of God, and in reference to the judgment, which will very soon set, to judge the world in righteousness. I do hope God will give you grace and wisdom, in all your trials and fear of mind. I hope your enemies and mine will repent and be converted to God. If you wish any thing of the brethren here, we will do all we can for you. Farewell, believing soon to see the Lord.

R. W. CURRIER.

To J. V. Himes, Exeter Jail, N. H.

God is good, and all his dealings just and right. We may not see his wisdom now, but we shall hereafter see that all his dealings were for our good and for the wisest purposes, both as relates to his people and their persecutors. The promise is true, that nothing shall harm his people, while they are followers of that which is good; and that all things work together for good to them that love God, who are the called according to his purpose. My prayer is, that I may have grace so to live, as not to be found among the enemies of God, when Jesus comes to make up his jewels.

J. V. H.

Letter from Sis. A. Muzzey.

Bro. Bliss:—As we are exhorted by the apostle to stir up each other's pure minds by way of remembrance, I esteem it a privilege, as well as duty, thus to obey. My heart has always been cheered while reading communications from my brethren and sisters, and a word from sr. M. may not come amiss.

I am still on my way to the promised land, looking for day, believing it almost morning, when the clouds will flee away, the long night of watching come to an end, and the weary saints be at home for ever with their Lord. Blissful morning! Sabbath of rest! Rest for the weary! Life to the dead! Meeting of loved ones, never to be parted any more! We are voyagers on an ocean, sailing through perils and dangers, in a dark and cloudy night; and when we have seen omens of approaching day, we have been exceeding joyful. But disappointment has been ours to bear, and we have had to exchange the garments of praise for the spirit of heaviness. But, bless the Lord, the tables will be turned, the morn-

ing will come, and we shall have all we have anticipated. For he who has said, "Surely I come quickly, and my reward is with me, to give to every man according as his work shall be," will not disappoint us in the end; for his word cannot fail.

"Many are the afflictions of the righteous," but out of them all God will deliver us. My cup truly has been a cup of sorrow for three years past; but God has been my friend in time of need; his presence has sweetened my bitterest cup.

I have enjoyed many happy seasons with God's dear children in the past, which has served to strengthen me to pursue my onward course, until he who is my life shall appear, when all the family of heaven shall appear with him in glory.

Among the many happy seasons in the past, with the lovers of Jesus, the East Kingston campmeeting will never be forgotten. The beautiful grove, with its wide-spreading boughs, with its green foliage over our heads—a lovely place, truly, for the worship of God. Many happy associations were formed there, that will ever be kept in grateful remembrance. The prayer and conference meetings—the songs of Zion—the friendly conversation in the tents, upon points of doctrine, and other subjects—the preaching upon the stand, from the servants of the Lord—the howling of the wicked around our camp—the sermon preached by Bro. Himes Saturday afternoon, and also his arrest at the foot of the steps, and the excitement that followed,—all conspired to make it a memorable meeting. I could but think of the meetings in good old Job's day, when the sons of God came to present themselves before the Lord, Satan came also; so he thought he must come to the East Kingston campmeeting; and for a little time he thought he had gained a victory; but all the victory he gained there, will not amount to much; for the wrath of man was made to praise the Lord, and the remainder God did restrain.—While our Bro. Himes was leaving the ground with the officer, and the wicked all around him shouting their victorious song, I could but be glad and rejoice that the triumph of the wicked was short. I thought of the Saviour in the garden, and of a Judas that betrayed him when he said to the wicked mob who had come to take him, "This is he—hold him fast."

Well, the devil has come down in great wrath, knowing that his time is short. He will work, and none can hinder, until he is taken out of the way. It is our business to serve God, to watch and pray, lest we enter into temptation; and this will we do, if God permit. Says Jesus, "In the world ye shall have tribulation, but in me ye shall have peace; be of good cheer, I have overcome the world." If we suffer with him, we shall also reign with him.—"Weeping may endure for a night, but joy cometh in the morning." So then,

We'll suffer now, we'll triumph then,
We'll die for Jesus here;
In that bright world we'll live again,
A conqueror's crown to wear.

When I think of that meeting, and the new acquaintances formed there, I can but ask myself the question, who of us shall meet there another year, should time continue? O! I hope I may have the happy privilege of meeting you again in the tented grove, and renew our acquaintance; but the best of all will be the meeting in the new Jerusalem, when the whole assembly will meet to part no more.—May we all be there. Amen and Amen.

ABIGAIL MUZZEY.

Lake Village, N. H., Nov. 10, 1859.

The Great Salvation.

Well might it be said, "What hath God wrought." When he left the glory he had with the Father, came down to redeem our fallen race, and restore our sin-cursed earth, as the prophet says, "The covenant of peace was between them both,"—when he gave himself a ransom for us and suffered the penalty of the broken law, and died the just for the unjust, that the law might be honored and yet sinners be saved.

Hence it follows that it cost the Savior all that he suffered, to redeem one soul from death; and he died for me—individually for me! as much so as if there had not been an other person on earth! For without the shedding of blood there could be no remission of sins. The blood of the Savior is not divided, as some supposed, but it took it all to complete the salvation of one soul! and when redemption was made for one sinner, it was completed for all.

To illustrate; you, each of you, have a full sun, as much as though there was not another upon the face of the earth; for you it rises, and sends forth its rays of light and heat, causing the earth to bring forth its precious fruit; for you it sets and brings the quiet repose of night, for sleep; as much for you individually as though there was not another mortal on earth to share it with you. You have a full sun and a full Savior. Well might the apostle say,

"How shall we escape, if we neglect so great salvation?"

O sinner if you neglect this great salvation, you become the enemy of God; and upon you will be charged the death of the Son of God. Individually, upon you; why? Because you are guilty of the same sin of unbelief, that his murderers were: hence you have said virtually, I will not have this man to reign over me: hence it will be said, Bring hither those mine enemies and slay them before me! How can you escape the damnation of hell?

C. CHURCHILL.

Bro. A. J. Blackman writes: Although at the middle age of life, yet God granting me full assurance of understanding that he required me to proclaim his word, or rather the acceptable year of the Lord and the day of vengeance of our God, I have endeavored to do so for the last year and half, since which time, God has given me great peace of mind. Although I am a member of the Freewill Baptist Church here, yet I am an Adventist, being converted not to Adventism, but to Christ—believing all things written, not only in the gospel and New Testament, but also in the prophets. And the gospel came not unto me in word only, but also in power, and in the Holy Ghost, and in much assurance. I think we have modern Pharisees and Sadducees: I am a converted modern Sadducee.

I have been astonished at the doctrine of the Lord, and have been led to exclaim, There is yet One that teacheth as never man teacheth.

I have long been a reader of the Herald, one of its patrons and well wishers, and would let you know my whereabouts, as I highly esteem the publishers of the Herald, and those that have labored to make it what it is, for their work's sake.

From your unworthy brother looking for the blessed hope, and glorious appearing of the great God, our Saviour Jesus Christ.

Dear Bro. Bliss: I have of late been quite interested in reviewing Scripture in relation to future scenes that are to transpire previously, and at, the second advent of our Lord and Savior. I am inclined to believe that the great day of the Lord, as variously expressed, will embrace some considerable space of time, (perhaps forty-five years,) and that great good to the human family will come out of it. When God's judgments are abroad in the earth, the inhabitants will learn righteousness... all kings shall bow before him, all nations shall worship Him, &c. There is much scripture that assures us of a great ingathering into the kingdom, as well as that of the destruction of the finally incorrigible. I perceive these two classes of scripture are much interwoven, both in regard to the place they occupy and in the time of their fulfillment.

I am inclined to believe that from these two classes of scripture have been drawn the two extremes of sentiment that exist now in the Christian churches relating to the millennium. It may easily be perceived that each class, detached and taken separately, will prove each in its turn a Bible doctrine, and both substantially true. The failure seems to be in locating the fulfillment of them, and in the means used in bringing them about, but bring the whole scripture that relates to the time and amplitude of Christ's kingdom, and we have a harmonious system of Bible Truth.

I have thrown out these thoughts for the consideration of any, who may make a more full disclosure of their views on this very interesting and important subject.

Yours truly, looking for the commencement of that day, when there will be a fulfillment of Dan. 12:1.—Amen.

Griggsville, Ill.

Bro. Edgerton writes from Westfield N. Y. Nov. 9.

Bro. Bliss:—I have received the Circular Address to the benevolent who love our Lord's appearing, and feel that I have a heart to give more than I am in possession of to give. I have donated a little to the Advent cause in years past, and felt a desire to do more. When the Lord shall make his appearance, I hope to have my lamp trimmed and burning ready to meet him in glory.

Brethren and sisters, I feel that we are living in a time when we ought to take heed to ourselves, lest we should have our hearts overcharged with the cares of this life, and the Lord should come upon us unawares.

I stand pretty nearly alone in the advent cause, I have no preaching of it but the Herald. I have many a time thought if I had money to pay with I would give some of the brethren an invitation to come this way and give a course of Lectures. I have taken the Herald and Signs of the Times ever since they were printed; and every week the Sacred Volume and the Herald have made my heart rejoice.

Brethren let us try to help spread all the light we can while we have opportunity.

EVER READY.—Compose thyself to sleep at night, as though thou wast composing thyself to die, and then thou wilt compose thyself to die, as though thou wast composing thyself to sleep.

Open thine eyes on each day as though it might bring the great day, and then thou wilt open thine eyes on the great day, with as little alarm as thou openest thine eyes on a pleasant morning in spring.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" Matt. 24:44.

R. H.

Catch not too soon at an offence, nor give too easy way to anger. The one shows a weak judgment, the other a perverse nature.

OBITUARY.

Brother Bliss:—It becomes my painful duty to record the death of my father, WINTHROP WIGGIN, who died Oct. 24, 1859, aged 78 years, 6 months and five days.

Five years since, he was bereft of a kind and affectionate companion. Since then, his health has been gradually declining. His last sickness, which was of three weeks' duration, and a part of the time very distressing, he bore with Christian patience, and then calmly fell asleep.

He with his companion, experienced religion some forty years ago, and was baptized by Moses Cheney and united with the Freewill Baptists. In '43 he heard the proclamation of the soon coming of the Lord. He heartily embraced it. He read the Herald with interest, and was a firm believer in the doctrines it advocates. I rejoice that Jesus is soon coming to redeem his people, when those, who are resting in hope, will come forth, dressed in immortal bloom. Then I expect to meet father, mother, two loving sisters, yes, all of God's precious jewels, in that land, where Jesus will be the delight of his people, to sing praises forever and ever to him who hath redeemed us.

NANCY C. ROBERTS.

Meredith Neck, N. H. Nov. 7, 1859.

DIED, of consumption, in Stanstead, C. E. Oct. 25th 1859, MARY W. NEWCOMB, in the 37th year of her age.

She was born in Stukely, C. E. and her mother dying when she was but three years old, she was left without the care which a pious and devoted mother would have bestowed upon her. When about fifteen years old she became interested in the things of God, but being young and inexperienced, and having no one to take her by the hand and guide her in the right way, she soon lost her interest. She was reclaimed after some years of wandering and in '47, about two years after her marriage, she with her husband, united with the Episcopal Methodists in Derby, Vt. They both became interested in the doctrine of the speedy appearing and kingdom of Christ and in Oct. 1852 were baptized by Elder B. S. Reynolds and on the organization of an Advent church in this place, were among the first to unite.

Sister Newcomb's health was poor for several months previous to her decease, but on the 8th of last August, when she was taken with bleeding at the lungs, it was her firm conviction that her days would soon be numbered. Though she felt a great anxiety for the welfare of her children—six in number—yet she spoke of her departure with composure and could say with the apostle, "I know whom I have believed, and am persuaded that he is able that he is able to keep that which I have committed unto him against that day." Her brother, the Rev. M. Kenny, who is a Free-will Baptist preacher in Pierpont, Ohio, hearing of her illness came to see her and remained about ten days. As the physicians thought she might linger several days—perhaps a fortnight, he felt it duty to leave for home. In an hour or two after he left she had a severe attack of pleurisy, and in less than three days, after extreme suffering, she fell asleep in Jesus. As I was away from home on a preaching tour at the time, the Rev. A. MacDonald (Congregationalist) officiated at her funeral. His sermon was based on Eccles. 9:2, "All things come alike to all: there is one event to the righteous and the wicked." By this dispensation of Providence, Bro. Newcomb has lost an affectionate and devoted companion; the children a kind and indulgent mother; and the church an excellent member. Few persons make a greater effort to attend public worship than she did; and we feel satisfied that she has left the church militant to join "the spirits of just men made perfect."

Where no farewell words are spoken,
Where no bounding hearts are broken,
Where no tears from eyes are starting,
Where none meet and dread the parting,
Where the righteous dwell forever,
Where disease afflicts them never—
Soon may we meet again.

J. M. ORROCK.

Stanstead, C. E.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BLAINS AND BOILS, TUMORS, TETTER AND SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC AND MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DERILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

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are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

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So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

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WHITEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

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Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—tf

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Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

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Aug 20—6m B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

DR. LITCH'S RESTORATIVE.—Great Cure for Coughs, Colds and Croup.—"Dear sir:—Your medicines are highly esteemed in this place. Those who have tried them, think there is none equal to them. Last night, one of our neighbors' children had the croup, and was given up to die. We went in with our bottle of Restorative, and gave dose after dose, and in ten minutes the child was relieved entirely. A. McBRIDE.

"Champlain, N. Y., March, 1859."

Dr. Litch's Medicines are sold by Dr. Dillingham, next door to the Herald office entrance, Boston; and by James Wolstenholme, Providence, R. I. 962—2w

CHILDREN'S DEPARTMENT

"FRED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 26, 1859.

Procrastination Dangerous.

The late Dr. Clark, of Philadelphia, in one of his sermons, illustrates the absurdity of deferring the work of salvation by the following striking fact. He was present on an occasion when a most solemn

appeal was made to the young, to seek God without delay; the preacher urging as a motive, that, should they live to be old, difficulties would multiply, and their reluctance to attend to the subject would increase with their years. As the preacher descended from the pulpit at the close of the service, an aged man came forward, and extending his hand to him, with much emotion, remarked, "Sir, what you said just now is unquestionably true. I know it from my own experience. When I was young, I said to myself, I cannot give up the world now, but I will by-and-by, when I have passed the meridian of life, and began to sink into the vale of years: then I will become a Christian; then I shall be ready to attend to the concerns of my soul. But here I am, an old man. I am not a Christian. I feel no readiness nor disposition to enter upon the work of my salvation. In looking back, I oftentimes feel as though I would give worlds if I could be placed where I was when I was twenty years old. There were not half as many difficulties in my path then, as there are now." But, though the big tears coursed down his cheek as he gave utterance to these truths, the emotions that were then stirred up within him, like the early dew, soon passed away. He did not turn to God.

Hints to Little Folks.

When your parents tell you to do any thing, do not whimper, and say you "don't want to," or, "you will in a minute," but do it immediately and cheerfully; for when your dear parents are laid in the grave, the recollections of your disobedience will reproach you.

When your parents dress you nicely on the Sabbath, and bid you go to Sabbath-school, do not run away and play, for some day a mother's voice will chide you from the cold gloom of the tomb.

Don't fret and murmur when you are sent to school, but look around you at the many little boys and girls who are forced to beg, or work for a living, and believe that you possess peculiar advantages, and that they must be improved.

When your parents reprove you, do not reply with impudence and anger, but know that it is for your good, and that some day the gentle hand that now seeks to guide your little steps aright, will be stiff 'neath the valley's sod.

If you are told to keep out of the streets or to relinquish the company of an associate, do not think it hard, but believe that you possess no more stability than thousands who have been led astray, and that in an evil hour you may forsake the path of rectitude, and be hurled away in the stream of destruction.

Avoid bad habits. Do not think it manly to drink, smoke or chew—that is a mistaken idea; they only indicate bad family governments, or a fickle, unstable disposition.

Be kind to one another. There is nothing that reproaches one so bitterly, as an unkind word in a moment of passion.

When your little sister lies cold in death, the little causes of displeasure which you have given her will cluster around your heart and wring many a bitter tear. In your journey through life, there will be nothing so grateful to your thoughts, as the pleasing conviction of your obedience to your parents while they lived. O! obey them, then, little friends, while they are with you; think that you can never do enough for them. I have been an orphan for nearly twelve years, and I have often thought that if my parents could once more be restored to me, they would never again be pained with my little faults. O! trifle not with a mother's heart; there is a stream of affection within a mother's breast that however ill you use her, however often you may cause her bitter tears to flow, will ever continue to nourish and protect the wayward fancy, and recall every wish to step aside from a mother's influence.

Drowning the Squirrel.

When I was about six years old, one morning, going to school, a ground squirrel ran into his hole in the ground before me, as they like to dig holes in some open place, where they can put out their head to see if any danger is near. I thought, now I will have fine fun. As there was a stream of water just at hand, I determined to pour water into the hole till it would be full, and

force the little animal up, so that I might kill it. I got a trough beside a sugar maple, used for catching sap, and was soon pouring the water in on the squirrel. I could hear it struggle to get up, and said, "Ah, my fellow, I will soon have you out now."

Just then I heard a voice behind me, "Well my boy, what have you got there?" from an old man with long, white locks, that had seen sixty winters. "Why," said I, "I have a ground squirrel in here, and I am going to drown him out."

Said he, "Jonathan, when I was a little boy, more than fifty years ago, I was engaged one day just as you are, drowning a ground-squirrel; and an old man came along and said to me, 'You are a little boy; now if you was down in a narrow hole like that, and I should come and pour water down upon you to drown you, would you not think I was cruel? God made the little squirrel, and life is as sweet to it as you; and why will you torture to death a little innocent creature that God has made?'"

Said he, "I never have forgotten that, and never shall. I never have killed any harmless creature for fun since. Now, my dear boy, I want you to remember this while you live, and when tempted to kill any poor, little, innocent animal or bird, think of this, and mind, God don't allow us to kill his pretty, little creatures for fun."

More than forty years have since passed, and I never forgot what the good man said; nor have I ever killed the least animal for fun since that advice was first given; and it has not lost its influence yet. How many little creatures it has saved from being tortured to death, I cannot tell, but I have no doubt a great number, and I believe my whole life has been influenced by it.

Little Bettie.

"Hand me some water, buddy, won't you?"

"In a minute, Bettie."

And Bettie's fevered cheeks were pressed again to the pillow; and little Harry's hands went on as busy as ever with the trap he was making, and at length, he entirely forgot the request.

"Please get it now, buddy," he at last heard, and scattering knife, triggers, and strings in haste, he was soon holding a cup to her crimson lips. But she turned her head languidly from it.

"Not this, please; but some fresh and cold from the well," she said.

"Oh, don't be so particular, Bettie; this is fresh; and I'm so busy I can't go now; won't this do?"

She no longer refused, but quietly took the cup which he offered; and it was the last, last time she ever called upon her brother for an act of kindness; ere another day had passed, she stood beside the river of life, and drank its cool waters, never to thirst again. And of all who wept over the little brown coffin, as it lay on the table before the pulpit, there were none who shed more bitter tears than the little boy who could not forget that he had refused the last request of his little sister.

Little children, are you kind to one another, or are you cross, selfish and fretful? Remember, then, the time will come when they will be beyond your reach; and then, Oh how gladly would you give all you possess to have them back again! You might gather all your books and toys:—everything for which you are now so willing to contend—but all you could do with them would be to place them on the grave of one you had wronged. It would not bring them back. Henry was a kind-hearted boy, and dearly loved his little sister; and she had only been sick a little while, so that he did not consider her dangerously ill; but this was no comfort to him when she was gone.

"Oh, mother!" he would say, "if I had only brought that water for her, I could bear it, but now she is where I can never, never wait on her again."

Think of this when you are tempted to quarrel, to be selfish, or unkind; for do you not know, if one of you should die, the rest would remember every act of unkindness, every bitter word which had fallen from their lips? But then it would be too late to recall it, too late to ask forgiveness.

APPOINTMENTS.

G. W. Burnham will be at Truro the first Sabbath in December.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

H. Baldwin—Sent you books the 18th.
J. M. Orrock—The binder says those books will be done next week, and that the paper in them will cost more than before—how much, cannot now say.
Eld. S. S. Garvin—Sent Harps the 19th.
N. Brown—Have cr. you on Her. to 1049, and L. Schelling to 1023—\$2 each, and ch'd you on acc't—and sent you balance the 22d.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, NOVEMBER 22, 1859.

Luther Edwards, on Life Membership.....\$15.00
Samuel Smith.....1.00

My address, for the present, will be Newburyport, Me. care of Elder Pearson. R. HUTCHINSON.

Eld. T. M. Preble has removed from East Weare to Concord, N. H., which is now his P. O. address.

THE NEW BOOK OF MUSIC, the Christian Lyre, will be issued about the 1st of December. It will contain over 300 tunes and 525 hymns, besides a selection of Chants and Anthems, and make 356 pages. It will be neatly bound, and of a size and form convenient for the pocket.

This work will be found by the lovers of music to be one of rare value.

Price, retail, 60 cts. per copy; postage, 8 cents. Per half dozen, \$3.00; per dozen, \$5.40.

Cash orders. Address J. V. Himes, Boston, Mass. Also, for sale at this office.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, NOVEMBER 22.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J R Adams 971, J Jennie 971, W Beebe 991, E W Lewis 976, Rev Wm L Lennert 971—each \$1.

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Eld M L Dudley 997—\$3.

Mrs J Blake, ch'd to R Atkinson 1037—\$4.

W Ayers 1015, \$2.25; J W Babbitt 973—50 cts; I Newcomb 989 and extra papers, I Townsend 982, 30 cts

followed his labors with the Indians? 'Yes,' said he, 'if you mean true conversion of heart. We endeavor to make not Jewish proselytes, like the scribes and pharisees, but true Christians. I thank God that there are Indians whom I know who are truly converted of heart, and whose profession I believe to be sincere.' He accompanied us to the end of the jurisdiction of Roxbury, where we parted with him."—*Historical Magazine*.

Mr. Truefaith.

There are some remarkable characteristics possessed by Mr. Truefaith. There is nothing remarkable in his personal appearance, in his countenance or in his air and manner. The things that are remarkable about him are:

1. He has no hesitation about performing duty. He never hesitates to go where duty calls, and to do what duty requires. He does not stop to inquire whether the work before him will be easy or difficult, profitable to his pecuniary interests. He does not inquire, respecting any proposed course, how will it affect his popularity and his influence, but, Is it right? His course is thus a very sensible and straightforward one—for the only question he has to ask is, "Is it right? Is it in accordance with the wisdom of God?"

2. He never surrenders his own principles. They are the grounds of his practice. When they become unfashionable, he only clings to them with a firmer grasp. When they seem to be about to bring him into trouble, he has no idea of giving them up. They may lead him into darkness for a time, but in the end they will bring him into the light.—Even were the stakes driven and the fagots piled around it, the fear thereof would not cause him to give up his principles.

3. He makes no compromise with sin. He is urged to do so. He is told that it will not do to be uncompromising. He must yield in some things, in order to carry his points in others. He must go a little way with the wicked, that he may induce them to go with him. But he will not hear of any compromise with sin. He will be loyal to the right. Circumstances cannot modify the difference between right and wrong. He was created anew in Christ Jesus to do right—not to make compromises between right and wrong.

4. He has true charity. He loves all men, and seeks to do good unto all men, as he has opportunity. He forms very charitable judgments respecting men.—He puts the best possible construction on their conduct. But his charity does not lessen the guilt of sin, nor the evil tendency of error. He believes that something more than good intentions are necessary to right actions, and something more than sincerity of belief in order to the truth.

5. He is very active in works of benevolence. He is not ostentatious, but is constantly doing good. He does not wait for great occasions, but avails himself of all opportunities, and very seldom loses them.

6. He has a very poor opinion of his own righteousness and the value of his good deeds. At the day of final account, he will be among those who will be astonished to hear their Savior ascribe good works to them. He will be one of those who will say, "Lord, when saw we thee an hungered, and gave thee meat?"—*S. S. Times*.

Middle Life.

It is perhaps not without some shade of sadness that one comes to rank himself in middle life. Slowly it dawns upon him, reluctantly he admits it. It is no sense of growing old that teaches him, no flagging of the powers of the spirits, not even the taunt of that opprobrious epithet now-a-days flippantly flung at middle life, for the "foggy" is not the old, but the middle aged man; but one finds that, with the fuller flesh, and firmer muscle, and stronger tread, and truer poise of his faculties—while yet his sympathies are all young and fresh, while yet he waits to follow where the older and wiser lead—the world waits and looks to him—pushes him forward where he hesitates, until he discovers,

that no longer looked upon as young, he must take his place in the toiling and exposed van, and hew the way in which other steps shall tread.

The character of middle life is the character of the man. It is that by which he is known, that by which he makes his mark, that by which he does his good or evil; it is the character he carries with him into age and into the dread presence of his Maker. Middle life makes for us what God himself could not give. The bright visions of youth are past. Sorrows, disappointments, griefs, have overtaken us, and we are made to see how solemn and how real a thing it is to live, how vain and weak and ignorant is the unsupported soul of man. Amid trials and toils, the attendant witnesses of a Father's discipline and oversight, amid defeats which each day testify to our insufficient principle, our advancing years lend us. Shall all this pass us as the breeze passes the wheatfield, leaving it standing and smiling as before? Shall we not have gained some steadiness, some stateliness of character, some other reverence than ourselves, some other dependence? Shall the old frivolity still cleave in us—the garb of childhood on the frame of man—the old love and pursuit of pleasure—the old, often vanquished self-confidence? Shall we be growing into years with all the frippery of childhood lingering about our hearts, or manners, or hopes, our attainments? Not so, middle life is for better things; for the casting off of the childish and unworthy, for the putting on of the whole man—even of the man after Christ. Saddest of all sad sights is it to see the probation of a human soul wearing towards its noon while no deepening tinge to character proclaims the ripening within, while all things say how closely and wilfully it clings to its grosser delights. Old age is not of necessity, beautiful. All do not know the secret of the art of growing old gracefully. It is an art which middle life works at and perfects. The secret lies back there. Serene and waiting and beloved age is the result of honorable and virtuous middle life; and age, querulous, exacting, burdensome to itself and others, is the product of selfish, frivolous middle life.

Turkish Protection.

Our readers will get some idea of the kind of religious liberty and protection the Turkish government secures to its subjects by reading the following intelligence. We copy it from correspondence of the Levant Herald published at Constantinople.

MARDIN, Mesopotamia, Sept. 7.

There is but little political news. The Pashas and their underlings are as inefficient and venal as usual. Weysee Pasha has recently been turned out of Mosul without warning. At first he was remarkably honest for such a functionary, but very soon showed the cloven foot.

The Arabs are plundering villages and robbing caravans. The condition of the villagers on the plain is most miserable. Government takes from them a ruinous tax, and then just as the wheat and barley crops are gathered in and threshed, up come the Arabs for their share. This year the tribes agreed, for a large consideration, to draw off their men and allow no plundering; but as soon as the stipulated quantity of wheat was in their hands the whole horde was let loose to rob at pleasure.

Several hundred horsemen are kept here and at Nisibiu, expressly to protect the villages. Their commander, Hadji Tamir Bey, instead of fighting Arabs, sits here in the city quarreling with the Carmacan and plundering us Franks. Last year, after the Arabs had returned into the desert, the Hadji collected all of the soldiers in this region and valiantly sallied out against the vanished foe. The troops were quartered on the villagers until all hands were starved out, and the Carmacan sent to Constantinople a long bill of expenses incurred in defending the country. Now when the Arabs are retiring, the Hadji begins to prepare another expedition. So, between Turks and Arabs, the peasants will be plundered to their last morsel.

The few Protestants here have suffered consid-

erably this summer from persecution. Their taxes have been largely increased, an excommunication has prevented them from trading, and even from collecting debts, and some have been beaten and imprisoned. For all this it is impossible to obtain the least redress. The Carmacan (under governor) is a mere tool in the hands of the Papists, and the Pasha at Diarbekir is a deaf, stupid dignitary whose chief business is to take bribes in the shape of fine horses. Tanzimat (the new regulation order) is all a myth in these regions and is likely to remain so till the Embassies waken up to an active sense of how utterly illusory it is everywhere as well as here.

I have just learned that a large caravan has been taken by the Arabs near Severeck. A merchant of Diarbekir lost 40,000 piastres. All of the villages in that region have been stripped.

Such reports as this from sources entitled to the highest confidence, are constantly sent to Constantinople, laid before the government, and even published to the world, but there is no effort, not the slightest, to redress the wrongs the Protestants suffer. By and by we shall have intelligence from Turkey, like that from India, at which the world will turn pale, and then the men who now assure us that all is well will exclaim, "Who would have thought it?"—*N. Y. Observer*.

Courtesy.

The innumerable fine and delicate threads which true courtesy weaves, as woof and warp, constitute the strength of the social fabric. Courtesy is love embodied, and rendered active and visible; and love attracts union and oneness, as when contiguous water-drops rush into bosoms, and form river and lake. Conventional observances may drive men into combinations, as external hoops force the staves to become the barrel and the cask. But the drawings of love will attract, even through impediment and barrier, like the magnetic influence that operates through the vessel upon the mimic floating swan.

Courtesy is essentially different from politeness, etiquette, manners. These may become mere remarks of supreme selfishness and hatred; and they may be only exhibitions for praise and profit. Courtesy has, indeed, no special form of manner, and yet never wars with suitable and decorous conventionalisms. Courtesy is inherent, and ever the same; but forms of politeness are shaped by accident; hence the etiquette now reigning may be dethroned in time, and the politeness of to-day become rudeness or vulgarity.

Courtesy cannot be taught or learned; it cannot be put on or laid aside. Courtesy is felt—mere politeness seen. The former wins love, the latter respect. The one bows gracefully and profoundly; the other can lay down a life. To become polite, read Chesterfield; to become courteous, read the Bible. Abraham, the father of the faithful, and Paul the apostle of the Gentiles, bowed, indeed, with courtly grace, respectfully; but it was their courtesy, manifest in look, word, tone, manner, that revealed their heart-love and melted other hearts.

The writer was passing once along a narrow pavement. A young man in coarse apparel at our approach, stepped aside, with great alacrity, and into the mud edging the path. He did not bow, he waved no hand, he moved without grace, and yet the whole was evident courtesy.

After passing, the thought arose, Should we not acknowledge and thank him for behavior so unusual in a young man in this brazen age? We went back. Offering our hand, we said, "Young man, shake hands with me!" "Certainly, sir, but why do you wish it?" "Because you are a kind-hearted fellow, and a true gentleman; you gave all the path to me." "Sir, I would step into the gutter for an elderly man!" "God bless you, young man! May you become a believer in our Lord Jesus Christ, whose servant I profess myself; and may we meet in heaven, if we never meet on earth!"

Tears stood in the eyes of both; and when we said good-by, our hands seemed to be a love-tie binding our hearts.

Reader! "Be courteous!"—*Christian Intelligencer*.

Cure for Fits.

For a Fit of Passion—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

For a Fit of Idleness—Count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next and work like a negro.

For a Fit of Extravagance and Folly—Go to the workhouse and speak with the inmates of a jail and you will be convinced—

Who makes his bed of brier and thorn, Must be content to lie forlorn.

For a Fit of Ambition—Go into the churchyard, and read the grave stones; they will tell you the end of ambition. The grave will soon be your bed chamber—the earth your pillow; corruption your father, and the worm your mother and sister.

For a Fit of Despondency—Look on the good things which God has given you in this world, and those which he promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them while he who looks for a flower may return into his house with one blooming in his bosom.

For all Fits of Doubt, Perplexity and Fear—Whether they respect the body or the mind—whether they are a load to the shoulders, the head, or the heart—the following is a radical cure, which may be relied on. I had it from the Great Physician: "Cast thy burden on the Lord and he will sustain thee."

For a Fit of Repining—Look about for the halt and the blind, and visit the bedridden, and the afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions.

Mungo Park's Moss.

Mungo Park was robbed by banditti on the 25th of August, 1796, when on his road from Kooma to Sebidooloo, and was stripped of everything.

"After they were gone," he says, "I sat for some time looking around me with amazement and terror. Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of a rainy season, naked and alone; surrounded by savage animals and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection, and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings. I was indeed a stranger in a strange land, yet I was still under the protecting eye of that Providence, who has condescended to call himself the stranger's friend.

"At this moment, painful as my reflections were, the extraordinary beauty of a moss, in fructification, irresistibly caught eye. I mention this to show from what trifling circumstances the mind will derive consolation; for, though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves and capsula without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and suffering of creatures formed after his own image? Surely not! Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed. In a short time I came to a small village."

A pleasing poetic version of this narrative was given in the Scottish Christian Herald many years ago, by the amiable and pious Robert Murray McCheyne.

Sad, faint, and weary, on the sand
Our traveller sat him down, his hand
Covered his burning head:

Above, beneath, behind, around,
No resting for the eye he found—
All nature seemed as dead.

One tiny tuft of moss alone,
Mantling with freshest green a stone,
Fixed his delighted gaze;
Through bursting tears of joy he smiled,
And while he raised the tendril wild,
His lip's o'erflowed with praise.

"Oh, shall not He who keeps thee green,
Here in the waste, unknown, unseen,
Thy fellow exile save?
He who commands the dew to feed
Thy gentle flower, can surely lead
Me from a scorching grave."

The heaven-sent plant new hope inspired,
New courage all his bosom fired,
And bore him safe along,
Till, with the evening's cooling shade,
He slept within the verdant glade,
Lulled by the negro's song.

Thus, we in this world's wilderness,
Where sin and sorrow, guilt, distress,
Seem undisturbed to reign,
May faint because we feel alone,
With none to strike our favorite tone,
And join our homeward strain.

Yet often in the bleakest wild
Of this dark world, some heaven-born child,
Expectant of the skies,
Amid the low and vicious crowd,
Or in the dwellings of the proud,
Meets our admiring eye.

From gazing on the tender flower,
We lift our eye to him whose power
Hath all its beauty given;
Who in this atmosphere of earth,
Hath given it life, and form, and breath,
And brilliant hues of heaven.

Our drooping faith revived by sight,
Anew her pinion plumes for flight,
New hope distends the breast;
With joy we mount on eagle's wing,
With bolder tone our anthem sing,
And seek the pilgrim's rest.

Leisure Hour.

Comforting Grace.

"I will not leave you comfortless; I will come to you."—John 14:18.

Blessed Jesus, how thy presence sanctifies trial, takes loneliness from the chamber of sickness and the sting from the chamber of death! Bright and Morning Star! precious at all times, thou art never so precious as in "the dark and cloudy day!" The bitterness of sorrow is well worth enduring to have thy promised consolations.—How well qualified, thou Man of Sorrows, to be my Comforter! How well fitted to dry my tears Thou didst shed so many thyself! What are my tears, my sorrows, my crosses, my losses, compared with Thine, who didst shed first Thy tears, and then Thy blood for me! Mine are all deserved, and infinitely more deserved.

How different, O spotless Lamb of God, those pangs which rent Thy guiltless bosom! How sweet those comforts, thou hast promised to the comfortless, when I think of them as flowing from an Almighty Fellow-Sufferer—"A brother born for adversity,"—the "Friend that sticketh closer than thy brother!"—one who can say, with all the refined sympathies of a holy exalted human nature, "I know your sorrows!"

My soul, calm thy griefs! There is not a sorrow thou canst experience, but Jesus, in the treasury of grace, has an exact corresponding solace: "In the multitude of sorrows I have in my heart, Thy comforts delight my soul!"

"Remember this word unto thy servant, upon which thou hast caused me to hope."

Evening Thoughts.

Time, unmindful of waning beauty, withering flowers, "hopes deferred" or human struggles for distinction, wafts us on swift and noiseless pinions to final destination.

If, with a fixed and lofty purpose, we perform our part in Life's grand Drama, it is well;—if not there is no returning path, by which we may retrace our steps, or mend what we have done amiss. Time lingers not for the mature to learn what should have been gathered to the garner house of intellect in childhood. Youth is the season in which to gather the sheaves of golden grain from Earth's abundant harvest fields.

"When the harvest is past and the summer is

ended" we may not sow the seeds that the neglect has left to mold. The ground work of education must be laid on a firm basis, to be lasting. It is folly to expect to finish a structure with granite, whose foundation is of cobble stones and sand.

How infinite, then, should seem the importance of improving carefully the golden moments, laden with good and blessing as they pass with arrowy swiftness, never to return! The sources of intellectual culture are as numerous, and varied as intellect itself. The earnest soul may drink at the overflowing fount of knowledge, without fear of satiety, since wisdom hath no limits, and its depths are unfathomed still. There is no climax to human acquirements. Every day develops new sources, discovers new fields, and if we hasten on with what speed we may, we do better.—Though there are obstacles in the way, there is no excuse for neglecting the culture of the mind. We may, at least, turn our thoughts to good account, since the thoughts are the motive power that moves the vast machinery of Life.

Shall we fold our hands, and resign ourselves to hopeless imbecility because another seems to have talents or genius that we are not conscious of possessing? To complain of our want of capacity is to question the impartial giver!

There is no person so dangerous in society as a man with a vast, uncultivated mind. There are none so unendurable as those old in years, and weak in understanding, while wisdom is a glorious crown whose brightness age cannot destroy.

Time cannot wither, age cannot dim, its lustre. Riches "make to themselves wings and fly away," the whelming tide of adversity sweeps away the refuge of friendship; beauty is fading; fame is an empty bauble and ambition a glorious cheat, while wisdom is a priceless jewel, the soul's calm sunshine, a treasure worth seeking.

It is a starbeam that lights up all the darkness of Life's devious way. E'en through the dark valley of death, up to the gates of Paradise.

O! youthful voyager over the surging billows whose fury oft threatens thy frail bark with destruction, get wisdom; get understanding.

Pen Droppings.

At all times and seasons faith and prayer find fullness of mercy to pardon, and of grace to sanctify, in Jesus Christ. The supply is inexhaustible. Mountains have been exhausted of their gold, mines of their diamonds, and the depths of the ocean of their pearly gems. The demand has emptied the supply. Over once busy scenes silence and solitude now reign; the caverns ring no longer to the miner's hammer, nor is the song of the pearl-fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.—*Dr. Guthrie.*

The vanity of the world appears in this, that a little cross will embitter great comforts. One dead fly is enough to convert a whole box of the world's most fragrant ointment into a stench.—There are so many ingredients required to make up worldly felicity,—as riches, health, honor, friends, good name, and the like,—that if any of these be wanting, the whole composition is spoiled. You may as soon grasp a bundle of dreams or take up an armful of your shadow, as fill the boundless desire of your soul with earthly enjoyments.—*Bishop Hopkins.*

Prayer and praise are the lungs of a Christian: by the one he draws in a happy life from heaven and by the other he breathes it back again to him who gave it. Thus do the virtues of religion circulate. They come from God in a principle and return to him in an offering. He teaches the believer both to receive his gifts and to own that he does so.

Do not confound difficulties with hindrances. Difficulties are often sent directly by the Lord

to exercise and try our faith; hindrances, I think never, although permitted through Satan and our own evil hearts. Difficulties are not necessary hindrances, because the race is not to be run with speed, but with "patience;" and so while difficulties are exercising faith, and drawing out energy of purpose and character, a man may be making great strides in his Christian race, and the difficulty be the very occasion of his progress.—*J. W. Reeve.*

Faith is the master-spring of a minister; hell is before me, and thousands of souls shut up there in everlasting agonies. Jesus Christ stands forth to save me from rushing into this bottomless abyss. He sends me to proclaim his ability and love. I want no fourth idea; every fourth idea is contemptible.—*Cecil.*

Make thy recreation servant to thy business, lest thou become a slave to thy recreation. When thou goest up into the mountain, leave the servant in the valley; when thou goest to the city, leave him in the suburbs; and remember, the servant must not be greater than his master.

Sow thy Seed.

We once heard a preacher of the gospel remarking that when he was a very little child, he was accustomed to go out to work with his elder brother on his father's farm, and that he remembered one day, when they planted a great many apple seeds. Although he was too young even to know clearly what they were doing, yet he could grasp a handful of the seed, and drop them into the places prepared for them. The years rolled by, the boy grew up, and went into the world, was converted and became a minister of the gospel.

The apple seeds that he planted had grown into a fruitful orchard, and he could stand in autumn beneath the flourishing trees, and eat the ripe golden fruit of his own planting. It was a very unimportant fact in itself but impressively suggestive.

For this simple process and progress of things in nature is what takes place in the world both for good and evil, in ten thousand thousand instances, not only in moral and spiritual things, but in daily worldly experience, in seed sown, and in fruit gathered. Almost all that men experience is but the consequence of what they have sown, the return from the fields they have cultivated. We stand beneath the shadow of the trees we have planted, and eat their fruit, be it good or evil.

If then the opportunities of sowing given to a man were a thousand, and he knew that five only of these opportunities were to be signalled by God's blessing, he could not, without the most tremendous hazard, neglect one of these opportunities, or one in a while, amounting in the whole to five, for that might be the one, or these five the five. But all your opportunities are alike precious, so far as this, that you know not any that you can safely omit. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."—(Eccl. 11:6)—*Tract Magazine.*

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER I.

"In the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god." vs. 1, 2.

There is here a chronological difficulty—it being evident from Jer. 25:1 and 46:1, 2 that the first of Nebuchadnezzar synchronizes with the fourth of Jehoiakim.

After the death of king Josiah in B. C. 608, who was slain at Megiddo in a battle with Pharaoh-nechoh king of Egypt, the "people of the

land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead." He reigned only three months in Jerusalem, when "Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away; and he came to Egypt and died there," B. C. 608—See 2 K. 23:30, 37.

Judea had now become a province of Egypt. Her king, though of the seed royal, was a vassal of the king of Egypt, and the land was taxed for the payment of tribute.

This Jehoiakim proved to be a wicked prince; "and he did that which was evil in the sight of the Lord, according to all that his fathers had done." And in the 25th of Jeremiah (v. 1.) we have, "The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon."

The fourth year of Jehoiakim, would be B. C. 605; which would be the 23d from the 13th of Josiah, as Jeremiah said to the Jews, "From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. . . . Therefore, thus saith the Lord of hosts; because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and, will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations." Jer. 25:3,4,8-12.

The nations referred to that were to be in subjection to the king of Babylon, are enumerated in vs. 18-26. "To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them."

This prophecy was evidently previous to the invasion of Judea by Nebuchadnezzar. Pharaoh-nechoh, king of Egypt, appears about this time to have extended his arms east to the Euphrates river, and was attempting the conquest of Babylon; for in Jer. 46:1, we have the word of the Lord, "against the army of Pharaoh-nechoh king of Egypt, which was by the river Euphrates in Charchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah."

Berosus, as quoted by Josephus, Art. 10. 11, 1, also Contra Ap. 1, 19, says:

"When his father Nabopolassar had heard that the Satrap, who had been appointed over Egypt and the regions around Coelo-Syria, and Phenicia, had rebelled, not being able himself to endure hardships, he committed to his son, Nebuchadnezzar, then in the vigor of life, certain portion of his forces, and sent them against him. And Nebuchadnezzar, falling in with the rebel, and putting his forces in order gained a victory over him; and the country belonging to his control he

brought under his own dominion. Now it came to pass that Nabopolassar fell sick at that period and died, having reigned twenty one years. Not long after, having learned the death of his father he arraigned his affairs in Egypt and the other regions, and committed the captives of the Jews, the Phenicians, the Syrians, and the nations in Egypt to certain of his friends, to conduct them to Babylon, with the most weighty part of his forces, and the remainder of his booty. He himself, accompanied by a very few, went to Babylon through the desert. Then taking upon him the affairs which had been managed by the Chaldees, and the kingdom which had been preserved for him by their leader, becoming master of the whole of his father's dominion, he assigned to the captives who had arrived, colonial dwelling places in the most suitable regions of Babylon."

From these historical statements, it appears that the "first year of Nebuchadnezzar" was not the first of his sole reign, but the first of his being invested with authority by his father. And as he thus conquered Egypt, Judea and the other countries tributary to Egypt became tributary to Babylon. So that from this epoch B. C. 605, is to be dated the seventy years of predicted Babylonish servitude. It was in the fourth year of the reign of Jehoiakim, of whom we read, "In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he rebelled against him," 2 K. 24:1.

To be continued.



ADVENT HERALD.

BOSTON, DECEMBER 10, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

Our Wants.

The "A.M.A." has a Note of \$400 due Jan. 1: for the means to pay which the Association will be dependent on the contributions and donations of its friends. There is therefore an urgency for prompt and energetic action, on the part of all who desire the prosperity of this agency. Donations should be distinguished from subscriptions to the *Herald*—both of which are greatly needed, at this emergency.

Per order of the Finance Committee.

To the Friends of the Advent Herald.

You can bear witness that when the Association was in funds, sufficient to meet its wants, the patrons of the *Herald* were apprized of the fact; and now, that the condition of the office calls for assistance, the finance committee feel confident that they will have an immediate, encouraging response to their appeal for aid. \$600 must be obtained by Jan. 1—\$400 of it to meet a note at bank, due Bro. Himes, and \$200 to purchase paper, &c. So you see, that the character, and legitimate operations of the Association, demand aid at this time. It must not be forgotten, that the A.M.A. has no one at the present travelling and collecting funds for it. Will not the churches take up collections, and individuals send their mites or amounts to the office? We propose doing all we can in Providence. Brethren, let us now show our faith by our works.

L. OSLEE, for Finance Com.

Providence, Dec. 2.

It will be seen by letters in another column, that the collecting agent, appointed for the present year, is supplying the church in Boston; and as the Standing Committee do not meet till the end of the year, to act on his resignation or fill his place, it becomes necessary to make this direct appeal for the

assistance which it was expected would have been otherwise raised before it would be needed.

What is Duty?

Will the Advent Herald have to be embarrassed in its operations on the first of January? It has been intimated to me that such will be the case, unless its friends come forward immediately and furnish the means for its relief.

The treasurer of the A. M. Association has recently published his report, showing that the first half year of its operations, it had paid all its expenses, and a part of its indebtedness to brother Himes, for the stock of books, printing materials, &c., purchased of him at the time of the transfer of the office, and that the A. M. Association own some \$800 or \$1000 stock in the Boston Advent Association. What is now wanting is the means to pay a note falling due at bank on the first of January, and, say \$200, to pay for paper stock, in advance. Now the idea of the office's being embarrassed for the want of this, when it can be so easily raised with but the willing mind, is simply ridiculous, and would be a burning disgrace. Why, 50 cents from each of the subscribers to the *Herald*, would pay all its indebtedness, and put it on a basis above want, provided the subscription list is kept up to its present number. With little pains on the part of those interested for the maintenance of it, it could and no doubt would be done. I have no idea that every one of the subscribers of the paper will be disposed to aid; yet if but a quarter of them would give but one dollar each, before the first of January, the payment would be met; and many there are, who could and ought to do much more. Here in Providence we have to meet a debt on our meeting house, support public worship, aid our missionary, give to the Sunday school cause besides various other things, and yet I think our people will respond to this urgent call for aid, several of us are life members, and in lesser sums have manifested our interest for this object. Consequently we don't ask others to do what we are unwilling to do ourselves; and I hope and confidently expect to see further acknowledgments in the *Herald* of sums received from them to meet present wants.

The sum required for this time will only be raised by each one's, on reading this, attending to his or duty in this particular,—not depending upon our more favored neighbors as we may consider them, to do it for us. Our neighbor's business must not be attended to just now. This is not done by proxy, without the consent of the party we may wish to authorize to furnish the means. It must be done by a personal effort on our part, if done at all.—Now I am going to do my duty and set you an example, so I herewith enclose \$2. I think I am at liberty now to look after my neighbors. So I will sit over opposite the treasury and watch the receipts in the *Herald* from week to week up to the first of January, and then may I not with your aid and permission have the very great satisfaction to know that the sum is received and the debt paid up? See that you do your duty.

ANTHONY PEARCE.

NOTE. This appeal is so appropriate to our present position, that we give it a place in the editorial columns. The office owes nothing except the two remaining notes of \$400 each, and what is due to subscribers who have made advance payments. Everything has been snugly and economically managed, and no small debts have thus far been incurred.—The note of \$400 due last July was promptly paid, and the credit of the Association, which is now good, can be kept so only by prompt payment.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

S. Pillsbury. Will insert.

J. W. R. Your letter being directed to the care of Eld. Himes, it went into his box instead of ours, and therefore did not reach us till it was too late to comply with your request. Directing simply to us, will insure its prompt reception.

J. Linn. We know the fact that Dr. R. Hutchinson had not embraced the view of the unconsciousness of the dead, nor had any thought of so doing. We cannot lay our hand on the letter to which you refer.

The Symbolic City.

The harmony of the interpretation which recognizes the symbolic New Jerusalem as representative of the redeemed church, will be more apparent by considering its significance in detail, according to the analogy of its parts and accompaniments.

These may be enumerated as, The descent from heaven; the splendor of its elements; its vastness, symmetry of proportions, massiveness and strength;

its open gates, walls and foundations; the names of the tribes of Israel, and of the apostles, inscribed thereon; its Temple and Light; its tree and river of life; the exclusion from it of the unclean; and the walking of nations in its light, whose glory and honor are brought into it.

The city as a whole, being representative of the glorified translated and resurrected church,—its descent to the new earth, must symbolize the descent from heaven of the risen dead and changed living; who "shall be caught up together in the clouds to meet the Lord in the air" (1 Th. 4:17) at his coming, evermore to be with him. There assembling, they will escape the fires which melt, with fervent heat the elements of the present earth; and, descending as they do, upon the new earth, is a conclusive demonstration, that the regeneration precedes the millennium, and terminates probation.

The splendor and beauty of the city, correspond to the beauty of the person, and the perfection of character of the redeemed. Its magnitude, shows that the saved will constitute an innumerable multitude; and the symmetry of its proportions, the unity and harmony that will ever prevail, among the redeemed in all the earth.

The strength and massiveness of its walls, denotes the security of the redeemed in that day when it shall be said, (as in Isa. 60:18), "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy wall Salvation and thy gates Praise;" for (Isa. 26:1) "in that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks."

Its foundations, being garnished with all manner of precious stones, and the names of the twelve apostles being inscribed thereon, are indicative of the doctrines and precepts, upon which the church is builded, which have apostolic sanction, and are embraced in faith and love. For "the household of God," (Eph. 2:19-22), is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

As an habitation thus builded, the church was thus apostrophized in Isa. 54:11-14: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones; and all thy children shall be taught of the Lord, and great shall be the peace of thy children: in righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror, for it shall not come near thee." In a secondary sense christians even now, (1 Pet. 2:5), "as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ;" who is "a Living stone," the "Chief Corner-stone," in this spiritual temple, or city, that is now incomplete, but is in process of building, and is then to be manifested as a completed edifice.

The gates of the city, symbolize the access to the company of the redeemed: their being open continually, that it is a time of uninterrupted peace; the angelic guards at the gates, show that God's messengers watch over all their interests; the names of the twelve tribes of Israel inscribed thereon, that all denominations of true christians, which in Rev. 7 are symbolized by the twelve tribes, participate in all the privileges of the justified; and the exclusion from it of all the unclean, that the company of the saved will comprise only those who shall have washed their robes and made them white in the blood of the Lamb.

Its temple, being the Lord God Almighty and the Lamb, shows that the Redeemer will be personally visible to all the worshippers, who shall from time to time go up to Jerusalem to worship. And its light being the same, shows that God even the Lamb will be their Lawgiver; that He will command and counsel, according to their several exigencies, and that all human law-making, will have forever ended—the sun and moon being symbols of supreme rule in any nation. Thus Isaiah sang, (60:19-22), "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

It follows then, that, the nations of them that are

saved, walking in this light, symbolizes that the glorified saints, of all the nations of the earth, will, in the regeneration, be ever guided by Christ's counsels and instructions, which he may at any time communicate—as the christian now walks in the light of God's word, his only law. For, (Prov. 6: 23), "The commandment is a lamp, and the law is light;" said the Psalmist (Psa. 119:105,) "Thy word is a lamp unto my feet, and a light unto my path."

The glory and honor of the nations must be all that is excellent or ennobling among them—all that is praise worthy; and this being brought within the open gates by the kings of the earth, signifies that all who have subordinate rule in the new dispensation, will consult only the will of the Lamb, and seek the glory and happiness of the redeemed, and that everything that is really excellent, beautiful or ennobling, will survive the dissolution of earth, and be perpetuated or reproduced in the kingdom for the exaltation of the saved—all things being then subservient to their highest good. Thus Isaiah sang, (60:13) "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."

The river of life, proceeding from the throne, symbolizes the renewing and sanctifying influences which God will ever communicate to the saints—they being then as now preserved in being and glory by Him, who (Heb. 1:3) upholdeth "all things by the word of his power." And the leaves of the tree of life, and its fruit, represent the means, through Christ, of their recovery of immortality; and as there is a constant supply of a variety of fruit, all their necessities will be ever anticipated, so that they shall know no weariness, sickness or want, nor any of the vicissitudes or disabilities of mortality. Isa. 33:24, "The inhabitants shall not say I am sick: the people that dwell therein shall be forgiven their iniquity."

Then, we read, (Rev. 22:3-5) "There shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. . . . And they shall reign forever and ever." Thus, (as in 21:3-5,) "the tabernacle of God," his residence, will be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away,"—all being made new. All the consequences of the fall will have been removed from the earth; all its inhabitants will show in their very countenances that they are the servants of the Lamb, and they will triumph in that sinless, sanctified, and glorified state for ever and ever.

GERRIT SMITH.—It is stated in the N. Y. Tribune that the condition of Gerrit Smith is greatly improved, and that he is now quite himself again.—Strong hopes are accordingly entertained of his speedy recovery.

WASHINGTON IRVING.—This brilliant and fascinating writer, of whom Edward Everett once said that he was the greatest living writer, died of asthma, at his country seat in Tarrytown N. Y. on the 28th ult. His "Knickerbocker's History of N. Y." although not his ablest work, was at once recognized as a masterpiece of jubilant irony, audacious extravagance, and picturesque delineation. It is filled with lively humor and brilliant satire.

Although greatly gifted as a writer, Mr. Irving utterly failed as a speaker. Being once toasted at a public dinner, he attempted a reply, and broke down, unable to proceed. He was born in N. York city April 3, 1783 and so was in his 77th year.—He was a communicant in the Episcopal church: but we learn nothing very marked respecting his religious hopes and characteristics.

JOHN BROWN.—The second day of December 1859 will be memorable for the execution of John Brown at Charlestown Va.

It has been remarked of him, that "he has gone the way of a felon with the fortitude of a saint."—As he was first known to the public, so he continued to the last terrible moment, indomitable, but calm, self-denying, conscientious, and wholly given up to his one idea. This it was that clouded his reason in respect to his duty in a single thing; and so led him astray. Looking at both his life and death; it is clear to our mind that he was a monomaniac on the subject of his duty and power to emancipate the slaves. He solemnly believed that he had a mission in this respect; for with this supposition all his conduct before, during, and subsequent to his trial, fully harmonizes. Let the principle be once admitted that any number of individuals may themselves organize for the redress of wrong, and all the safe-

guards of law and order are set aside. Had John Brown been successful, the whole south might at this time have been in the midst of a civil insurrection—nor is it certain that the north would not also have been involved. His course imperiled great interests; and no lover of his race, i. e. of man, and no true friend of the enslaved, can fail to be grateful to God that the results were no worse than they are.

It is very easy to laugh at the fright of the Virginians; and some of their manifestations have been very ludicrous; but if we were living in the midst of a servile population, as the Virginians are, we should doubtless feel our danger as vividly as they appear to. We have cause every night to thank God that we live not where we are exposed to similar dangers.

Were John Brown really a sane man, there would be a general acquiescence in his punishment; but being undoubtedly a monomaniac, Virginia has made a great mistake in his execution. She might have shut him up where he could do no harm; but in taking his blood she has assumed a position which may be followed with bitter regrets. In punishing him as a felon, she has elevated him to the position of a martyr; and millions at the north who would denounce his act as one of madness and folly, will regard the man, while greatly misled, as a victim to a gigantic system of wrong.

HUMAN FRAILTY.—The Christian community were greatly saddened by the appearance, in the morning papers of Nov. 30th, of a card from the Missionary House Boston, implicating the moral character of Dr. Pomroy, one of its secretaries; who has made acknowledgment of imprudences, and resigned his place as an officer of the Board. It is well that the truth of Christianity is independent of the frailty of its disciples. And the Boston Journal fittingly remarks that the lesson to be drawn from this, should inspire every one "with a higher sense of the necessity of pure thoughts and circumspect behavior, and lead the christian to prize more than ever those divinely taught words, 'lead us not into temptation.'"

ITEMS AND NEWS.

The Warrentown Flag contains an account of the death, on last Thursday week, of a little girl of 8 years, daughter of Mr. Traverse Gough. In the absence of all older than herself, her clothing took fire. She first tried to suppress the flames herself; then she asked her little sister of four years to throw water on her; but the little one ran instead, to call the neighbors. When they came, they found her lying out in the yard, and in reply to the question "what was she doing there?" she said she thought if she stayed in the house, that the house would catch fire and burn the baby up, too. "God bless the darling," every mother will say. She retained her faculties to the last, conversed freely, and bore her sufferings with a degree of fortitude remarkable for one of her age.

DR. J. C. AYER.—The accusation against Dr. J. C. Ayer, of Lowell, for stabbing R. S. Fay, Jr. the Treasurer of the Middlesex Mills, has been withdrawn because the prosecutor found that no complaint against him could be sustained. The fact is that Dr. Ayer merely defended himself as best he might, with a pen-knife he happened to have in his hand, against a cowardly assault made on him from behind, with the premeditated intention to punish him for the exposure he has been making of the wrongs practiced by the officers upon our manufacturing corporations.

The Providence Journal states that James Tallman of Cumberland, R. I. was very dangerously assaulted on Wednesday by a man named Harris, and so severely cut about the head that his recovery is only possible. Tallman had purchased a farm, and the right of a certain way was disputed by Harris, who went up behind Tallman as he was passing with his team, and struck him on the head with a huge club.

Large quantities of white wax have been coming ashore on the coast of Texas during the past month. One man on Matagorda Bay has realized nine hundred dollars on what he has picked up. A considerable quantity has also been found along the shores of Galveston Island and Point Bolivar. This wax is supposed to have come from a Spanish vessel recently lost in the gulf.

The Floyd Louisianian of the 19th inst. says: "For more than a week an extended conflagration has been taking place, for miles above and below this on the hills. Thousands of panels of fence have been destroyed; much cotton and corn, both gathered and ungathered, have also been burned. During all the time the wind has been high, blowing on some occasions, almost a hurricane. We are informed that the fire extended for forty or fifty miles, from the Arkansas line to near the middle of Franklin parish."

The French are to winter in Italy, 50,000 vivacious gentlemen who did their work so well in Piedmont and Lombardy. There are very strong indications that there is soon to be more work of the same kind cut out for them. Things can't remain as they are in Italy much longer.

A sailor named Charles Witzel, just discharged from the Buffalo Hospital, rode to Rochester 68 miles, seated on the truck of a baggage car, his feet resting on the brake. He was not discovered until the train reached Rochester. He emerged from his contracted quarters looking rather worse for the ride.

The Philadelphia Ledger mentions a singular fact in connection with the recent coal-oil discoveries in Pennsylvania. In many places in the valley of Oil Creek the ground is covered with pits, hundreds and thousands of them evidently dug for the purpose of gathering oil, and at a period so remote the trees 250 years old are growing over them. The query is, by whom were these pits dug, and for what purpose was the oil gathered?

AN IMMENSE ICEBERG. Capt. Kirby, of ship *Uncowah*, at San Francisco from New York, reports that he passed an immense floating island of ice about fifty miles south of Cape Horn, on the 9th of August. It was eight to ten miles long, and very high—a solid mass of ice, against which the sea broke, as upon the iron-bound shores of a continent. At four miles distance the water about the ship was agitated with eddies and ripples caused by the opposing presence of so large a body to the usual ocean currents. The sides along which the ship passed appeared to be precipitous for more than a hundred feet up from the water, when they broke up towards the peaks in the interior of the island; and down the steep, the spy-glass showed the existence of great gullies and water courses. When the sun shone full upon the island it reflected the light with great brilliancy. It was a majestic spectacle.

ANOTHER METEOR. William Mitchell, the astronomer, communicates to the Nantucket Inquirer the following account of a meteor which he saw on the night of the 26th:

"A meteor of a singular character was seen from my Observatory at half-past 11 P. M., of the 26th inst. When first noticed it was accompanied by a train of about a degree in length, and its change of place was so trifling that it resembled a comet. It was visible and nearly at rest for ten minutes, affording an opportunity for telescopic inspection. It was found to have a serpentine form with bright knots; these spread out as it faded, and the whole finally united and formed a nebulous loop. While at rest, it occupied a place on the Celestial Equator, whose Right Ascension was nearly 5 hours 20 minutes. If seen at other places of known geographical locality, a ready means will be afforded to obtain approximately its distance from the earth's surface."

THE KING OF THE SANDWICH ISLANDS. A letter from Honolulu gives the following account of the recent shooting affair in which the king was an actor:

"The king and his suite were on a tour around the islands, and while at Lahaina, the king left and came to Honolulu, leaving his family and suite for a couple of days. On his return, some evil-minded person informed the king that Neilson, his Private Secretary, had been too familiar with the Queen, and without inquiring into the case, he acted on the spur of the moment, and shot him with a pistol. Neilson lies very low at Lahaina,—the ball went through him. Subsequently the king found that his suspicions were groundless, and he feels as I never saw a man in my life. He wished to abdicate, and would if the foreign inhabitants had not come forward and protested against it. A remonstrance was taken through the community, and all but four or five signed it. After that, he gave his consent to remain king. He is a noble fellow, and has a heart."

Foreign News.

The London Times on the San Juan difficulty, enlarges upon the general conviction that war between America and England is impossible. It however says there are some convictions which work out their own truth in practice, but there are others which tend to their own practical refutation. We sincerely hope the different readings of the axiom that war between England and America is impossible, may not be an illustration of this truth.

The editorial, after pointing out the importance of San Juan to England, and the impossibility of the surrender of it, unless some very different title be brought forward from any yet seen, concludes by expressing much satisfaction that the right to the island will be coolly discussed in London and Washington, while affairs on the spot will remain in statu quo.

The London Herald understands that Lever has again offered to charter the Great Eastern for twelve

months, but the proposal was refused without hesitation by the managing Directors.

The official investigation into the loss of the Royal Charter is progressing at Liverpool without developing anything new. Divers at the wreck had brought up several small boxes of gold.

Governmental measures are about to be taken for the protection of Belfast harbor.

It is stated that the British Government are under the conviction that it is not politic to rely on any one national war laboratory and arsenal, and have determined to establish an inland arsenal, on a large scale, and to commit its working to civilians. It is not intended, however, to supersede Woolwich.

The Times again has a disquieting editorial on the relations between England and France. It complains that in France every instrument that can work on public opinion is being employed to raise a violent spirit of animosity against England, and the nation at large, and the army are taught to look on a war with England as not remote.

The Times cannot discover any serious question at issue between the two governments, and affirms that it is in the power of the Emperor alone to put an end to the state of things which is daily becoming more serious, and if he does not do so, there is reasonable ground for drawing gloomy inferences from his silence.

FRANCE. Marquis Moustier, the French Ambassador at Berlin, is transferred to Vienna, vice Baron Bourqueney, who retires from public life. Prince Latour d'Auvergne goes to Berlin.

Gen. Montauban is named as General in Chief of the French expedition to China. This nomination is unpopular in the army.

Prince Metternich had received letters of credence as Austrian Ambassador to Paris.

The warlike article in the London Times of the 15th produced a great sensation. The Paris journals say the views set forth are exaggerations, and that the unfriendly feeling, if any exists, is entirely owing to the violence of the British press.

The harbor of Fecamp, near Havre, is to be transformed into a military port and arsenal.

The *Ami de la Religion* had published a letter purporting to be an answer of the King of Sardinia to Napoleon's recent letter. It is however, pronounced to be a fabrication, and the journal is to be prosecuted.

A dispatch from Gen. Martimprey announced additional success over the Moors.

ITALY. It is stated that Chevalier Buoncompagni had postponed his departure for Central Italy to assume the Regency.

The Emperor Napoleon disapproves of the whole proceeding, and has notified his disapprobation to the Sardinian government.

The Turin journals are unanimous in declaring that the King of Sardinia cannot recede from this act.

Parma, Modena, and Romagna have tendered their thanks to Prince Carignan for naming a substitute, and informed him that they accepted with gratitude the Regency of Buoncompagni.

The Paris Constitutional announces that the French government has recommended the Cabinet of Turin to annul the expedition of the Regency, which it has delegated to Buon Compagni, as such a course would prejudice questions and encroach on the competency of the forthcoming Congress.

It was rumored in Paris that Garibaldi was about to resign and retire to the Island of Sardinia. In confirmation of this the London Post's correspondent says, that Garibaldi had sent in his resignation to the Army of Central Italy. The King of Sardinia accepted it, and named him Lieutenant General of the Sardinian army.

It is said the Sardinian Chambers will be summoned to meet before Congress assemblies. The question of the annexation of Central Italy will be fully discussed, and numerous addresses from the people of the Duchies will be presented, in order to give weight to their cause.

The Government of Bologna has decreed the suppression of the inquisition.

LATER. A telegram from Paris says it was rumored that Buoncompagni would tender his resignation of the Regency to the Sardinian government.

The Piedmontese Gazette publishes a letter from Prince Carignan to Buoncompagni, to which he refers to assurances of Napoleon that there should be no intervention in Central Italy, and says such assurances are the encouragements to the policy of the King's government, which could never consent to let violence from without oppose the national will.

SPAIN. Marshal O'Donnell had returned to Cadiz, after having effected a survey of the coast of Africa. Military operations commence immediately.

A protest by the Moorish government against the conduct of Spain in declaring war is published. It asserts that the demands of Spain were, in each instance, upon being acceded to, followed by increased pretensions, and Morocco protests against Spain be-

cause on three occasions it paid no attention to its engagements, and declare war without legitimate notice.

Two British war steamers had succeeded in bringing off 350 Christians from small ports of Morocco. A general massacre of fugitives was feared.

The Spanish army were under orders for Africa. The force is estimated at 40,000 men, with 80 pieces of rifled cannon. The landing on the Atlantic coast of Morocco was expected to be made early in December.

The semi-official Madrid journal says the London Gazette omitted to publish a document in which the Spanish Foreign Minister declares that Spain does not intend to occupy permanently any point likely to give her dangerous supremacy in the navigation of the Mediterranean. She considers herself perfectly free to act as she may think fit in other parts of Morocco.

Madrid, Nov. 18. The Correspondencia Autographa contradicts the rumor that Spain had received a diplomatic note from England relative to the expedition to Morocco.

NAPLES. Orders have been given to the Neapolitan Embassies to deliver passports to all Neapolitan exiles who may demand permission to return.

RUSSIA. Frost had prevailed in the Gulf between St. Petersburg and Cronstadt, and communication was stopped.

The financial pressure continued, but the latest symptoms were rather more favorable.

A dispatch from Varna reports awful gales there for seven days. Seventeen vessels had been wrecked; no particulars.

TURKEY. All the Ministers had acquiesced in the reforms proposed by the new Grand Vizier.

Fuad Pacha and Riza Pacha remain definitely in office.

It is reported that Vely Pacha is to be Ambassador for Paris.

The official Gazette declares that the Porte has by no means placed a definite veto upon carrying out the Suez Canal.

INDIA. The Bombay mails of Oct. 26, arrived at Aden Nov. 6, and were expected to reach London the 21st.

FRANCE AND ENGLAND. Several Paris journals comment upon the article in the Times of Tuesday on the state of public feeling in France, the tone of the French press under official influence, and the increasing ill-will towards England.

The Pays treat the statement of unfriendly feeling as a joke. The Constitutionnel says that, if any unfriendly feeling exists towards England, it is entirely owing to the violence of the British press. The *Opinion Nationale* says: "The English journals exaggerate the sentiments of the French people, and mistake the object of maritime armaments." The *Debats* attributes the present alleged critical situation of England to her not having taken an active part in the late war.

RELATE THINGS EXACTLY AS YOU HEAR THEM.—Some seldom ever apprehend things distinctly; and how can they report them accurately? Some have memories that never retain perfectly what they hear. Some are careless. Some are full of eagerness and feeling, and love to excite; and for this purpose they love to enlarge and enhance. From one cause or another, many who would shrink back from a direct lie, occasion deception by those omissions or additions which can give an erroneous turn or effect to the case spoken of.

SORROW.—It would be a poor result of all our anguish and wrestling, if we were nothing but our old selves at the end of it—if we could return to the same blind loves, the same self-confident blame, the same light thoughts of human suffering, the same frivolous gossip over blighted human lives, the same feeble sense of that unknown, toward which we have sent forth irrepressible cries in our loneliness.—*Adam Bede.*

An exchange paper says: "In these days of publicity, there are no longer any secrets, but everybody knows every thing about every body else, whether it be his business or not."

NOTICE.—To whom it may concern in Stanbridge, C. E., and vicinity. I would take this method of saying, that my failing to attend my last appointments, was owing to a combination of circumstances; as, a heavy fall of rain at the time I should have left home, the fair prospect that winter would set in before my return and find me with wheels fifty miles from my home, together with my health, which was not good, at the time—all taken together made me judge it to be my duty to stay at home, and make amends in four weeks from then, by doubling the amount of preaching, at my next visit, which will be my last for 1859, when new arrangements will be made. Let those that see this notice circulate it, and oblige those interested.

C. P. Dow.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

France & Austria the North & South of Dan. 11

BY A. BROWN.

Having shown in former articles that the book of Daniel contains four sketches of the great empires of earth all terminating at the same time—the coming of Christ; I propose in this to show that all these prophecies terminate in the same place—the west of Europe.

I must again employ the famous axiom, though somewhat expanded, thus, Whatever is true, in its essential elements, of all these sketches of empire but one, is true of that one also.*

Now all admit that the kingdoms represented by the image commenced in Asia and ran in a north-west direction through Macedonia to Rome and terminate in the feet and toes, located in the west of Europe.†

It is as generally admitted that the four kingdoms of chapter 7, in all their parts, are fulfilled within the limits marked out by the image, and end with the "ten kings" in the same locality.

We are equally agreed that the scenery of chapter eighth, beginning with Medo-Persia, runs in the same direction and closes with the "little horn" in the west of Europe: and therefore that of the eleventh chapter, commencing with the "kings of Persia" and continuing through "Grecia," (vs. 24,) it pursues the uniform course of all the others and ends with them in western Europe.

Now if we are living at the time of the end, as France and Austria are the two most powerful kingdoms in western Europe at this time, and as the two prominent kingdoms of the eleventh chapter are the two most powerful at "the time of the end," they must be identical with France and Austria. Somebody—anybody—please refute the argument.‡

It is in absolute violation of all analogy and truth of history, sacred and profane, that modern talmudists have attempted to begin with the fifth verse of this chapter on the fragments of "Grecia," and run off at a tangent on the coat-tail of the metallic image, back across the Hellespont on Syria and Egypt, two old and obsolete kingdoms, when it is positively represented by the prophet that the true ones shall be strong and vigorous at the time of the end.

Some, to obviate this dilemma, have had the audacity, besides totally disregarding the positive declaration of Heaven that these words were "sealed up till the time of the end," to return after their erratic tour through Syria and Egypt back to Europe, and end the prophecy with the papal power; and thus jump from kingdom to kingdom with all the celerity of an expert at chess. But I solemnly submit that there does not exist a shadow of reason or authority in the chapter nor book, nor in the whole range of Scriptural exegesis, nor in all the bounds of literature, for a particle of change either in the nationality or locality of the kingdom of "the north" from the first time it is mentioned (vs. 5, 6) to the end of the chapter, and end of the world.

Though it is absolutely certain that in the beginning of the chapter the word *king*, in the expression kings of Persia and king of Grecia, has its natural and popular and common sense lexicographical signification—a literal crowned individual civil ruler; yet these grave expositors, in their Asiatic rambles after the king of the north, suddenly discover the Pope in the midst of their journey (vs. 36-38) by the following ingenious process: all of a sudden they run this literal prophecy into a sort of semi-symbolization, and make the term "king of the north" mean a succession of ecclesiastics, covering more than a millennium of years, and located in the south of Europe.§

* Which is of no value, in the interpretation of diverse symbols. Ed.

† The seat of empire was first at Babylon; from thence it removed east to Shushan the capital of Persia; and from there to the west again. A direct line from Babylon through Rome, and continuing onward, would fall south of France,—not even intersecting it. Try this—not on a map, but on a globe. Ed.

‡ We see no "argument" to refute. Ed.

§ We make no application of this to the Pope or to Papacy, the kings of the north and south being divisions of Alexander's empire. Ed.

prophecy; the response will give general satisfaction—"I am a scholar, ipse dixit."

I eagerly admit, that as this last king of the north "shall speak marvellous things against the God of gods," (v. 36) and is the generalissimo of nations at Jerusalem at the time of the end, and as the beast of Revelation "opened his mouth in blasphemy against God" and gathers the kings of the earth under his lead in battle at Armageddon, Rev. 19:19, that they are identical. Now as all admit that the seat of the beast is in Europe, he must be sought in the "north" of Europe. But as I have shown that

It will be in vain to insist that the popes are many, but a king is but one; that the popes are south but that king is north; and that the popes never made such wars with a king of the south, nor spoke such words as are attributed to the subject of the this northern kingdom began next but one to Grecia, and that the Russian and Prussian empires are but about a century and a half old, and Austria is neither north nor sufficiently ancient, and no other European kingdom is sufficiently powerful to answer the description of this northern power, we must seek, and there we shall find him, in the north-west of Europe—in France.*

It seems quite certain that this last character in Daniel, and Gog of Ezekiel 38-9, are the same.—They are both "of the north," both great military chieftains at Palestine, one "upon the mountains of Israel," the other "in the glorious holy mountain," Ezek. 38, and Dan. 11:45, one against Daniel's people in the latter days, the other against "my people Israel . . . in the latter days," Dan. 10:14, Ezek. 38:16. One comes like a "whirlwind" and the other like a "storm," Dan. 11:40, Ezek. 38:9. Both are supreme in military prowess just up to the judgment, and both at that same time have Ethiopia and Libya with them, Ezek. 38:5, Dan. 11:43, which last two items are utterly impossible in reference to two distinct persons, or powers.

Now as this is the leader of the great prophetic family, and as that family settled in Europe, he must be there. But Russia is fairly ruled out as a *minor*, and as we can readily trace the descendants of Meshech, of which this character is chief, from their first home in the east as far northwest as the north-western confines of ancient Poland, and then can trace the original Franks eastward to about the same locality, who can say that they are not descendants of Meshech?

Louisville, Ky.

Bro. Bliss:—The article of the correspondent of the Watchman & Reflector interested me. I feel complimented to have one who knows how the "Greeks always," ancient and modern, spell Napoleon, deign to notice my humble effusion. Hearty thanks for the suggestion that Austria means the south country.

And then I admire *lively* writers, and he is right funny all through, even at the idea that a conversation between two kings at a table could be a fulfillment of exactly such a prediction. Dan. 11:27.

You pointed out two letters used wrongly by me in spelling Napoleon; but "O," he has discovered another. I wonder it escaped your eye.

He talks of my "predecessors." I actually tho't that it was a discovery of my own. It was cruel to deceive me. As to my "difficulty in adjusting the name to the numbers," I can prove by good witnesses that I never thought of any difficulties until he and you suggested them. I just wrote the name in Greek, and added up the numbers, and like Aaron's calf, "it came out" 666. Was any name ever adjusted to the numbers, without "slight difficulties"?

As to "Chittim" being England, I reckon it is a mistake, and I corrected it, as also Louis in French, as you know, before I saw my critic's article. But Chittim is somebody now in Europe, and that king, Dan. 11:21, is at Christ's coming the sovereign of the first power in Europe. "France is at the very head of continental Europe." See "European Affairs," Herald, Nov. 17.

I hold on to a theory, whether original or adopted, as long as I can, but don't tar my hands so that I can't let go. I have made several mistakes in the articles lately published, and suppose there are others in those to come. Other folks make mistakes, too, but do not always acknowledge them.

If in this whole matter I am wrong it will soon appear, but if otherwise, otherwise.

A. BROWN.

PS. Your first note, in Her. Nov. 19, suggests that I reflect rather unkindly on others. It does seem so, but it was not my design. I ask pardon, and also in advance for anything else of the sort.

A. B.

Louisville, Ky.

* France is in the west of Europe—due west from Austria. Ed.

MY JOURNAL.

Saturday, Oct. 1, 1859. I received the following letter from Eld. Apollon Hale, the President of the Evangelical Advent Society in Hudson st., Boston.

Dear Bro. Himes:—At an adjourned meeting of the Advent Church in Hudson street, held at the close of service on Sunday, Sept. 25, '59, the following resolution was adopted:—

"Resolved, That the time has come when this church feels the need of the stated labors of its Pastor, Eld. J. V. Himes, and that they hereby earnestly request him to consider upon the subject, and give them an early answer."

It was also voted that the chairman serve as a committee to correspond with you in reference to the subject of the resolution.

From the relation of the parties embraced in the resolution, but little needs to be said. Although your relation to the church as pastor has existed for years, on account of your other relations to the cause of God at large, the pastoral relation has been little more than nominal. The well-known necessity for this has produced a partial reconciliation to it on the part of the church; but we have always felt that what was a benefit to the cause at large was a serious loss to the Boston church, especially when destitute of a stated supply—which has been the case quite too much of the time.

The late change which has taken place in the publication department of the Advent interest having modified your responsibilities, we regard the present as the favorable opportunity, and therefore press our aims the more "earnestly" for your consideration.

With our history in all its various aspects—of conflict and constancy; of distraction and devotion to the cause with which we are identified—you are familiar. To your history—in all it has exhibited that has been painful or pleasant—we are not strangers. We have been with you in sympathy, sorrowing or rejoicing.

Happy should we be could we invite you to a more pleasant field for labor, or a retreat for repose. Our rest and yours is yet future. Till it shall be attained, we shall endeavor to make your lot with us as pleasant as we can, should you see fit to resume the active pastorate of the old flock, in the old field.

The need we have always felt of a pastor's care and sympathy is quite as urgent as ever, and the prospects for successful labor in the ingathering of souls, not so discouraging as they have sometimes been.

Worn with care; impaired by sickness; wearied by the buffetings of sleepless, active and malignant enemies;—while you perform the stated labors of the pastor's office, which are so much desired and needed, we hope it may afford you a comparative relief from the more arduous toils which have fallen to your lot, now for a long time. And although we can hold out to you no flattering worldly considerations, we ask of you an early and favorable answer to this our request. In behalf of the Church,

A. HALE, Com.

Charlestown, Oct. 1, 1859.

And October 3d, I sent the following reply:—

Dear Bro. Hale:—Yours of the 1st instant is received, and is before me. The resolution of the church which you have communicated, together with your kind letter, very deeply affect me. Such an expression of confidence and esteem from the church and people with whom I have lived and labored for much of the time, for more than a score of years, can but be a solace to the heart of one, whose connexion with the Advent cause, both at home and abroad, has been such as my own. I have no reason to doubt that I also enjoy the confidence and esteem of the Advent brethren generally among whom I have traveled and labored from Maine to California, and from the Canadas to Old England. I have felt a deep interest in the cause every where; but for the church in Boston I have ever had a peculiar interest, such as I could not have for any other. In your time of trial, and in the dark hours of adversity, I have endeavored to bear my part of the burden, and have drank with you the bitterest cups. I have also enjoyed with you our seasons of prosperity. And in all the changes that have transpired, our Christian confidence and union have been uninterrupted.

In the providence of God, I have, in time past, been called to public duties, as a publisher and missionary, by which my labors have been mostly devoted elsewhere than with you. In my absence, you have had some good pastors, under whose ministrations you have been built up; while others have distracted and divided you. I have rejoiced in the one, and have been sorely afflicted in the other. But I thank God that you still live, and though you are comparatively weak and small, are resolved to maintain the "candlestick" in this city, to give light on the speedy coming and kingdom of Christ, and prepare a people for his last advent.

Your resolution comes before me with deep interest at this time, as you not only wish me to remain as your pastor, but give my whole time, and labor to build up the church. Now if I comply with this request I must give up my labors in other fields, which at first thought seems almost impossible. The many interesting fields of labor that I have occupied all over the land, and the scattered Israel to whom I am greatly endeared, make the idea a painful one for me to think of.

With regard to the press, it is different. Although I have the same deep interest as ever in the prosperity of that means of promoting the cause, yet I am so relieved from that, as to have no responsibility. And my agency having ceased, I am free to devote my time to the cause in future as God may direct.

The only hindrance, then, to my compliance with your earnest request is, my missionary labors, among weak churches, and in fields of labor where new churches could be gathered for the enlargement of the cause. Having long since consecrated myself to the work of proclaiming the Lord's coming near at hand, both by the press and the living voice, I cannot cease from this work, only as the leadings of Providence may indicate. I may, however, perform the same work in a limited sphere; and of this I may make a trial.

There are some things—besides your claims upon me—that seem to indicate that it is my duty so to do. One is the state of my own health. For some years I have suffered greatly in the performance of my public labors. My labors, which have, even under such circumstances, been abundant, are having an injurious influence on my general health, which admonishes me to seek the repose which I might find in the comparatively quiet duties of a pastor. Another reason I see in my duties to my family. For these reasons, as well as in consideration of those suggested by you, connected with the church's welfare, I look on your request with favor, and shall resume my permanent labors among you,—continuing so long as it shall please God. The permanence of my labors will depend on the guidance of God's providence. I have sought to plant myself permanently among you in several instances, and as you know, after a little time, have been called off. It would not be strange, then, if some who are acquainted with these circumstances, should have doubts as to the continuance of my labors among you. I can only say, that circumstances are different from what they have been in any former time, and it may be that God will be better to us than all our fears. So we will trust, and hope in Him.

I must not omit in this place to say a few words in respect to the reciprocal duties of pastor and people. While I hope to fulfill all my appointed duties, in the pulpit and

in the church and society, I wish to say, once for all, that I shall depend on your constant attendance on the means of grace, and upon your aid in the work of enlarging and building up the church and society.

You speak of your ability for giving me a support, as being small. I am aware of this fact, and am willing to bear with you and make the best of our poverty as a society. I am now, however, quite dependent on my ministerial income, for the support of my family. But my hope is that we shall increase in strength, numbers and financial ability.

Let us, then, with determined zeal and co-operation, as a family of Christ, go into his vineyard and work. Let us work and pray in hope. And God, who has thus far sustained and blessed us, even in the darkest hour, will bless now, and give success to our renewed efforts.

I am your brother in the blessed hope,

JOSHUA V. HIMES.

Boston, Oct. 3d, 1859.

Leaves from my Note Book.

Thursday, the 3d of Nov., was appointed by the Governor General of Canada as a day of Thanksgiving and prayer. Religious services were held in many churches, and business was in some places suspended. I did not attend public worship anywhere, but feeling grateful for national, social and domestic mercies could adopt the words of the Psalmist—"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." The blessings we receive from his hand are so numerous and great, that we may well say we are "loaded" with them, and that "daily." Every Christian learns to praise as well as pray; but it is not alone from hearts subdued by grace that a thank-offering ascends to heaven, for "what are the song of birds, the lowing of cattle, the bleating of sheep upon their pastures, the hum of bees, the fair foliage, the fragrant flowers, the beautiful blossoms, but the earth thanking God, in her many-voiced psalm, that he clothes her every spring with verdure, and forsakes her not in the depths of winter; and giving token of that day, when all earth shall ring with gratitude not only to Him who made her, but, when she had unmade herself, redeemed her by his blood, and put her in her right orbit again?" Praise now is comely for the upright, but that will be a noted Thanksgiving day when the ransomed of the Lord return from the land of the enemy "with songs and everlasting joy upon their heads," Isa. 35:10. It will be a day when family circles will be mended—a day of re-union, when prayer will be turned to praise, and the song of the saints will not be, as now, mingled on the same earth with the curses of the impenitent.

Friday, 4th. In the evening a few friends met at my residence for social conversation on the Scriptures. Our lesson was Matt. 24:42-51, where the necessity of prayer and watchfulness in view of the Lord's coming is inculcated. An hour and a half passed away while we were thus engaged, and I trust we were impressed with the importance of standing constantly ready; having our loins girt about with truth, our lights burning, and we ourselves like men that wait for their lord, seeing that signs in heaven and earth proclaim

Woe! woe to the world! the judgment is near; The day of Jehovah will soon be here! It silently, certainly hastens along, Though quite unperceived by the giddy throng; It comes as a tempest all hearts to appal,— On prince and on peasant alike it will fall: 'Tis a day of destruction, of waiting and woe, For God has arisen to vanquish his foe!

Saturday, 5th. Rode to Magog—a thing much easier said than done. I have frequently been tempted to think it a waste of time to "live on wheels" so much as one is compelled to do whose circuit is large, but, as we sometimes sing,

"All may of Thee partake; Nothing so small can be, But draws when acted for thy sake, Greatness and worth from Thee. If done beneath thy laws, E'en servile labors shine; Hallowed is toil, if this the cause,— The meaneast work divine."

Sunday, Nov. 6th. Preached thrice, as usual. In the morning in the Ward school house, and in the afternoon and evening at the Outlet. Found it hard speaking in the afternoon, but had more freedom in the evening. I have learned not to judge by my own feelings what amount of good is being done;—the minister's duty is to "preach the word" as well as he can, water it with his prayers, commend it by his practice, and leave the result with God. But who does not like to feel well, and to see immediate effects?

Monday, 7th. Returned home, not expecting to travel much for a few weeks, till the roads are better. It has been truly said, "A man always in society, is one always on the spend; but, on the other hand, a mere solitary is at his best, but a candle in an empty room." We must guard against extremes, but, I confess, that my natural inclination is to be much alone, and,—if my health would admit of it—to sit in the midst of, what a noted writer calls, "learned lumber," i. e. books. But "wisdom is profitable to direct," and if Providence so indicates, I may soon be on the road again.

Wednesday, 9th. Attended our weekly prayer-meeting in the evening. The number present was

I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—tf

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Store Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in winter, and dispense with heating it in summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

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LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 203 Broadway, New York. All the above are warranted equal if not superior to any in use.

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State or Shop Rights for Leonard's Patent Burr-ton Grist Mill for sale or exchange for good property.

Aug 20—6m B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 10, 1859.

Old Patch.

Here is a little narrative which we have seen in print two or three times, but it deserves stereotyping: A poor boy came to school with a large patch on his knee.—One of his school-fellows, who was a little baughty, and withal a great "tease," began to nickname him "Patch," and finally "Old Patch." The other boys, who had perhaps suffered in the same way from the teaser, said to "Patch," "Why don't you 'lick him?' Yes, give it to him! I wouldn't be called names so by him; I'd give it to him!"

"Pooh!" answered the boy with the patch, "you don't suppose I'm ashamed

of my patch, do you? For my part, I am very thankful for a good mother who, though poor, toils to keep me out of rags. A neat patch looks much better than a slovenly, ragged hole in my pants. Yes, I honor this patch for my mother's sake." There was true and noble philosophy in this, and his companions felt it.

"There's no getting the better of 'Patch,'" said the boys; "not a bit of false shame about him." And now the boys honored him for it.

Original.

Benefits.

"Bless the Lord, O my soul, and forget not all his benefits." Psal. 103:2.

Dear Children: I want to say a few familiar words to you, on a subject that becometh kings; and which king David often thought upon.

If you will turn to Psalm sixty-eight, in the nineteenth verse you will find these words: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Please learn this verse, with the one above, and repeat them to your teacher, or parents. They are worth repeating every day. The Psalmist, tho' a king, with the affairs of a nation pressing upon him, found time to meditate on the goodness of the Lord.

And do you, children, while about your play, find time to think of the numberless benefits you are daily receiving, and consider whence they come? Think, when sporting with your playmates, on a bright sunshiny day, or when the moon is shedding on you her silver light, how many poor children never behold the glories of the sun, nor looked upon the gentle face of the moon; having always to be led by the hand whenever they go out. And when the air resounds with your merry voices, think what a blessing it is that you can talk one with another, while many are deprived. And while you listen to the sweet, warbling notes of the feathered songster, remember how many poor children are shut up in lasting silence, upon whose ears no sound can fall, and lift a prayer of thanksgiving to your Heavenly Father, that your eyes can see, your tongue can speak, and your ears can hear. For these blessings, although so common, are from Him.

But let us look a little further and we shall see, that His benefits multiply as the sand of the sea, and like drops of rain, when the earth is refreshed with showers.

Who causeth the sun to shine; and when his course is run, sends forth the moon to dispel the darkness? Who set all the glittering stars in their places? Who supplies us with the air we breathe, and surrounds the earth with a clear and healthy atmosphere, though it is now very much corrupted by the wreck of nature, caused by the fall of man. But the Bible promises us a restitution. All these are from our Heavenly Father.

But we must hasten, for time and space would fail us.

Jeremiah says, "They are new every morning." Paul says, "In him we live, and move, and have our being." And James says, "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Yes, dear children; all are from Him; your parents, your brothers and sisters, your food and raiment, the air you breathe, and the very blood that courses through your veins, imparting life and strength to your limbs. Everything you can think of, which contributes to your comfort and happiness, is from His bountiful hand. Only sorrow and death are the fruits of sin. Oh, how kind and good is that Heavenly Parent, to bestow so many good things. Children, do you not love him? and will you not always try to please him? Let us bless the name of the Lord and forget not all his benefits. A. CHASE, JR.

The Little Sin.

"Mamma," said Lucy Grant, one evening, to her mother, "will you tell me what is a little sin?"

"My child, no sin could be little, though some may be greater than others. But what makes you ask that question."

"Mamma, I was playing after school to-day with Jane and Ellen, and Robert

Hamilton. The master walked across the yard, and pulled out his pocket-handkerchief, and a pencil came out and rolled away, but he did not observe it. When he was gone, Robert ran after it, saying, 'Oh, what a capital pencil! just the very thing I was in want of!' I said, 'Robert, it is the master's, not yours; you must not keep it; that would be a great sin.' 'Oh,' he replied, 'the master can get plenty more, and it is only a penny pencil; it will be but a little sin.' Mamma, 'was Robert right?'

"Lucy, what reason have we to hope that God will pardon any of our sins?"

"Because Jesus died."

"Is there any sin too great to be forgiven for Jesus' sake?"

"No, mamma."

"But may we not ask God to pardon our small sins in some other way?"

Lucy thought for a minute; but she answered, "No, I do not think there is any other."

"Certainly not. Well, my love, can we think any sin a little thing, if Christ must have died that it might be forgiven?"

"But now I shall tell you a story. Some years ago, before you were born, papa and I lived in an old house quite near the sea. There was a low wall at the foot of the garden, where we used often to sit, and admire the pure waves coming in below, and the pretty vessels sailing past. One lovely summer evening we were sitting there; all was calm,—the clear water reflected the red sunset clouds of the sky, and the white sails of the ships. Just then we saw a man and a boy preparing to set out in a fishing-boat, from a little pier at a short distance from our garden. The air was still, we could hear them speak. The boy looked down in the boat, and said, 'Father, the water is coming in.' 'Oh,' said the man, 'there is a small leak; but never mind, it will do us no harm; it would not be good in a storm, but' (looking at the sky) 'there is no fear to-night; so come along.' So they hoisted the sail, and we heard them singing merrily as they moved slowly out to sea.

"The sun had quite set, and the darkness was coming on, before we went into the house. In a short time we felt that there was a change in the weather. The wind began to rise, and whistled through the passages, making the doors and windows shake, and soon we heard the noise of the waves dashing up against the garden wall. We were quite safe and comfortable, but our thoughts turned anxiously to the many ships and boats we had seen so lately on the quiet waters. Then we thought we heard cries from the sea, and, between the large waves, the sound of a bell, as if some one were in great distress. We could not rest at home, and we went down to the shore. The people of the village were all running about, the women sobbing and screaming, the men calling for the life-boat. We could see, in the darkness, a feeble light glimmering out at sea, and again the bell rang violently. Then the light disappeared, and we did not hear the bell again; but cries for help seemed to come on the wind. By this time the life boat was ready, and four strong men jumped into it, and made for the place where the light had last been seen. Oh, how eagerly we looked, and listened, and watched for their return! God was very merciful, and they were not too late. They found the man and boy we had watched in the evening still clinging to a raft; but their boat had gone down. And what had sunk the boat? Just the small leak. Do you think it appeared small to them then, that dreary night, when the winds and waves were rising round them, and the water getting deeper at their feet?

"Learn, my dear child, never to call any sin a little thing. Remember how great it will look on a sick or dying bed, and how much greater when we stand before the judgment seat of Christ. Remember how the apostle says, 'Abstain from all appearance of evil;' and pray for the new heart and tender conscience which will shrink from the first beginnings of temptation.

"Ab! give me, Lord, the tender heart,

That trembles at th' approach of sin!

A godly fear of sin impart;

Implant and root it deep within,

That I may dread thy gracious power,

And never dare to offend thee more."

APPOINTMENTS.

I will preach at Pike River Falls, Stanbridge, C. E., Dec. 17th, evening; at Stone Settlement, 18th, at 10 & 2 as usual, on the evening of the same day at Bro. L. Orcutt's schoolhouse; 19th, at the Burrough; 20th, at Hyattville; 21st, at Dunham. C. P. DOW

I have an appointment to preach at Sutton, Mill Village, in the Union meeting house, the 2d Sabbath in this month (Dec. 11th). T. M. PREBLE

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Geo. H. Marcher. A sister left a dollar here a while since, to credit to some one who needed. We have put it to your credit, and it pays to July next.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, DECEMBER 6, 1859.

Anthony Pearce	.....	\$2.00
Mrs. A. Reed	.....	2.00
Mrs. Lucy Thayer	.....	2.00
J. T. Curry	.....	1.32
Sylvanus Judson	.....	1.00
James Alexander	.....	1.00
E. F. Haskell	.....	1.00

MARRIED, in London, N. H., Nov. 24, by Eld. W. B. Davis, Mr. JOSEPH E. HUTCHINSON, to Miss CAROLINE E. KENNEY, both of London.

In Allentown, N. H., Nov. 22, by Eld. J. H. Clark, Mr. JOHN A. LANE, of Epsom, to Miss LIZZIE A. DUNBURY, of Allentown.

My address, for the present, will be Newburyport, Ms. care of Elder Pearson. R. HUTCHINSON.

Eld. T. M. Preble has removed from East Weare to Concord, N. H., which is now his P. O. address.

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RECEIPTS.

UP TO TUESDAY, DECEMBER 6.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

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MILLENNIUM

VOLUME XX. NO. 48.

The following from the Freeman's Journal, will show what is the standard of eminent piety, in the Church of Rome. It is an account of the life of Benedict Joseph Labre, who has just been "beatified and canonized" as a saint. It is a Protestant maxim that "cleanliness is next to

godliness," but in the Church of Rome for a man to wear his clothes until they become rags and "their foul state causes them to be filled with innumerable vermin," is a mark of exalted piety. The account is taken from a Roman Catholic source.

"He began to make pilgrimages to holy places, and especially to the Holy House at Loretto, which he visited every subsequent year of his life. Everywhere he left a reputation for sanctity and examples of heroic virtue. But these latter he practiced more particularly in Rome, where he lived until his death, in 1783. His poverty was entirely his own choice; he was the eldest son, and might have lived comfortably at home with his family, who were in easy circumstances, but he chose a life which in austerity surpassed that of the most austere religious orders. He wore clothes that were in rags, and sufficient only to cover his nakedness. His shoes and stockings were in the same condition. His tattered faded cloak was bound round him with a cord. His head was always uncovered; in a word, he was a living picture of extreme poverty. But his mortification went farther than this, for it attained a degree which it is hard for persons living in the world to conceive. Though brought up somewhat tenderly and with habits of neatness, he never changed his clothes, winter or summer; and their foul state caused them to be filled with innumerable vermin that literally fed upon him. He thus became the object of horror and repugnance, in some instances even to confessors, who ordered him away from the confessional—he always submitting with the greatest humility. His miserable nourishment was composed generally of vile and refuse things which others rejected, and of which he took only enough to preserve life, and then always in the street. He never drank wine, nor was he ever known to look a woman in the face. The magnificent sights of Rome could not draw his attention in the least. All his time was spent in prayer, and most particularly before the adorable Sacrament of the altar, which as may well be supposed, he frequently received, and always with the most intense devotion.

"In this condition of the most abject voluntary poverty and mortification did he spend his days, his whole existence being wrapt up in the most ardent love of God and devoted to the practice of great sanctity. Its extraordinary character has been aptly described by a friend of ours, a religious, as affording him much the same pleasure to contemplate, which the examination of a rare plant or flower does to a botanist, who values it for its rarity, although its exterior be not at all attractive; so does the life of the venerable Labre ever appear to him as a wonderful and varied instance of what the love and grace of God can effect in the human soul. He is now placed on the altar of the Church; and, to use the words of the Universe, the glorious name of this mendicant is recorded among those of princes, of princes of the people, and we were allowed to join his name with that of Lazarus, whom the parable of our Savior points out to us as reposing in Abraham's bosom."

The Glory of Christ.

That Christ is worthy of admiration and illustrious in glory, will appear in the last day, (2 Thes. 1:10,) from the perfection of the scheme in accordance with which he saves his people.

Sin is the violation of the law of God.—When sin entered into the world, it is easy to perceive that the dignity of the law might have been maintained by the inexorable punishment of the sinner. In this way, as must be clear to every one, sin might have been discountenanced effectually. But, by such a procedure, hope must have been cut off from our guilty race forever; and one wide, indiscriminate, perpetual ruin, must have engulfed us.

When God, therefore looked forward to the apostasy of mankind, with "thoughts of peace" to us, the problem which he needed to solve, was of most difficult kind. How is it possible to discountenance sin, and maintain the dignity of the law, without the punishment of the sinner? And this is the problem which finds its solution in the

scheme of salvation. "To make reconciliation for iniquity and to bring in everlasting righteousness," Christ assumed our nature. Consenting to "bear the sin of" the world, "and to make intercession for the transgressors," he was put to death.—His death as our advocate and substitute, testifies that guilt is alleged against us by a true accusation; that our exposure to punishment is right and just; and that violators of the law cannot turn aside its dreadful penalties; for how shall the sinner escape, if God spared not his own Son—if it pleased the Father to bruise his holy child Jesus—who, though free from sin himself, undertook to plead our cause! Thus, God devises to discountenance sin, and to save the sinner as well;—to cover rebellion with infamy, and yet to reconcile the rebel to himself; to answer the ends of justice, in deterring his creatures from transgression, and at the same time to accomplish the purposes of mercy, in making Christ the author of eternal salvation to as many as obey him!

The human mind could never have threaded its way through the labyrinth of perplexities surrounding such a question. Nay; the angelic mind, with loftier faculties than ours, must have stumbled and fallen upon its threshold, or its outskirts. In fact, "men and angels are as far from an ability fully to comprehend it, as they were at first from an ability to contrive it." Only a God of unsearchable judgments, and of ways past finding out, could have lifted the shroud of incomprehensibility from this high enquiry; and have struck out a path by which our forfeited souls might flee from the sword of vengeance, and find shelter in the embrace of divine compassion! Oh! when the last day shall disclose in full blaze the "manifold wisdom" involved in this scheme of mercy: when its sun shall shine, without eclipse, or cloud, in meridian splendor; when it appears that none made trial of it in vain;—then shall it be seen that Christ is worthy of admiration, and illustrious in glory! —*Richmond Rel. Herald.*

Controversy.

Never contend merely for victory; he who does it runs the extreme hazard of employing unfair and dishonorable means to achieve it. Never use disparaging personal reflections; he who does it indicates the weakness of his own cause, and is no longer worthy of notice—he has slain himself. Never engage in controversy on a subject you do not fully understand; better proceed in a tone of inquiry—otherwise you may be soon involved in contradictions, and be subjected to a mortifying impeachment of presumption, or acknowledgment of ignorance.

Always be courteous; truth never demands any sacrifice of courtesy, but is often so despoiled of beauty, majesty and force, by her rude and unpolished defenders, that she gains, while acquiring a new charm from the personal and social virtues of her supporters. It rarely happens that one is superior both in courtesy and the strength of argument. Always be candid; it is magnanimous to acknowledge an error in judgment, or flaw in argument; it is ridiculous to do neither. Avoid the very appearance of pedantry, no one respects a pedant—much less does any one respect his arguments. Beware of dogmatism which is but the assumption of magisterial authority; and of course any argument is needless. Never exult in victory. Contend only for the truth; and, if truth appears on the other side, go over. Engage in controversy as little as possible; life is too short for controversy.—*Richmond Christian Advocate.*

How to be Like Enoch.

Do you seek Enoch's introduction to the living God? Go to him, as Enoch went, believing that he is, and he is accessible [Heb. 11:6], and seek to get into the same just and realizing knowledge of him that Enoch got. He is revealed to you more amply, perhaps, than he was to Enoch. Believe. Believe that he is not far off, but nigh. Believe that he is all that Jesus said—that he is all that Jesus was—and believing this, walk with him. Admit him into your home, that he may bless it. Admit him

into your hourly occupations, that he may elevate and expedite them; admit him into your happy moments, that he may enhance them; and into your hours of anguish, that his presence may tranquillize and transform them. Let his recollected presence be the brightness of every landscape—the rest of every pleasure—the energy of every undertaking—the refuge from every danger—the solace in every sorrow—the asylum of your hidden life, and the constant Sabbath of your soul. Learn, with all reverence for his greatness, but with equal reliance on his goodness—learn to make the eye that never slumbers, the companion of your nights and mornings; and the ear that never wearies, make it the confidant of your weakness, your solitude, your ecstasy and woe. Learn to have not one life for God, and another for the world; but let your life be divinely devoted, and divinely quickened; let every footstep be a walk with God.—*Dr. Hamilton.*

The Bonapartes and the Beauharnais.

After the treaty of Tilsit, Napoleon occupied the loftiest position in the civilized world. Enthroned amid the splendor of the most magnificent court of Europe, he was virtually master of an empire stretching over the entire face of the continent, with the exception of Russia and Turkey, and with those two great powers he was on terms of cordial alliance. To himself, as every school-boy knows, he reserved the imperial throne of France, comprising the France of the present day, Belgium, Savoy, Piedmont, and at one time the whole Northern Italy and part of Germany. On his brothers and sisters he conferred respectively the diadems of Holland, Naples, Spain, Westphalia and Tuscany; whilst his step-son, Eugene Beauharnais, he appointed viceroy of Italy. Yet, with this unrivalled dominion, he was discontented. As long as he had no issue to transmit his name to posterity he fancied his power ill-secured. To consolidate his throne then, and to gratify the ambitious yearnings of his heart, he formed the project of an alliance with the imperial family of Austria. And to accomplish this, he discarded Josephine—his long devoted and faithful wife. She retired to Malmaison, a powerless, weeping woman, a cast-off favorite, without political friends or influence. And he continued to rule, the very emblem of power, all Europe at his feet, millions of men ready to carry out his slightest caprice, and his throne apparently firmer than Gibraltar. Who then would have dreamed of the retribution that time held in reserve?

A few short years more, and Napoleon lay chained beneath the sod. The rule of the Bonapartes was over; the sceptres of France, Belgium, Holland, Spain, Italy and Westphalia had been transferred to hostile hands. The only scion of the great man fallen, the Duke de Reichstadt, ci-devant King of Rome, roamed a virtual prisoner in his grandfather's palace at Vienna, bearing in him the seeds of a malady to which he was early doomed to fall a victim. The family name of the ambitious Napoleon figured in none of the courts of Europe.

The children of the discarded Josephine, on the other hand, were rising into power and forming alliances with the proudest blood in Europe. Her son Eugene, already allied to the royal house of Bavaria by his marriage with Amelia, daughter of the King, was living with his father-in-law, under the title of Duke of Leuchtenberg. His eldest son, Augustus, married Donna Maria, Queen of Portugal, in 1835. His younger son, Prince Maximilian, married in 1839 the daughter of the Emperor Nicholas of Russia. The eldest daughter of Eugene Beauharnais, Josephine, married Oscar, afterwards King of Sweden, son of Marshal Bernadotte, and successor to his father in 1844. The second daughter, Eugenie, married the Prince of Hohenzollern Hechingen—the Hohenzollerns, it will be remembered, are the reigning house of Prussia; only the Prussian monarchs are descended from a younger son of Rodolphus II., whilst the Hohenzollern Hechingens boast of descending from the eldest son. The third daughter Amelia, married Don Pedro, the Emperor of Brazil. And the only surviving son of Hortense, Louis Na-

poleon, is now seated more firmly than his uncle ever was, on the imperial throne of France.

Thus at the present day, the descendants of Josephine are allied to the thrones of three empires—France, Russia and Brazil; and three kingdoms—Bavaria, Portugal and Sweden; without mentioning the connection with the Hohenzollerns, and the reminiscences of Eugene's vice-royalty in Italy and Hortense's clouded reign in Holland.

What better evidence could be adduced of the vanity of even imperial ambition? Napoleon, the most powerful of mortals, sets his whole heart on the hope of perpetuating his family, and sacrifices everything—principle and popularity—to attain his object; yet, himself and all of his name in exile, he leaves behind him but one sickly son, who flickers awile and then dies out ingloriously, leaving no issue. Whilst Josephine, the woman he discarded, sees her children seated in the palaces of half-a dozen kingdoms and empires! And even when the indirect line of the Napoleons is restored to power, it is reinstated only in the person of one whose descent from Josephine is both more direct and undisputed than from her ambitious and repudiating lord. The only royal alliance which the Bonapartes can offset against the Beauharnais is the recent marriage of Prince Napoleon to the daughter of Victor Emmanuel, and even this was obtained solely through the intervention of a grandson of Josephine's. Such is the Nemesis of history. —*N. Y. Post.*

Our Fathers.

A JEWISH LYRIC.

Our fathers—where are they?
Even they who gazed upon that sun,
That run his course as wont to run
In their terrestrial day;
Even they who walked by Jordan's shore,
Where their glad steps are seen no more,
And breathed in spring the balmy gale
That sighs through Sharon's rosy vale.

Our fathers—where are they?
Even those who made their human homes
In Salem's high and splendid domes,
That now have passed away;
Even they whose pious hearts would bound
To the loud organ's pealing sound,
When heavenly anthems rose to fill
The fane on Zion's holy hill.

Our fathers—where are they?
Ah! many an eye hath wept for them,
Like flowers upon their bending stem,
When evening lights decay;
The eyes that wept for them, now are closed;
The breasts that loved, have long reposed;
The hearts that mourned, are but a clod
Within the dead man's calm abode.

Our fathers—where are they?
Their ashes sleep in starless gloom
Within the dark and dreary tomb,
Until the judgment day;
Their spirits from the earth have gone,
Like the sweet harp's expiring tone,
And share, from mortal troubles free,
The glories of eternity.

K.

Philadelphia, November 12th, 1859.

Great and Small.

A little plot of garden ground
Grew envious of a range of bowers
That cast their shade upon its flowers,
And thus its thoughts an utterance found.

"I envy you, ye stately bowers,
Your royal growths of trunk and bough,
With all the blooms that cluster now
Thereon, and those that fall in showers.

"Far in the heavens ye lift your heads,
Whatever wind blows, oh, ye trees!
But these my flowers—the lightest breeze
Dashes them on their dusty beds.

"Within your branches lodge the birds,
Rebuilding nests and chanting lays;
And in your shade, when summer days
Are sultry, lie the drowsy herds.

"Around my stalks the insects creep;
Over my buds the beetles run,
With moths that die when day is done,
And bees that hum themselves asleep.

"Not all unloved by me the bees,
Draining my cups of honey dry;
But what are they, and what am I,
To herds, and birds, and giant trees?"
But Nature, listening, "Thou art wrong!"
Did say, reproving:—"wrong!" the herds;

EXPOSITORY.

The Book of Malachi.

BY THE EDITOR.

CHAPTER IV.

ELIJAH THE PROPHET.

Behold, I will send you Elijah the prophet before the coming

Of the great and dreadful day of the Lord; And he shall turn the heart of the fathers to the children,

And the heart of the children to their fathers, Lest I come and smite the earth with a curse. Mal. 4:5,6.

Who is "Elijah the prophet," here referred to? That the Jews suppose Elijah the Tishbite to be the subject of this prediction, is evident from Eccles. 38:10,11: "Who wast ordained for reproofs in their times to pacify the wrath of the Lord's judgment, for it brake forth into fury and to turn the heart of the father unto the son, and to restore the tribes of Jacob. Blessed are they that saw thee and slept in love; for we shall surely live."

Lowth says: "The LXX. following the received tradition among the Jews add here 'the Tishbite,' by way of explication:" but it is an unauthorized addition, there being nothing to warrant it in the Hebrew.

He adds: "The Jews to this day earnestly pray for the coming of Elias, upon the supposition that the Messiah must immediately follow his appearing. This form of prayer they received from their ancestors, as it is recorded in their liturgies: which show that the ancient Jews understood the words of Malachi here, and 3:1, of the coming of the Messiah."

When John the Baptist preceded Christ (John 1:19-21), "the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed I am not the Christ. And they asked him, What then? Art thou Elias? And he saith I am not. Art thou that prophet?"—predicted in Deut. 18:5, and shown by Peter in Acts 3:22 to be Christ—"And he answered No." Our Savior testified (Matt. 11:13,11) that "all the prophets and the law prophesied until John. And, if ye will receive it, this is Elias which was for to come." Also (Ib. 17:10,13,) "His disciples asked him saying, why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

There has been some difficulty in reconciling this testimony of John with that of our Lord.—But with the word Tishbite in their minds, according to the gloss of the LXX. and in accordance with their tradition of a reappearance of that prophet, the Jews not unlikely asked John if he was that Elias; to which he could only answer "No." Whereas our Lord evidently alludes to and expounds this prophecy, when he applies it to John. This application of it, also, is in harmony with the declaration of the angel Gabriel, when he announced the birth of John to Zacharias, and said of him (Luke 1:17,) "He shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—This predicted service of John, being identical with that of Elias, with our Savior's application of the prophecy to him, must be conclusive as to the subject of this prediction.

That the Jews were expecting Elijah in person to be raised from the dead, is seen in what some said of Christ, that he "was John the Baptist risen from the dead," Mark 6:14; others said he was "Elias, and others Jeremias, or one of the prophets," Matt. 15:14; or, "that one of the old prophets is risen again." It is clear, therefore, that they asked John if he was Elijah the Tishbite; which question he could not have answered otherwise than as he did. The term Elijah, however, may be as appropriately significant of the prophetic office, as Levi, was of the priestly, or

David of the kingly. The word itself, signifies "God the Lord, or the strong Lord"—Cruden: and being the name of the most famous of Israel's prophets, of one who never saw death, it was appropriate to the office.

About the commencement of the reign of Jehoram of Israel, which was B. C. 908, Elijah and Elisha were parted asunder, "and Elijah went up by a whirlwind into heaven," 2 K. 2:11.

Before the death of Jehoshaphat of Judah, who died B. C. 905, Elisha had succeeded him as a prophet in Israel, (2 K. 3:13.) Jehoshaphat was succeeded by Jehoram of Judah B. C. 904; to whom after he had reigned some time, "there came a writing to him from Elijah the prophet," (2 Ch. 2:12). The margin adds, "Which was writ before his death;" but as Elijah was translated before Jehoram began to reign this attempted explanation, does not meet the difficulty,—as does the supposition that "Elijah" was an official, as well as a personal denomination.

"Elias," however, did not come in person to Judea; for when Christ was transfigured in the presence of his disciples, Matt. 17:3, "there appeared unto them Moses and Elias talking with him." As they came down from the mount the Savior charged them, that they should not tell what they had seen, till the Son of man were risen from the dead. And it was on this occasion, and apparently in relation to the event of Christ's resurrection, that the disciples asked him, "Why say the Scribes that Elias must first come? And Jesus answered and said unto them Elias truly shall first come, and restore all things. But I say unto you that Elias is come already," &c. which the disciples understood to be spoken of John the Baptist.

Now if Elias was to come in person, it would seem that this occasion and the conversation, would have called out the fact. But our Savior's identification of John, as the Elijah that was to come, is so full and emphatic; and so positive are his declarations that "Elias verily cometh first;" and, "Elias is indeed come," that the coming of Elias in the future is not necessarily looked for from this prediction. No one questions that the "messenger" predicted in Mal. 3:1, was the Baptist; and Elijah in the text, is evidently identical with him. Elijah's coming was to be "before the great and dreadful day of the Lord." In like manner in Joel 2:28-31, Jehovah said, "I will pour out my Spirit upon all flesh," &c. "before the great and terrible day of the Lord;" which Peter affirms to have been fulfilled at the Pentecost, Acts 2:16. The term "before," therefore, is not incompatible with its being so long a time before. And the work to be accomplished by his coming, requires that it should be understood as transpiring a considerable time antecedent to the end. For,

"He shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers." Instead of "to" however, repeated in the above sentence, Wm. Lowth substitutes "with," as the rendering of the Hebrew *al*, "in which sense it is often used."

This would make the meaning of it to be—instead of which domestic discord does not appear to have been particularly charged upon the Jews, and which would hardly be a work sufficiently great to be assigned to the Elijah messenger—the hearts of the fathers with the children, and the hearts of the children with the fathers were both to be turned to God. In other words the preaching of Elijah would either produce a general reformation in the nation or the predicted curse would follow."

This is in harmony with the words of the angel to Zacharias, Luke 1:17, where *epi*, "to," may also be rendered "with," and where instead of the words, "the heart of the children to the fathers," it is to turn "the disobedient to the wisdom of the just"—the hearts of the fathers being thus turned with the children: and the design of this is explained to be, "to make ready a people prepared for the Lord." Such also was the aim of John's mission when he came, Matt. 3:1-10, "preaching in the wilderness of Judea, and saying repent ye; for the kingdom of heaven is at hand. . . . Bring forth fruits meet for repentance: and think not to say within your-

selves, We have Abraham to our father. . . . every tree which bringeth not forth good fruit is hewn down and cast into the fire." And as the result of this preaching, "There went out to him all Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Such agreement between the predicted mission of the Elijah, and that of John, is additional evidence of their identity.

"Lest I come and smite the earth with a curse." This was to be the appointed consequence of the failure of John's mission to produce the needed reformation. That the professed penitence of the masses who flocked to John's baptism, was not real, is evident from their soon apostatizing. And that the chief priests and scribes were not the subjects of that reformation, is evident from Matt. 21:26-32. For when our Savior said to them, "The baptism of John, whence was it? from heaven or of men? they reasoned with themselves, saying, If we shall say from heaven; he will say unto us, Why did ye not then believe him? but if we shall say of men; we fear the people; for all hold John as a prophet." And our Savior said to them, "John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." The disobedient therefore, were not turned to the wisdom of the just, so as to ward off the threatened curse.

Dr. Moore renders it, "Lest I come and smite the land with a curse." Wm. Lowth also, followed by Scott, substitutes the same. And this is undoubtedly correct; for it was not the earth as a whole that was thus threatened, but the land of Judea. The earth as a whole, will not escape the fires of the last day; and therefore the evidence of its desolation, could not be conditionally predicted. But Judea would have avoided the curse that followed, had the nation sincerely repented under the preaching of John, so as to have received his testimony respecting Christ, who was to follow, and have accepted him when he came. But Christ was rejected of that generation. Not believing John, they did not believe Him; and as a consequence, the Jewish nation—land being put by a metonymy for its inhabitants—was laid under the curse; the terrible herem—devoting them to destruction, by God's judicial act—as the Canaanites were destroyed for their sins. The same word, here rendered "curse," is used in reference to those nations in Num. 22:2; Deut. 7:2; 13:15, and is rendered "utterly destroy;" and it is the word used in Zech. 14:11, where we read, "There shall be no more utter destruction; but Jerusalem shall be safely inhabited."

The destruction of the Jewish nation, then, being the threatened consequence of its not repenting under the preaching of Elijah, its being destroyed after rejecting John and Christ is evidence that John was the Elijah. And he was worthy thus to be; for he who spake as never man spake said of him, (Luke 7:28) "I say unto you, Among those that are born of women there is not a greater than John the Baptist." And as "all the law and the prophets prophesied until John," (Matt. 11:13,) he was the Elijah promised,—till whose coming the Jews were required to give heed to the law.

The solemn admonitions, with which the Jews were warned, and the certain consequences that followed, should also be a warning to us Gentiles, so that we "be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee," (Rom. 11:21.) "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation," Heb. 2:2,3. God smote that land with a curse as he threatened: it has remained a monument of his curse till this day. But that "great and dreadful day of the Lord" is still future,—though now hastening greatly—and all the disobedient, who turn not "to the wisdom of the just,"—the hearts of fathers turning with their children, and the hearts of children with their fathers—all the proud and all that do wickedly of this age, as well as of past ages, will be subjected to a still more terrible he-

And "wrong!" the many-voic'd birds Interpolated in their song.

"There is no difference with me," Was whispered in the garden's ear; "The smallest blossom is as dear To Nature as the greatest tree.

"The pine and oak are only flowers Grown large; they drink the beads of dew Like little violets, meek and blue, And battle with the stormy powers.

"The insect, with its gauzy wings, Sings, and the moth and beetle grim; And for the bee—I doat on him, And know by heart the tune he sings!

"Then learn this truth, the base of all, That all are equal, so they fill Their proper spheres, and do God's will; There is no other Great or Small!"

R. H. Stoddard.

Skepticism Followed by Faith.

Many notorious unbelievers have had pious children, whom God called to eminent service in His kingdom. The descendants of David Hume, the pride and boast of English skeptics, seem not to have inherited his blindness of spiritual vision. A correspondent of the Presbyterian says:

By the way, speaking of Edinburgh, while there I acted as guide to a brother minister from America, on a visit to the tomb of the infidel Hume. It is a circular stone building; over its iron-grated door there is inscribed his name, with the dates of his birth and death. No doubt, like Voltaire, he flattered himself that he had given the death-blow to Christianity. But behold, there on the wall of his tomb, those who were flesh of his flesh, and bone of his bone, bear testimony to the fallacy of his expectation. On its outside, and immediately above the name of Hume himself, there is a tablet containing an inscription, by a David Hume, to his wife, Jane Alder, dated 1817, closing with these words: "Behold, I come quickly. Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Also in the interior, there is another tablet, sacred to the memory of David Hume, one of the Barons of Exchequer, and his two sons, dated in 1848; the whole surmounted by these encouraging words: "I am the Resurrection and the Life."

Confessions of Infidelity.

An unbeliever in the Christian system rarely has any clear or well-defined faith, or any sure ground of comfort in hours of trial and depression. Rejecting Christ as a Savior, he is left to walk "in darkness, not knowing whither he goeth." The Lutheran Observer compares very strikingly the experiences of Voltaire and Hume with that of Paul:

"I seem," said Hume, "affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with questions. I begin to fancy myself in a most deplorable condition, environed with darkness on every side." Voltaire says:—"The world abounds with wonders, and also with victims. In man is more wretchedness than in all other animals put together." How did he judge of it? By his own heart. He adds:—"Man loves life, yet he knows he must die; spends his existence in diffusing the miseries he has suffered—cutting the throats of his fellow-creatures for pay—cheating and being cheated. The bulk of mankind," he continues, "are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I wish I had never been born." Hear what St. Paul says:—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day."

Three things are comfortable in times of grief; an affliction borne patiently, an enemy forgiven heartily, and a Sabbath sanctified uprightly.—P. Henry.

rem. For, "if any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

The Old Testament closes with a curse; but the New with a blessing. The curse is on the disobedient, but the benediction is on the just. Like the curse set upon Mount Ebal, and the blessing upon Mount Gerizim (Deut. 11:29),—the blessing being for Israel, if they obeyed the commandments of Jehovah, and the curse if they would not obey,—so are these set over one against the other: the blessing to be bestowed on the children of the kingdom, and the curse on the children of the wicked one. May he who writes, and those who read alike turn to the wisdom of the just, and so participate in the promised blessing.



ADVENT HERALD.

BOSTON, DECEMBER 3, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

Our Wants.

The "A.M.A." has a Note of \$400 due Jan. 1; for the means to pay which the Association will be dependent on the contributions and donations of its friends. There is therefore an urgency for prompt and energetic action, on the part of all who desire the prosperity of this agency. Donations should be distinguished from subscriptions to the *Herald*—both of which are greatly needed, at this emergency.

Per order of the Finance Committee.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

We have received accepted articles from A. Chase, C. P. Dow, C., A. Brown, L. Ingalls.

The Bride of the Lamb.

When the new Jerusalem, descending from heaven, was to be shown John, the angel said to him, (21:9), "Come hither, I will show thee the bride, the Lamb's wife." At this denominative was applied to the city, a visible symbol, it gives a clue to what the city symbolized. For no inanimate structure, however beautiful and magnificent, could sustain such a relation to Christ as to be appropriately denominated, even by a metaphor, his "bride" unless it was representative of that which sustains a relation to him, analogous to that of a bride to her husband. But such a relation is ascribed to the redeemed, and hence the city also is their representative.

Paul wrote to the Corinthians (2 Cor. 11:2), "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The relation which Christ sustains to his church, is analogous to that of a husband to his wife. For (Eph. 5:23-32), "The husband is the head of the wife, even as Christ is the Head of the church." He "loved the church, and gave himself for it that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Paul says: "A man shall leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh;" but he adds: "This is a great mystery; but I speak concerning Christ and the church."

By a similar figure does the Lord address his people in Hosea (2:16-23); "It shall be at that day, saith the Lord, that thou shalt call me Ishi [My husband,] and shalt call me no more Baali [My lord]. . . . And I will betroth thee unto me for ever; yea I will betroth thee unto me in righteous-

ness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth. . . . and I will have mercy upon her that had not obtained mercy; and I will say unto them which were not my people, Thou art my people; and they shall say, Thou art my God."—And this is to be when the Lord (v. 18) makes his "covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground;" when he "will break the bow and the sword, and the battle out of the earth, and will make them to lie down safely." And (v. 15,) Israel shall sing there as in the day when she came up out of the land of Egypt.

Isaiah also says (54:3-6) of the time when God will "make the desolate cities to be inhabited;" "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. . . . For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

The epoch of this is farther shown by the apostrophe, (in vs. 11, 12;) in which metaphors, literally applicable only to a temple or city, are used to illustrate the future beauty and glory of the church: "O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones of fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones; and all thy children shall be taught of the Lord; and great shall be the peace of thy children."

Thus, throughout the Scriptures, terms literally applicable to a city, and those literally applicable to a bride, are interchangeably illustrative of the redeemed one's from the earth—the church being not only the Bride of Christ but "The Temple of the living God;" who "has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people" (2 Cor. 6:16). And, they are elsewhere denominated (Heb. 12:22), "The city of the living God." Figures, thus interchangeably used as illustrative of God's chosen people, are no less appropriately used as symbols of the same. And thus, in Rev. 19:7-9, we find that the Bride is the representative of the church—symbolizing the eternal union of Christ and his resurrected saints, when they are caught up to meet him in the air. For at that precise epoch transpires the event symbolized by the Marriage of the Lamb.

"The Marriage of the Lamb."

That this is at the epoch of the resurrection, is shown by (v. 6) "the voice of a great multitude;" which "as the voice of many waters, and as the voice of mighty thunderings" cried, "Alleluia: for the Lord God omnipotent reigneth." The epoch, therefore, is, undoubtedly, that of Rev. 11:15-18, when, "The seventh trumpet sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." It is also just before the final conflict, the description of which and of the slaying of the remnant, follows immediately that of the Supper—showing that it synchronizes with the ascension of the transfigured and resurrected saints, who meet their Savior in the air,—thenceforth to be ever with the Lord.

In continuation of the heavenly utterances, John heard the same voices saying, (v. 7), "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Of no inanimate object could it be affirmed, that she "hath made herself ready." Nor of any but the church could it be said (as in v. 8), "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Thus the symbol of arraying the bride in fine linen, is divinely interpreted as representing the investiture of the saints with righteousness. The bride therefore is virtually explained to be a symbol of the saints; to whom, under the fifth seal, (Rev. 7:11), "white robes were given, unto every one of them;" and who, under

the 7th (7:9) came up "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues," who "stood before the throne and before the Lamb, clothed with white robes, and palms in their hands"—having (v. 14) "washed their robes and made them white in the blood of the Lamb." These, then, constitute the Bride, and their meeting their Lord in the air, is symbolized as being married to him, and as supping with him; so that John is commanded to write of them (19:9), "Blessed are they which are called unto the marriage supper of the Lamb."

While Christ's eternal union with his resurrected church, might be appropriately symbolized as a marriage, and his saints be thus denominated his wife, it would be manifestly incongruous to represent the descent of the saints from their meeting with the Saviour in the air to the regenerated earth by the coming down of a woman from mid-heaven. This descent, therefore, must be shown by a different symbol; and no more appropriate one could be devised than that of a magnificently constructed city (21:2) descending from God out of heaven, "prepared as a bride adorned for her husband."—And as that which is represented by the city is identical with what is symbolized by the Bride, it was natural and appropriate that the angel, when he was about to show John the city, should, by a metaphor, apply to it the same denominative. And hence we find him saying (21:9), "Come hither, I will show thee the bride the Lamb's wife." And he carried John "away in the spirit to a great and high mountain, and showed" him "that great city, the holy Jerusalem, descending out of heaven from God."

Feasting in the Millennium.

On Thanksgiving day, various clergymen, in this city and vicinity, selected such themes as they deemed suitable to the occasion. One of them took up feasting, as an expression of joy and thanksgiving, appropriate to such an observance—basing his remarks on Neh. 8:10, 12, "Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto the Lord: neither be ye sorry; for the joy of the Lord is your strength. . . . And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."

The discourse was a very good one; but an error was made which illustrates how liable any one is to quote a passage of Scripture apart from its context, and how careful every one should be respecting the meaning of that quoted. The preacher incidentally remarked: "And in the millennium, also, there will be occasions of feasting; for we read in Rev. 11:10, 'And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another.'"

Had the whole of the text been read, the preacher would have seen that the reason given for this merrymaking was: "because these two prophets tormented them that dwell on the earth."

And then, had he examined the context, he would have seen that "these two prophets" are called, in v. 3, "My two witnesses"—i.e. Christ's witnesses; and that it is over the slaughter of these witnesses that those dwelling on the earth rejoice. It follows, therefore, that these rejoicing ones are the enemies of Christ and not his friends; and so will have no place in the millennium.

A careful study of this portion of revelation will also discover that the epoch of this rejoicing is prior to, & not during the millennium, it being prior to the third woe, (v. 14); and the millennium being ushered in by the sounding of the seventh angel, which follows in v. 15. This passage, therefore, is no evidence of the occupation or enjoyment of the inhabitants of earth during its period of millennial glory.

There will, however, during the millennium, or at its ushering in, be an occasion of rejoicing which is brought to view under the figure of a feast. It is written in Isa. 25:6, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Our Saviour illustrates the necessity of constant watchfulness for his coming by reference to servants who wait for their lord's return from a wedding, adding, "Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and will make them to sit down to meat, and will come forth and serve them," Luke 12:37. And the reception by Christ of his glorified church is called, "the marriage of the Lamb"; and, "Blessed are they which are called unto the marriage supper of the Lamb," Rev. 19:7, 9.

Self-righteousness.

Our Saviour "spake this parable unto certain

which trusted in themselves that they were righteous, and despised others:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself:

"God, I thank thee that I am not as other men are,—extortioners, unjust, adulterers,—or even as this publican. I fast twice in a week, I give tithes of all that I possess."

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying,

"God be merciful to me a sinner."

"I tell you," said our Saviour, "This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:9-14.

John Brown.

Before the day arrives on which this copy of the *Herald* is dated, the one whose name stands at the head of this, will, according to human probability, have been executed.

From what we read in northern prints, there is a universal condemnation of the act which leads to this result; but there is as universal a feeling of commiseration for the man who suffers. His bearing before the Court, and during his entire imprisonment, shows him to be no common man, and that he was actuated by no common motives. He is evidently a high-minded, brave and conscientious hero; but demented, or a monomaniac respecting his own duty. For had his mind been as sound, as he evidently is conscientious, he would never have taken the execution of justice into his own hands. And Virginia will make a great mistake if she hangs him. For millions will regard him as a martyr, however mad they may deem his exploits. And his name will be prominent in history and song.

Rev. H. L. Vaill, of Litchfield, Ct., who had John Brown under his instruction during the year 1817, at Morris Academy, recently wrote to Brown in his prison, a letter of Christian friendship, to which he has received the following interesting reply. The italics are Brown's own:

CHARLESTOWN, Jefferson Co., Va.,
Nov. 15, 1859.

Rev. H. L. Vaill: My Dear Steadfast Friend—Your most kind and most welcome letter of the 8th inst. reached me in due time.

I am very grateful for all the good feeling you express, and also for the kind counsels you give, together with your prayers in my behalf. Allow me here to say, notwithstanding "my soul is amongst lions," still I believe that "God in very deed is with me." You will not, therefore, feel surprised when I tell you that I am "joyful in all my tribulations"; that I do not feel condemned of him whose judgment is just, nor of my own conscience. Nor do I feel degraded by my own imprisonment, my chain, or prospect of the gallows. I have not only been (though utterly unworthy) permitted to "suffer affliction with God's people," but have also had a great many rare opportunities for "preaching righteousness in the great congregation." I trust it will not all be lost. The jailer (in whose charge I am) and his family, and assistants, have all been most kind; and notwithstanding he was one of the bravest of all who fought me, he is now being abused for his humanity. So far as my observation goes, none but brave men are likely to be humane to a fallen foe. "Cowards prove their courage by their ferocity." It may be done in that way with but little risk.

I wish I could write you about a few only of the interesting times I here experience with different classes of men, clergymen among others. Christ, the great captain of liberty as well as of salvation, and who began his mission, as foretold of him, by proclaiming it, saw fit to take from me a sword of steel after I had carried it for a time; but he has put another in my hand ("the sword of the Spirit") and I pray God to make me a faithful soldier, wherever he may send me, not less on the scaffold than when surrounded by my warmest sympathizers.

My old friend, I do assure you I have not forgotten our last meeting, nor our retrospective look over the route by which God had then led us; and I bless his name that he has again enabled me to hear your words of cheering and comfort at a time when I, at least, am on the "brink of Jordan." See Bunyan's Pilgrim. God in infinite mercy grant us soon another meeting on the opposite shore. I have often passed under the rod of him whom I call my Father; and certainly no son ever needed it oftener; and yet I have enjoyed much of life, as I was enabled to discover the secret of this somewhat early. It has been in making the prosperity and happiness of others my own; so that really I have had a great deal of prosperity. I am very prosperous still; and look forward to a time when "peace on earth and good will to men" shall everywhere prevail. I have no murmuring thoughts or envious feelings to fret my mind. "I'll praise my Maker with my breath."

I am an unworthy nephew of Deacon John, and I loved him much; and in view of the many choice friends I have had here, I am led the more earnestly to pray, "Gather not my soul with the unrighteous."

Your assurance of the earnest sympathy of the friends in my native land is very grateful to my feelings; and allow me to say a word of comfort to them:

As I believe most firmly that God reigns, I cannot believe that anything I have done, suffered, or may yet suffer, will be lost to the cause of God or of humanity. And before I began my work at Harper's

Ferry, I felt assured that in the *worst event* it would certainly pay. I often expressed that belief; and I can now see no possible cause to alter my mind. I am not as yet, in the main, at all disappointed. I have been a *good deal* disappointed as it regards myself, in not keeping up to my own plans; but I now feel entirely reconciled to that, even; for God's plan was infinitely better, no doubt, or I should have kept to my own. Had Samson kept to his determination of not telling Delilah wherein his great strength lay, he would probably have never overturned the house. I did not tell Delilah, but I was induced to act very contrary to my better judgment; and I have lost my two noble boys, and other friends—if not my two eyes.

But "God's will, not mine, be done." I feel a comfortable hope that, like that erring servant of whom I have just been writing, *even I may* (through infinite mercy in Christ Jesus) yet "die in faith." As to both the time and manner of my death—I have but very little trouble on that score; and am able to be (as you exhort) "of good cheer."

I send through you my best wishes to Mrs. W—and her son George, and to all dear friends. May the God of the poor and oppressed be the God and Saviour of you all. Farewell, till we meet again.

Your friend in truth, JOHN BROWN.

THE KINGDOM SUFFERING VIOLENCE.—Bro. Bliss:—If not too much trouble, I would like your opinion of Matthew 11:12—"And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force."

Yours in Christ, C. M. CURRIER.
Champlain, Nov. 17, 1859.

We are not able to give an interpretation to this passage, satisfactory to ourself. It may mean that there were large numbers then interested in the way of salvation, or to secure salvation requires earnest and persevering devotion.

Foreign News.

New York, Nov. 25. The steamship Africa from Liverpool 12th, arrived this evening.

A Circular by Count Walewski announces that France has demanded from Sardinia 60,000,000 francs for the expenses of the late war. The Circular also states that the French government has received assurances that the Pope was only waiting an opportune moment to make public certain reforms by which the government of the clergy will be replaced by a government generally composed of the laity, which would give to the country better grants for the administration of justice and for the control of the public finances, by means of an Assembly elected by the people.

The cholera among the French troops in Africa is said to be abating.

The French army for China, it is now stated will amount to 20,000 men, and they are not expected to reach China before April or May.

The Patrie is assured that the King of Sardinia, in his reply to the Emperor, expressed confidence in the sympathies of the Emperor in favor of the Italian cause, and declares that he will leave to the decision of the Congress all that relates to the reorganization of Italy.

Garibaldi had subscribed 5000 francs to the million musket fund, and issued a stirring proclamation in furtherance of the scheme. The Florence correspondent of the Times says the subscription was filling beyond the most sanguine expectations.

The Times Paris correspondent says the election of Prince Carigana was received with extreme displeasure in Paris.

The Piedmontese government, having been requested from Paris to restrain the impetuous spirit of the Italian patriots, declared that it could not be responsible for the acts of populations over which the King was not permitted to exercise even a temporary control.

Farini, Dictator of Modena and Parma, and Provisional Governor of Romagna, had issued a proclamation, which says: "Europe knows that it can secure the peace of Italy by rendering Italy to the Italians. It is aware that we are ready to give the necessary grants for order throughout the country, but it also knows that the people of the Romagna if forbearance and moderation should be of no avail, sooner than submit to the yoke, would be advised only by their duty to their country and the pursuit of the path of honor."

A Madrid dispatch says the Moors, on the 10th, with 1000 men, continued their attack on Ceuta.—The besieged were preparing to make a sortie to repulse them.

According to high authority, the American treaty with China would not go into effect until matters are settled with England and France.

The Chinese forts at the mouth of the Peiho had been strengthened, and the general bearing of the Chinese lead to the belief that they contemplated resistance.

Fresh hostilities had been commenced in Cochinchina. The Aramese were repulsed with loss, in an attack on the French entrenchments.

From Africa it is stated that the British war steam-

er Spitfire had taken a slaver with five hundred negroes on board.

The Times has an article showing the prevalent feeling in France on the question of war with England. The chief authority for the opinions expressed is a respectable French Review, published in London. It is stated that in France the prospect of a war with England is incessantly discussed in the high places of power, in the public offices, in the army and navy, among the working classes, and men of business. The army is reported to be unanimous for war; in the navy the desire for it amounts to a frenzy. The church is as eager as either army or navy. The conclusions are that in a war with England the French Emperor has the power to satisfy the army and navy, of gratifying the clergy, of winning over the Legitimists, and of securing the suffrages of an united people.

ITALY.—The following is from the Italian correspondent of the London Daily News:

FLORENCE, Nov. 2. In the last letter which I wrote to you from Bologna, I told you that Garibaldi had been hastily summoned to Turin by the Sardinian Government. Fanti followed him a few hours afterwards, and to-day I hear from Turin that both these generals had a long interview with King Victor Emmanuel. I am now in a position to state, on what I think to be good authority, that the affairs of Central Italy were freely discussed at that important meeting. I hear also that there is no doubt that the letter addressed by the Emperor to the King of Piedmont, under date of 20th October last, was the cause of Victor Emmanuel's summoning the two commanders of the army of Central Italy to his royal presence. The cabinet at Turin, being fully convinced of the total impossibility of carrying out the plan suggested in that letter by Louis Napoleon, is now under the necessity of taking a decisive step towards a speedy solution of the Central Italian question.

My informant tells me that after the interview with the King was over, Garibaldi was heard to say that the hour for action was near at hand, and that both Victor Emmanuel and his ministers had finally determined to follow a more decided line of policy. I should not, therefore, be surprised at all if the telegram from Rimini should bring the news that Garibaldi is on the eve of crossing the Tavoello on his way to Pesaro. This, at any rate, is the opinion, which, if I am rightly informed, prevailed here this morning among official people. All sensible men in Florence believe now that there is nothing to be expected from the Emperor, and that, regarding the letter to the King as the last expression of the Imperial will, the only chance which remains for Italy is to take the matter in her own hands, and to force Europe to accept her liberations as a *fait accompli*.

PRUSSIA. Berlin, Nov. 8. It is stated on reliable authority that, at the interview held at Breslau, the Emperor of Russia and the Prince Regent of Prussia determined not to consent to a revision of the treaties of 1815, nor to take part in any congress in which England would not be represented; the last resolution being proposed by Prussia.

ITEMS AND NEWS.

The wire suspension bridge over the Sciota river, at Portsmouth, Ohio, fell on the 14th inst., and two men who were crossing were buried beneath the ruins. The piers had been built upon piles driven into the bed of the river. But the river runs over a bed of quicksands at this place, and the foundation into which the piles had been driven was cut away by the current until the heavy masonry yielded to the pressure, and fell. The bridge cost \$40,000, and it will cost \$10,000 to repair the damage.

Mr. Dexter, a carpenter residing in Cranston R. I., was robbed about five o'clock Monday evening of his pocket book, containing \$100. He was proceeding on foot when he was seized by two men, one on each side, when a third came up in front and demanded his money or his life. To save the latter, Mr. Dexter surrendered the former, and the robbers escaped into the woods.

On Monday evening a stone as large as a hen's egg was thrown into a car on the New Haven Rail Road near Norwalk. The missile entered the car near the centre pane of one of the bow windows, and hit Mr. Bergen, of New York behind the ear—knocking him down and rendering him insensible for some time.

The Louisiana Baptist says that the Rev. J. R. Graves, editor of the Tennessee Baptist, preached in Mt. Lebanon, La., last week, to a large and patient audience for an hour and a quarter!

On Monday of last week, Frank Hutchinson, a lad some six or eight years old, son of the late Amos Hutchinson, of Milan N. H., thrust his hand into the beater of a threshing machine, when his arm was instantly torn from his body, and several severe wounds inflicted on his head. Death relieved the little sufferer on Wednesday following.

The Atlantic and St. Lawrence (Grand Trunk) Company have all their iron bridges constructed at Portland, Me., having proved by fair trial that they are superior to those made in England, and cheaper.

A river, having a slope greater than ten inches to the mile, has its current so accelerated as to destroy its banks. In such cases the water spreads over a large surface, and the current is a constant succession of rapids and pools.

A tract of land in Baton Rouge parish, La., recently sank to the depth of seventy-five or eighty feet, swallowing up a barn, from which the people had barely time to escape. The catastrophe was produced by the action of subterranean springs.

The Lynchburg Virginian learns that a Mr. Thomas, residing in the eastern part of Tazewell county, was murdered one night last week, with his wife and children. Two of his negroes, who were suspected of the crime, fled, but one of them was captured.

Some ambitious young gentleman sent to the Winsted (Conn.) Herald a neat little puff of himself, and modestly requested its insertion as an editorial. The editor granted his request, but added a preface stating the interesting fact that the said paragraph was sent to him by the young gentleman to whom it referred. A valuable "notice" that!

The great experiment of crossing the Atlantic in a balloon is to be really made at last. Mr. Lowe, whose gigantic balloon has been the theme of so much comment in New York, has finally completed the singular machine, with all its equipments, and is nearly ready for his great voyage. In spite of the hazard attendant on the expedition, adventurers are not wanting to keep him company, and it is reported that he has already found six voyagers willing to pay a handsome sum for their passage to Europe. It is not said whether the fare will be refunded, in case he fails to land them on the other side of the Atlantic.

Later: Professor Lowe has housed his great balloon for the winter in a gas establishment in New York, the aerial trip to Europe being indefinitely postponed.

THE ITALIAN EMBROGLIO.—The London Morning Post, in an able article on Italian affairs, after showing that the restoration of the Papal government by any other means than an armed intervention is impossible, and that the treaty of Zurich, repeating the preliminaries of Villa Franca, binds the high contracting parties to recommend administrative reforms to the Pope, says:—

"We can easily imagine the embarrassment of the Emperor of the French to be extreme. He has undertaken the special protection of the Papal Government. He has also undertaken the special protection of Italian liberty. The Papal power and Italian liberty are in open warfare; the Italians have revolted from the Pope; the Pope is denouncing the Italians. His denunciations are echoed by the Catholic prelates all over Europe—by none so loudly as by the prelates of the Galican Church. It is most probable, it is almost certain, that within a few months, perhaps within a few weeks—nay, the event might occur within a few days—the Romagna will be attacked by the Papal troops. It is still more certain that the first menace of an armed intervention in the Duchies, the troops of Central Italy under the command of Garibaldi and Fanti will take the whole Roman question into their own hands, and sweep before them every vestige of the Papal rule as far as the Neapolitan frontier. And it may be questioned if they will stop there."

Louis Napoleon, by his hasty treaty at Villa Franca, has evidently got the political affairs of Italy into a snarl. If he carries out his promise to the Sardinians, Popery must go down, and liberty will prevail; but if he should throw his influence on the side of the Pope, Italian liberty is gone. It is difficult to see how he can maintain both positions at the same time.

GERRIT SMITH.—This gentleman continues an inmate of the Utica Insane Asylum. It is now apparent to his friends that unsoundness of mind has been creeping over him for years; and this conclusion is, in some measure, a relief, in view of the position he has occupied, in respect to evangelical religion. His former religious views were sound and scriptural; but he lately published in the New York Tribune, a discourse, which, if not infidel, is a great advance in that direction. If this change of sentiment can be imputed to such a cause, it may be that in his right mind he would be much less heterodox than he appears.

To his growing unsoundness of mind, also, must be attributed his allowing himself, a year since, to be run as a candidate for the office of Governor of the State of New York. He was himself quite sanguine of success, when any one with half an eye could see that his vote must be very small—mortifyingly so to him, as the event proved. Such overweening confidence as he had in himself, with so little prospect

of success, could be explained only on the supposition that his once uncommonly clear and vigorous intellect was fast waning.

It is melancholy to trace the decay of the mind in advance of that of the body—to see a once clear and lucid intellect, gradually losing its tone and character, and sinking under an eclipse; and yet it enables those who would be charitable in their judgment of motives, to impute to infirmity what must otherwise be attributable to a deliberate judgment.

The human system will not long thrive on a single unchanged article of diet. It is found that a change of food is absolutely essential to the welfare of the body. Nor can the mind any more be directed uninterruptably to a single thought, or be long occupied with a single desire, without becoming in time dwarfed, and measurably imbecile. A mental infirmity, unless cured, will be more and more infirm.

THE VIRGINIA FRIGHT.—A correspondent of the New York Times, writing from Petersburg, Va., 21st inst., says great excitement was created there by the requisition of Gov. Wise for three of the volunteer companies to proceed to Harper's Ferry. When the soldiers had mustered, their Lieutenant Colonel made them a speech, exhorting them to bear themselves gallantly and fight bravely. The correspondent adds:

"Scenes of an affecting nature transpired when the military were ordered away. Maidens shed tears as they embraced their lovers tenderly, perhaps for the last time. Wives wept at their husbands' departure, and prayed that they might not fall into the hands of the 'rascally Abolitionists,' and friends on every side were solicitous for the fate of the departing ones. Many were the maledictions visited, mentally, upon the Northern scoundrels who had threatened to rescue Old Brown, and who thus drew from their homes so many citizens."

A panic prevailed among all classes of people, and the most exaggerated reports were in circulation. Some think that hordes of Northerners are on their way to invade the State. Petersburg has been divided into patrol districts, and fines of \$25 and \$60 are to be imposed upon those who disobey orders to perform patrol duty whenever their services are called for. If five or six negroes are seen talking together they are speedily magnified by rumor into a hundred, armed with pitchforks and scythe-blades. Beggars are arrested and put into jail, and strangers, if they happen to be poorly dressed, are accosted by the police and examined. Others are imprisoned on the strength of absurd suspicions and reports.

A British officer writing from Teheran, Persia, to the 'London Times,' remarks:—"A Cathartic Pill manufactured by an American Chemist, (Dr. J. C. Ayer, of Lowell, Mass.) has cured the Shah of a Liver Complaint that threatened his life. This simple fact, as might be expected, renders the Americans immensely popular here, while we English are overlooked.—Doubtless our own scholars made the discoveries which he employs, and thus it is in every thing; we do the labor, then the mousing Americans put their mark on it and take the reward. Dr. Ayer is idolized by the Court and its retainers here, which will doubtless be reflected to him on a gold snuff box, or diamond hilted sword, while not the name even of Davy, Christoson or Brodie—the great lights by which he shines, is known."—N. Y. Sunday Paper.

"What are the requisite qualifications of a good Sunday school teacher?" He ought at least to have five p's in his mind. Let him stand, if you please, for punctuality, patience, perseverance, piety and prayer. He ought to have common sense. He should find the point in his lesson. Every lesson has a point; and it is the business of the teacher to find it, and put it sharp at the scholar, so that he will carry it home with him.

A BLESSED INTIMACY.—A friend once asked Prof. Franke how he maintained so constant a peace of mind. "By stirring up my mind a hundred times a day," replied Franke. "Wherever I am, whatever I do, 'Blessed Jesus,' I say, 'have I a share in thy redemption? Are my sins forgiven? Am I guided by thy Spirit? Renew me, strengthen me.' By this constant intercourse with Jesus, I enjoy serenity of mind and a settled peace of soul."

PROFANITY.—The famous Dr. Johnson never suffered an oath to go unrebuked in his presence.—When a 'libertine, but a man of some note, was once talking before him, and interlarding his stories with oaths, Johnson said, "Sir, all this swearing will do nothing for our story; I beg you will not swear." The narrator went on a swearing. Johnson said, "I must again entreat you not to swear." The gentleman swore again, and Johnson indignantly quitted the room.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as identifying the writer to any reply. Christian and gentlemanly discussion, will be in order; but not needless, unkind, or uncourteous controversy.

France & Austria—The "Feet" of the Image.

BY A. BROWN.

We return in this article to the evidence that the "feet" of the image represent France and Austria; and shall employ again that grand old axiom, adopted by all but ultra spiritualizers—That whatever is true in the essential elements of all the kingdoms of Dan. 2d, but one, is true of that one also.*

Now in the first four sections, in every instance, that particular empire which inaugurated the reign of the counterpart of any section, continued throughout the whole period allotted to that section, the dominant empire, until the inauguration of its predicted successor. The Babylonian empire with no change in nationalities, began and closed the dominion of the head, and so did Medo-Persia that of the breast and arms, and Greece that of the loins, and Rome, first united and then separated, that of the legs—therefore that empire which constituted the feet must (first as a unit and then divided) continue from its inauguration, the dominant empire and monarchy, without change of nationality until supplanted by its predicted successor, "the Kingdom of Heaven;" for the stone kingdom "smote the image upon his feet."

Now in a former article it was conclusively proved that Charlemagne's empire was the first in Europe that succeeded Rome, and that it was subsequently divided into two great monarchies—France and Austria; and as all the world knows, they have continued to this day the two most powerful kingdoms of continental Europe. Certainly no intelligent man will attempt to deny that France is now the ruling nation there; yet Austria has shown that she claims to be her equal by meeting her, in alliance with Sardinia, upon the field of battle.

I may as well here observe, that while Rome in its history was composed of two empires, it was never wholly divided, but there was always unity in its duality, and accordingly the prophecy gives no intimation of an entire and permanent dissolution, resulting in antagonism, in reference to the legs of the image. But it is otherwise with the feet: of that section of the image it is asserted that it "shall be divided . . . and shall not cleave one to another." They are evidently "two great monarchies so situated as to give rise to a perpetual rivalry."

Now of all we have shown to be implied in the two feet of the image, and realized in the history of France and Austria, we have an exact counterpart, with additional particulars, in the two great kingdoms which make up the history of the eleventh of Daniel, from the seventh verse to the end of the chapter. No one can read this wonderful prophecy according to book nature, without being convinced that the history of that kingdom "of the north" has but one empire intervening between it and the desolation of the Grecian empire; and that its great military chieftains generally remain dominant over their rivals, of the other kingdom, clear down to the period when Michael stands up and the dead are raised. It will further be seen that his great antagonist never acknowledges his superiority, but right up to the "time of the end he shall push at him," v. 40.

Now as the feet of the image are the two dominant kingdoms of Europe at the coming of Christ and as the two kingdoms of the eleventh chapter of Daniel are to occupy the same position at that same time they must be identical; and as France and Austria are now the dominant kingdoms of Europe, they must be identical with those of chapter 11, unless the Lord's coming be delayed a sufficient time to allow of a radical change in the relative condition of the nations of Europe. But even that would not answer, for according to the prophecy (vs. 5, 6) this northern kingdom most powerful at the end, was to be the most powerful one as far back as the

second empire after that of Greece. France, Prussia and Russia are the only considerable nations in the north of Europe; but the last, only emerged from barbarism less than two centuries ago, and the second has not been in existence that long. Austria is not near old enough, nor even England, since it became dominant, nor America; and all other nations on earth are either excluded by these considerations, or by the additional ones, that they are either not in the north of Europe, or have lost the dominant position, if they ever possessed it, which this king of the north is required by the prophecy to possess, for centuries immediately preceding the "end." France, and France only, meets all these requirements. There is but one item in the prophetic history of the king of the south but has an exact counterpart in the history of Austria, and this discrepancy is only apparent, or perhaps entirely attributable to our ignorance of history.

The difficulty alluded to is mentioned in the eighth verse, where the king of the south is represented to have "carried captive into Egypt the princes and spoils of the other nation. Now while I find abundant evidence in history that Charles V. did on different occasions take captive the princes of the blood of France, with abundance of spoils, and also that during the period of his various wars with Francis I. he made two military expeditions into Egypt, yet I have not thus far found positive evidence that he carried French captives there. Still it is well known that he once held captive the sons of Francis for many years, the king himself more than two years, and at other times kept his prisoners a long time. It is quite probable therefore that he did carry some of them with him in one of his expeditions against Egypt.

He frequently carried them to Spain, and we know that near the time this prophecy was written Spain and Egypt and all N. Africa were united under the empire of the Carthaginians, and then again during the fourteenth century under the Moors. It may thus have been generalized with Egypt.

Louisville, Ky.

MY JOURNAL.

Sunday, Sept. 4. Preached in Exeter, N. H., in the New Town Hall, all day, to large audiences. Recent events have turned out to the furtherance of the gospel.

Tuesday, Sept. 13th to 16th, attended the anniversaries in Providence, R. I., of which reports have been given in the Herald.

My agency having closed, it may be proper to give a brief report of my monthly collections.

	Collections.	Trav. ex.
January 1859	\$373.32	\$17.72
February	358.92	17.27
March	115.41	24.13
April	211.43	26.98
May	247.59	19.15
June (besides about \$100 rec'd in response to a circular which I sent out in behalf of the A.M.A.)	220.14	14.11
July	89.13	11.55
August	81.00	
September 1	2.00	
	\$1698.94	\$130.91

In the month of August I traveled and preached in Massachusetts and New Hampshire, and prepared the way for collections at the campmeeting at E. Kingston. But I was not only defeated in my plans for raising funds in aid of the Association, but subjected to considerable exp. nse. I received much sympathy, but little material aid—not one-third the amount of my nominal salary. I have borne this loss, and the suffering of myself and family, consequent upon the prosecution. My great regret is, that I could not raise a handsome sum for the Association, with a goodly list of new subscribers for the Herald. I purchased of the Association papers tracts, &c., and scattered freely and gratuitously to all that would read, with the view of advancing the cause. When they had taken all they wished, in gathering up the fragments I found my bill was \$8.49, besides other publications to a greater amount. I do not state these things for sympathy, or to complain, or to ask for help; but I think as a matter of justice the facts should be known. For during the time of the meeting, and afterwards during my confinement in Exeter, there was a revival of all the old stories of gold watches, gold beads, and jewelry, as well as of other speculations, out of which it was said I had become exceedingly rich! And the circulation of these lies, was one of the means by which the excitement was got up against me, with the vulgar; as also, with those who profess to have some religion and refinement, but who are prejudiced against the truth of Christ's personal reign. In the opposition, as usual, professors of religion and the infidel and scoffer were found in company!

My Agency for the Association having ceased, I wish to say to all the patrons of the Association, who have paid me money in its behalf, that if they

have found any mistake in my returns as published in the Herald, I would be greatly obliged if they would write me, that I may correct it. Some will see that their donations are put to the Association, contrary to their expectation. But I trust it will be satisfactory to them.

As some have made reference to my salary in a way that showed they did not understand the matter, I think proper in this place to make a remark upon that subject. On the transfer of the office, for many reasons I felt that I had better become entirely disconnected with its active, or business department. But brethren thought it important that I should take an agency, and do what I could in raising funds to sustain the Association, to which I consented. They voted a salary of one thousand dollars per year and traveling expenses. I knew the field I would have to canvas, and that the most liberal had already pledged the amount they would give, and therefore I should have to labor in most places, giving from three to ten sermons, and thus earn my salary, and get what I could besides, by personal solicitation. When my earnings have come short, I have usually given the amount needed to make it up. Besides, I have made six Life Members, which, with the other donations, amounts to over two hundred dollars,—all of which may show some interest in the cause.

Since the Conference in September, I have been at home most of the time, and have supplied the pulpit of the church in Boston. My health has not been good, neither that of my family, so that I have been unable to labor abroad as formerly.

J. V. H.

Decision.

If we would serve God acceptably, we must be decided for him. Halting between two opinions will never permit us to sustain this character. "No man," says Jesus, "having put his hand to the plough, and looking back, is fit for the kingdom of God. No man can serve two masters. Ye cannot serve God and mammon." That faith alone, which armed Abraham and Joshua of old against all human difficulties and the waywardness of unbelief, will enable us to resolve as firmly that we will follow God fully. "Another spirit" than of lusty after lying vanities, will lead us, as it led them. In this way only, as pilgrims and strangers, will there be in us a disposition to "abstain from fleshly lusts that war against the soul," and we be permitted to enter the heavenly land. With a mind thus stable, and a heart fixed, trusting in God, we may draw near to the mercy-seat, and confidently expect answers to our prayers. Otherwise we are like a wave of the sea, driven by the wind and tossed, being double-minded and unstable in all our ways; consequently, having no good ground to expect the divine blessings which we crave. The prayers of such, he will not hear.

The want of a fixed purpose of heart, amidst the perilous influences which beset our steps, to entice us to sin, may prove our eternal ruin. The aggravating crime recorded in Gen. 49:4, was committed by one, whom inspired lips pronounced "unstable as water," in consequence of which, the divine curse rested upon him and his posterity. In how many instances, my brethren, have there been with us occasions of grief, and deep self-abasement before God on account of vile thoughts, rash words, or unholiness, in which, not being "steadfast in the faith," we have been betrayed. We vacillate, and grow weak. We neglect to be "instant in prayer," and fail of our daily bread from heaven. What, then, but to fall an easy prey to Satan? There is no cause of wonder that few endure temptation; that the love of the greater number cools. Nothing can supply the place of the Saviour's words in our hearts. To overcome the cares, or undue anxieties of life, the deceitfulness of riches, pleasures of sin, fashion and pride, our strength must be "in God and the power of his might." Let us resolve then, brethren, to put on the whole armor of righteousness on the right hand and on the left, that we will serve the Lord.

For examples of firmness and decision for the right, please look at the following texts: Gen. 39:9, Ex. 32:26, Num. 13:30, Josh. 24:15, Ruth 1:16, 2 Chr. 15:8, Ps. 17:3, Job 13:15, Rom. 4:20, Acts 20:24, 21:13, 14. But time would fail to mention all the encouraging examples recorded in the Holy Scripture for us. May it be manifest in the day of judgment in the presence of an approving God and holy angels, that we served Him unto the end, with an undivided heart.

Blessed Jesus, heavenly Lamb,
Thine and only thine I am;
Take me, body, spirit, soul,—
Only thou possess the whole!

G. W. BURNHAM.

Most of the things of this world are of such a nature, that we may do, either with them, or without them.

Leaves from my Note Book.

Bro. Bliss:—As some of your readers were interested in my "tour in the townships," published in the "Herald" over two months ago, I am induced to write again, and if, as the pious Flavel used to say—

"By navigation one place stores another,
And by communion we must help each other"
perhaps some truth may be expressed in this familiar way which will comfort a weary pilgrim in his home-ward march.

Friday, October 21st was a very cold and stormy day. I left home, with my companion, for Magog, C. E. a distance of 21 miles, where we arrived about dark. At 7 o'clock P. M. I went to the academy and preached to a small audience from Gen. 16:13, "Thou God seest me"—a truth most precious to the Christian, alarming to the sinner, and hated by the hypocrite.

Saturday, 22d. Leaving Mrs. O. at her father's, I went to Sheffield, traveling at the rate of twenty miles in about four hours and a half. The snow which had fallen during the previous day and night, and which for several miles, I think, would average four inches in depth,—beginning to melt, rendered the traveling hard and unpleasant. Having plenty of time for meditation, as the past and present rose before me, my thoughts went to running and rhymed in the following strain:

Not many years have passed since I began
To travel o'er this road, and bear the news
Of full salvation to my fellow-man,
If he would but the ways of wisdom choose.

But ah! what changes these few years have wrought!
How many Christian friends have passed away!
Their homes remain, but there I find them not;
Nor at the family altar can I hear them pray.

The weight of sickness, years, and anxious care
Has made the furrows deeper on the brow
Of those who still remain with me, to share
The duties which devolve upon us now.

And some there are to men and women grown
Who were but children when I saw them first,
But few of these, alas! by practice own
That in Messiah they have put their trust.

While some have died, and some have proved untrue,
Others have gone to distant lands to dwell,
And when I see conversions are but few,
'Tis hard to always feel that all is well.

When on my mental vision darkly roll
Changes like these, O how can I refrain
From feeling in the chambers of my soul
A sadness which I cannot well explain?

But I must not give way to gloomy fears;
I live—and there is work for me to do:
My Master says that "he who was in tears
Shall, doubtless, come again his sheaves to view."
Then let my way be rough, the heavens grow dark,
I will proceed the precious seed to bear,
For there are Christians still, as Satan's mark,
Who need direction and a pastor's care.

But while I work, and wait, and hope, and pray,
Shepherd divine! sustain me by thy grace,
Till with my flock, in realms of cloudless day,
I am permitted to behold thy face.

Sunday, Oct. 22d.—Preached twice in Waterloo, and then rode two miles to Knowlton Falls, where I spoke in the evening on the riches and poverty of Christ from 2 Corinth. 8:9. After the labors of the day I put up with Bro. J. E. Savage for the night, feeling as I frequently do, weary in the work but not of it.

Monday, 24th.—Spent part of the day resting and reading. Returned to Waterloo in the afternoon. Visited and prayed with several families. In the evening while in the house of an afflicted brother conversing with some Christian friends, a sister remarked that many years ago she heard a pious lady of her acquaintance say, when completely prostrated with a rheumatic complaint,—"Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth, but we are all too apt to choose the bastard's portion." I thought that was well said, "for if we are without chastisement whereof all are partakers, then are we bastards and not sons." Heb. 12:5-11. This stray thought started in my mind a train of reflection, and while in the night watches my sleep departed from me; my thoughts took a poetic turn, and as this, doubtless, will be read by some in affliction, I will give the lines, entitled,

A Song in the Night.

How hard it is to say, Thy will be done,
When trials rise, and life's uneven course
Does in affliction's turbid channel run,
Unless, subdued by grace, we see the source
From whence our good and evil flow.
As dung-hills raked send forth a stinking steam,
So do the wicked when beneath the rod
Curse and complain:—unreconciled to Him
Whom they should own to be their sovereign God,
The carnal mind will villainess show.

But as our choice, odoriferous plants
When bruised and broken yield a rich perfume,
So does the soul that for salvation pants
Feel 'neath the rod his haughtiness consume,
And humbled cries, Thy will be done.

* Our correspondent will please not include us with the endorsers of that maxim—our rule being that that must be true of each respective symbolization, which is required by its own symbol, irrespective of what may or may not have been the requirement of the others.
Ed.

My Father! Though I know it is designed,
By all thy chastening to enhance my bliss,
Yet it is hard to always be resigned—
To ever feel quite satisfied with this,
Though 'tis the portion of a son.

O God! my God! I earnestly implore
That grace be given to subdue my heart,
That I may never wander from Thee more,
But leave it all with Thee to choose my part,
And perfect what thou hast begun.

Tuesday, Oct. 25th.—Called on several families in Waterloo village, and then left for Dunham, the place of my next appointment, where I arrived in time to preach in the evening. Found the roads very bad, and having traveled about 27 miles, was glad to find refreshment and rest in the hospitable mansion of Elder M. L. Dudley, who, with his wife and daughter, is interested in the things pertaining to the kingdom of God. Here I remained till the following Saturday, holding meetings in the Gilbert school house and preaching twice each day. The attendance considering the roads and weather, was good; the brethren and sisters were strengthened and comforted, and we fondly hope that a lasting impression was made on some minds who had not before given themselves to God; but, "the day will declare it." Elder B. S. Reynolds was expected to be with me, and continue the meetings over the Sabbath, but (for some good reason no doubt,) he failed to come. A protracted effort in this place at no distant day would be productive of good. In the meanwhile it is the duty of all to do what they can to save souls; for it is an inconsistent thing to see anywhere a diligent devil and an idle Christian.

Saturday, 29th.—Leaving Dunham I arrived at sister Lawrence's in West Shefford about 3 P. M. where I was importuned to remain and preach in the evening. I consented, and the neighbors being invited to come in, furnished me with an audience of about twenty, to whom I gave a running commentary on Acts 1:1-14, dwelling particularly on the two promises therein contained, and shewing that as the disciples who waited for the advent of the Spirit spent much of their time in united "prayer and supplication," so we who wait for the advent of our Lord should be engaged in a similar way. But how few there are who thus wait! The time when the promise of the "two men in white apparel" will be fulfilled cannot be far distant,—as John Ross Macduff says in his Night Watches, p. 125—"are there not ominous signs all around as if the world's last and closing night-watch had set in? The billows are raging high. We hear the footsteps on the waters! Amid the fitful moanings of the blast—the watch word is heard of joy to some—of terror to others. 'Marantha!' 'The Lord is coming!' Reader, are thou ready? Is the joyous response on thy tongue—'Come Lord Jesus! come quickly!'"

Sunday, Oct. 30th.—Rode to Waterloo—nine miles—and preached twice. At the close of the afternoon service, administered the Lord's supper to about 40 communicants. The season was a precious one, but as to myself I felt like adopting the sentiment of the poet:

"As iron, cold, and dark and dead,
Into the furnace cast,
Warms by degrees, grows sparkling red,
And turns mere fire at last:
So to the furnace of Thy love
May my cold heart aspire
Till all transmuted from above
It glows a heavenly fire."

In the evening I went to Knowlton Falls and spoke again from 2 Corinth. 8:9, shewing that through Christ's incarnation we have the riches of grace here and the riches of glory hereafter; and that any one who believes may say with Newton—"I feel like a man who has no money in his pockets, but is allowed to draw for all he wants upon one infinitely rich: I am therefore at once both a beggar and a rich man!"

Monday, 31st.—Passing through Waterloo on my way to the Outlet, I made several calls. Reached Magog in season for my appointment. There were more out to hear than I expected to see. I gave them a discourse based on 1 John 4:8, "God is love"—a truth easily uttered, but which it will take eternity itself to unfold, for

"Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
If stretched from sky to sky."

Tuesday, November 1st.—We arrived at home about 8 o'clock in the evening, having been absent about eleven days, during which time I had traveled over 150 miles and preached 17 times. Though the period of our absence had been brief, "the last enemy" had been busy—and one of our members had fallen before him. Methinks, I did not fully realize on the day I left home, that when I stood by the bed-side of sister Newcomb and gazed on her as she lay in a broken slumber, that I should see her face

no more "till death is swallowed up in victory." But she is gone! We are sure, however, that our loss is her gain; for, "precious in the sight of the Lord is the death of his saints," and an inspired apostle has assured us that "to die is gain." Phil. 1:20-23.

Wednesday, 2d.—Attended to duties about home during the day, and went to prayer meeting in the evening. Though few were in attendance, the Lord was with us and we had a refreshing season. I trust some of us felt that as "He causeth the vapors to ascend from the ends of the earth" by the influence of the sun, and afterwards come down in the plentiful rain which "watereth the earth and maketh it bring forth and bud": so our prayers drawn heavenward by the glorious Sun of righteousness are not lost, but return again "in blessings on our head." J. M. ORROCK.

Mr. Editor:—At the 24th and 26th verses of Rev. 21, we read: "And the nations of them that are saved shall walk in the light of it." Please to explain that little word "it," and the same in the 26th verse. If the city is the whole of the redeemed since the world began, and the "former things" are passed away—death, sorrow, &c.—how can the kings of the earth bring their glory, &c., into it? Yours in hope, &c.

CHAS. WHITTLE.

Dobbs Ferry, N. Y., Nov. 21, 1859.

Ans. "It" must refer to whatever the city symbolizes. The "kings" of the earth are explained in Rev. 5:10; and, therefore, need not be understood as those living before the resurrection. We see no incongruity in each member of a body bringing in his own glory and adding it to that of the body, or in walking in the light that illuminates all. Ed.

Archdeacon Fisher, having preached an old sermon once, when he was not aware that Constable heard it before, asked him how he liked. "Very well, indeed, Fisher," replied Constable. "I always did like that sermon."

OBITUARY.

DIED, in Essex, Mass., Nov. 16, 1859, Miss CAROLINE B., daughter of Abner (deceased) and Anna BURNHAM, aged 29 years.

Our beloved sister fell asleep in hope of a speedy resurrection to life and immortality; consequently we "sorrow not, even as others, which have no hope." We believe we have committed to the dust one whom God will remember, "in that day when he makes up his jewels." If called to walk through the valley of the shadow of death, may we be enabled to say, as she did but a few moments before she died, "I fear no evil,—Jesus is with me."

WESLEY BURNHAM.

Nov. 21, 1859.

Bro. Bliss:—I buried my husband last February. He was sick only four days. Now I am a lonely widow. I mourn his loss very much. I miss his company. I miss his prayers. He was a good man—more than a common Christian. He loved the advent, and always prayed for it. He used to take the Herald, and go round to the neighbors and read it, and also Father Miller's Life. But my loss is his eternal gain. Three ministers attended his funeral; and one of them observed that the name of Jonas Adams would ever be remembered with love and respect. SARAH W. ADAMS.

Masonville, N. H.

Bro. Bliss:—My dear mother DORCAS, wife of JONATHAN WINCHESTER, died in Claremont, N. H., Nov. 15th, 1859, after a very distressing illness of 5 days; aged about 68 years. She has left a husband and several children to mourn her loss; but we sorrow not as those without hope; for she died in peace, and now sleeps in Jesus. She embraced religion more than forty-seven years ago, and Christ has been her support in trials ever since. In the early part of 1841 she heard a course of lectures on the speedy coming of Christ; she embraced the faith and hope of the gospel; and lived and died in the same. I hope this severe affliction may be sanctified to the good of all her relatives and friends, and especially to a son who is not a professor of religion. Thus death is still triumphing over the just; but we are looking forward to that day, a little in the future, when the saints will triumph over death. I may add, that mother has been a constant reader of the Advent Herald for the last 18 years, and loved the doctrine it taught.

J. A. WINCHESTER.

Claremont, N. H.

DIED, in Lansingburgh, N. Y., Nov. 19th, CARRIE G., daughter of Thos. W. and Ruth Ann Brooks, aged 17 months.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

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This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many ranking disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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Sept 18 '59—1ypd

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WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

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Aug 20—6m B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for." J. V. HINES.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—JOHN 21:15.

BOSTON, DECEMBER 3, 1859.

Robert and Rachel.

Robert and Rachel were growing up quite tall, for the latter was between eight and nine years of age, and her brother a year older; they ought, therefore, to have known better than to quarrel. A sad thing it is for young people to give way to a hasty temper.

How sweet it is in peace to live;
Each other's failings to forgive—
Each other's burdens bear!
For love the darkest hour can bless,
Spread round us beams of happiness,
And drive away our care.

Rachel and Robert were at play together, under their father's study window, he with his humming-top, and she with her skip-

ping-rope, when Robert, seeing a long straw on the ground, picked it up and began to balance it on his finger. This he did very cleverly for some time, till his sister, who was fond of a bit of mischief, gave him a push, when down fell the straw to the ground. Robert, instead of taking the act in a good-humored way, rose up into a passion, and an angry quarrel took place.

"You are a provoking thing, Rachel! I wanted to see how long I could balance the straw, and now you have prevented me. I have a great mind to break your skipping-rope, that I have."

"Break my skipping-rope, indeed, you passionate boy! Do you think I am a child?"

"Yes, I think you are a child, and a very silly child too. You are always doing some ill-natured thing or other; I would not be a meddlesome girl for the world."

"And I would not be a foolish, passionate boy on any account. You are always breaking out in your temper, and speaking against girls, and giving yourself airs; but I will leave you to play by yourself."

In a very tossing manner Rachel walked away, and soon began to skip and to sing, as though she was happy. Robert, too, seemed to be altogether taken up with his humming-top, whistling louder than usual, that his sister might hear him.

You cannot keep up a fire long without fuel, and anger, like fire, requires feeding to keep it burning. In spite of Rachel's singing and Robert's whistling, their hearts did not feel rightly. By degrees they came nearer together, and at last said Robert,

"Why cannot you come and skip here, Rachel? there is plenty of room."

"So I would, Robert, if I should not be in the way of your humming-top."

"Oh, you would not be in the way at all, and if you were, I would move further off. I was foolish in talking about breaking your skipping-rope; I did not mean to break it."

"No, I did not think you did. It was wrong in me to call you names."

"And I also said many things I ought not to have spoken."

"It was all my fault for pushing you when you were balancing that straw; but if you will take it up again, I promise not to touch you at all."

"And I promise that if you do, I will not again be so foolish as to get out of temper about it: kiss me, Rachel, and let us be friends. You are a kind sister to me, and I ought to be a kind brother."

"And so you are a kind brother, Robert, only a little bit quick in your temper, and I am quicker still. But now pick up your straw, for I should like to see how long you can balance it without letting it fall."

Robert turned round to pick up the straw, and saw, to his surprise, his father coming into the garden. The truth flashed on the minds of both Robert and Rachel at once, that, though they had thought their father was out a walking, he had been in his study all the while, and must have seen and heard all that had taken place; their faces were as red as the roses on the beds around them.

"And what has been the matter?" said their father; "for your faces tell me that all has not been right with you. What has been the matter?"

"I quarrelled with Rachel, father," said Robert, "but I was out of temper. I am very sorry that I went into such a passion."

"It was my fault, indeed, father," said Rachel; "for when Robert was balancing a straw, I gave him a push, and made it fall: it was all my fault."

"My dear children," said their father, "I know all about the matter; and though I am glad to hear you own your faults, and try to excuse one another, yet I really feel ashamed and grieved that my children should be angry and quarrel about a straw. It is not only weakness, but wickedness, to give way to bitterness. If you love one another, you should bear with one another. Though you are now friends, you cannot blot out from your memory the ill-natured words you have spoken, and the hard names you have called each other. Do be more watchful over yourselves; for 'He that hath no rule over his own spirit is like a city that is broken down, and without walls,' Prov. 25:28. And do also be more earnest in your prayers to your heavenly Father, that a spirit of love may

be given you. Ask him to help you by his Holy Spirit, that you may be more and more like Jesus; and that, hoping for mercy through faith in his precious blood, you may learn how to forgive one another."

The Grammar Lesson.

"Henry, have you learned your lesson?" inquired Mrs. Lincoln, one evening, as she saw her son engaged in reading a story-book.

"No, mother, and I don't want to, for it is a grammar lesson, and I hate it."

"Oh dear!" exclaimed Mary, "I wish mother would let you leave off studying grammar; I am tired of hearing you scold about it."

"I wish she would," rejoined Henry.

"Come, mother, won't you? I'll study all my other lessons harder, if you will. Besides what use is there in my studying it?"

"To teach you to speak correctly, my son."

"Is that all? I'm sure I can talk well enough now, without any help from old Bullion's Analytical."

Mrs. Lincoln was silent a few moments, and then said:

"Henry, when your bed-time comes this evening, if you have made less than six grammatical errors, you may discontinue the study of grammar for the rest of the term. Mary may take notice of what you say, and write down your mistakes; and at nine o'clock we will hear the result."

"Oh, I thank you a thousand times," cried Henry; "how nicely I shall get rid of it. You may be sure I shall not make six grammatical blunders in two hours."

By and by the clock struck nine, and Mary laid aside her work and took up a piece of paper. Henry glanced at it, and thought to himself that it looked as if he had lost his chance; but he said pleasantly, "Come, Mary, I want my fate decided."

"Well," said Mary, "in the first place, you said that to-morrow James Murray was going to learn you how to play cricket. That was wrong: you should have said he was going to teach you. Then you told mother that you done three sums wrong this afternoon."

"Yes, I remember that. I always forget to say did. That's all, isn't it?"

"No, indeed. When father came in, he asked who left the gate open, and you replied: 'It was me.' Only yesterday you were learning the rule about active intransitive and neuter verbs requiring the same case after as before them; and you ought to have remembered it, and said 'it was I.'"

"Why, I never think of saying—it was I; I always say me."

"But it is wrong. A little while after, I said I had been writing three letters to-day, and you asked: 'Who have you been writing to?' Now you know that to is a preposition, and requires the objective case after it; so you should have said whom."

"How many more mistakes are there on your paper?" inquired Henry.

"Three," said Mary.

"Well," rejoined her brother, "you need not read any more. I see there is need enough of my studying grammar, and I promise you I won't complain of it again until I can speak correctly, for an hour at least. I'll go to bed now, and get up bright and early in the morning and study. Good night."

My young reader, how is it with you? Do you ever say you hate grammar? If so, I advise you to watch your words for an hour or two, or get some competent friend to do this for you, and I think you will be surprised to see how many errors you make, even in common conversation.

APPOINTMENTS.

I shall preach in St Armands Saturday, Dec. 3d, at the Guthrie schoolhouse; at Dunham, Gilbert schoolhouse, Sunday the 4th, at 6 o'clock in the evening.

B. S. REYNOLDS.

I will preach at Pike River Falls, Stanbridge, C. E., Dec. 17th, evening; at Stone Settlement, 18th, at 10 & 2 as usual, on the evening of the same day at Bro. L. Orcutt's schoolhouse; 19th, at the Burrough; 20th, at Hyattville; 21st, at Dunham.

C. P. DOW.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Charles Whittle. Have sent you half a dozen boxes by Harnden's Ex. Nov. 25. They could not be sent by mail without pre-paying some 75 cts. postage.

Wm. A. Matthews. We did not get your letter respecting the Bible till Friday; and when the Expressman came in on Wednesday, he could not tell what he wanted; and not having your letter we did not know and therefore no book could be sent till too late.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, NOVEMBER 29, 1859.

Lewis Ingalls.....	\$2.00
Mary Green.....	1.00
E. Farnsworth.....	2.00

My address, for the present, will be Newburyport, Mass. care of Elder Pearson. R. HUTCHINSON.

Eld. T. M. Preble has removed from East Weare to Concord, N. H., which is now his P. O. address.

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Lockport, N. Y.....	R. W. Beck.
Johnson's Creek, N. Y.....	Hiram Russell.
Morrisville, Pa.....	Wm. Kitson.
Newburyport, Mass.....	John L. Pearson.
New York City.....	Dr. J. Crofut, No. 108 Columbia st.
Philadelphia, Pa.....	J. Litch, No. 127 North 11th st.
Portland, Me.....	Alexander Edmund.
Providence, R. I.....	Anthony Pearce.
Princess Anne, Md.....	John V. Pinto.
Rochester, N. Y.....	D. Boddy.
Salem, Mass.....	Chas. H. Berry.
Springwater, N. Y.....	S. H. Withington.
Shabbona Grove, De Kalb county, Ill.....	N. W. Spencer.
Somonauk, De Kalb Co., Ill.....	Wells A. Fay.
St. Albans, Hancock Co., Ill.....	Elder Larkin Scott.
Stanbridge, C. E.....	John Gilbreth.
Sheboygan Falls, Wis.....	William Trowbridge.
Toronto, C. W.....	Daniel Campbell.
Waterloo, Shefford, C. E.....	R. Hutchinson, M. D.
Worcester, Mass.....	Benjamin Emerson.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO TUESDAY, NOVEMBER 29.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 919 was the closing number of 1858; No. 945 is the Middle of the present volume, extending to July 1, 1859; and No. 971 is to the close of 1859. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

F. Josselyn 980, Dr D Barber 999, L Bolles 984, L Ingalls 997, Th J Philbrook 991, H H Gross 997, S V Gore 997—each \$1.

D S Turner 980, J Earl 1008, Mrs L Cochran 1042, O B Russell 1067, E Farnsworth 1023—each \$2.

Geo C Arms 1055, J More 1001, John S Huff 921, and books sent the 25th—each \$3.

take it for granted that all ministers have in their heads a morbid thirst for praise, to which it is their duty, as good Samaritans, freely to minister. The writer then gives the following as an illustration of his meaning. These are drawn from his own communion; but, mutandis mutatis, the same will apply to all other denominations.

"The Rev. Mr. A., of such a place, preached a most profound and elaborate sermon from some queer text or other. The Rev. Mr. B. enchain-ed a large audience, in an eloquent and able exposition of the harmony between science and Scripture. The Rev. Mr. C. will preach on Sunday night at St. Silas's Church. Subject: Passage of the Red Sea by the Israelites. Even the services are divided up in order to duly advertise the reluctant officiators. "Rev. A." read the first lesson; Rev. B." the second; "Rev. C. gave out the hymn; "Rev. D." the psalm; "Rev. E." gave the minor, and "Rev. F." the greater benediction.

Obscure little country parishes are not suffered to rest in peace. Every weekly paper brings us a list of such places, a description of the "neat little church edifice," an account of the last confirmation, on which occasion the Right Rev. the Bishop of the Diocese preached a most impressive sermon, and the Rev. Mr. K. read prayers, assisted by the Rev. Mr. E. Then follows a summary of what great things have been accomplished in the parish since the Rev. Mr. K. was called to the charge. Besides these, a thousand other occasions are seized to speak a word to what are assumed to be itching ears. Removals, calls, tours for health, or for pleasure, deaths, &c.—these all are hailed as noble opportunities for ministering to an unworthy love of the praise of man."

The writer then proceeds to contrast this remorseless daubing of all parties, on all occasions, with the noble simplicity and manliness of apostolic times. "See how St. Paul speaks of his associates. He stops not to tell of all their mighty works, or of all their many excellencies. "Timotheus, my fellow-helper;" "Marcus, Aristarchus, Demas, Lucas, my fellow-laborers." "Luke, the beloved physician;" "Epaphras, who is one of you, a servant of Christ;" "Bring Zenas, the lawyer, and Apollos, on their journey diligently." And, in another place, the same Apostle, instead of stopping to acknowledge, as modern courtesy would demand, the eminent abilities and gifts of Apollos, bluntly asks, "Who, then, is Paul, and who is Apollos, but ministers?" &c. Another Apostle, who has occasion to mention St. Paul, finishes the noble subject with these words: "Our beloved brother, Paul."

The same coarse habits seem to have prevailed during the infancy of the Church. Witness the inscriptions upon the tombstones of such faithful ministers and martyrs as were buried within the catacombs of Rome. "The place of Valentinian, the presbyter;" "Acatius, the pastor;" "The place of Exuperantius, the deacon." "Launus, the martyr of Christ, rests here."

The subject is worthy of consideration. This habit of compliment has become so inwoven with the present modes of journalism, that the praise really means nothing, and might just as well be omitted. It does not advance the subject's real reputation; while if he have even a spark of self-sufficiency, the puff, however worthless in the eyes of others, may suffice to blow this into a flame.

Christ Everything or Nothing.

Our age has been fruitful in efforts to point out the precise relation of Jesus Christ to the rest of mankind. Unbelievers will not receive his Apostles, but wish to practice an eclecticism of their own, and to accept what meets their own views and wishes in reference to His character and his work. But such an eclecticism is impossible. He will accept no divided homage of the intellect or the heart. The Bible demands faith in the Saviour as revealed, and one must take the revealed Christ or reject Him. Prof. Mansel, in his *Limits of Religious Thoughts*, states the issue very eloquently:

Our right to criticise at all depends upon this

one question, "What think ye of Christ? Whose son is He?" What it is that constitutes our need of Christ? Is it a conviction of guilt and wretchedness, or a taste for Philosophy? Do we want a Redeemer to save us from our sins, or a moral teacher to give us a plausible theory of human duties? Christ can be our Redeemer only if he is what he proclaims himself to be, the Son of God, sent into the world that the world through him might be saved. If he is not this, His moral teaching began with falsehood, and was propagated with delusion. And if he is this, what but contempt and insult can be found in that half-allegiance which criticises while it bows—which sifts and selects while it submits—which approves or rejects as its reason or its feelings or its nervous sensibilities may dictate—which condescends to acknowledge him as the teacher of a dark age and an ignorant people bowing the knee before him, half in reverence, half in mockery, and crying, "Hail, King of the Jews." If Christ is a mere human teacher, we of this nineteenth century can no more be Christians than we can be Platonists or Aristotelians. He belongs to that past which cannot repeat itself; his modes of thought are not ours; he may be our teacher, but not our Master; for no man is master over the free thoughts of his fellow man; we may learn from him, but we sit in judgment while we learn; we modify his teaching by the wisdom of latter ages; we refuse the evil and choose the good. But remember we can do this only if Christ is a mere human teacher, or if we of these latter days have received a new and a better revelation. If now, as of old, He speaks as never man spake; if God who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son—what remains for us to do but to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ? The witness which Christ offers of himself either proves every thing or it proves nothing. No man has a right to say, "I will accept Christ as I like and reject him as I like; I will follow the holy example; I will turn away from the atoning sacrifice; I will have nothing to do with his mediation; I will believe him when he tells me that he came from the Father, because I feel that his doctrine has a divine beauty and fitness; but I will not believe him when he tells me that he is one with the Father, because I cannot conceive how this unity is possible." This is not philosophy, which thus mutilates man; this is not Christianity which thus divides Christ. If Christ is no more than one of us, let us honestly renounce the shadow of allegiance to a usurped authority, and boldly proclaim that every man is his own Redeemer. If Christ is God, no less than man, let us beware, lest haply we be found even to fight against God.

The Benevolence of Neander.

Neander's love of his fellow men, and especially of good men, was ever active and self-sacrificing. His charities were unbounded. He allowed his sister to manage his domestic affairs, according to her pleasure; but in regard to his charities he was most decided. He would suffer none to interfere here; and of the amount of his givings, he would never render any account. Vast multitudes were benefited by him, the particulars of which will never be known. One example may be given as a specimen. During the illness of a student, which proved to be fatal, he was unable to obtain all that was necessary in this condition. A friend went to Neander and informed him of his state. As he was entering into details, Neander suddenly interrupted him, and inquired how much was needed? The friend named the sum. Neander wrung his hands in agony; he had no money at his command. He paced the room, glancing eagerly at his books. At length he stopped before a large volume, splendidly bound, one of the most valuable books in his library; and the more precious, as but few had been printed and distributed by the author among his friends. He seized the book, put it into the hands of the student, and said—"I

have no money, but take this, and try to sell it. Do it secretly, I beg; no body must know it."

Sabbath Physiology.

The Almighty rested one-seventh of the time of creation, commanding man to observe an equal repose. The neglect of this injunction will always, sooner or later, bring mental, moral and physical death.

Rest is an invariable law of animal life. The busy heart beats, beats ever from infancy to age, and yet, for a large part of the time, it is in a state of repose.

William Pitt died of apoplexy at the early age of forty-seven. When the destinies of nations hung in large measure on his doings, he felt compelled to give an unremitting attention to affairs of state. Sunday brought no rest to him, and soon the unwilling brain gave signs of exhaustion. But his presence in Parliament was conceived to be indispensable for explanation and defence of the public policy. Under such circumstances, it was his custom to eat heartily of substantial food, most highly seasoned, just before going to his place, in order to afford the body that strength and to excite the mind to that activity deemed necessary to the momentous occasion. But under the high tension, both brain and body perished prematurely.

Not long ago, one of the most active business men of England found his affairs so extended, that he deliberately determined to devote his Sabbaths to his accounts. He had a mind of a wide grasp. His views were so comprehensive, so far seeing, that wealth came in upon him like a flood. He purchased a country seat, at the cost of thousands of dollars, determining that he would now have rest and quiet. But it was too late. As he stepped on his threshold, after a survey of his late purchase, he became apoplectic. Although life was not destroyed, he only lives to be the wreck of a man.

It used to be said that a brick-kiln "must" be kept burning over Sabbath; it is now known to be a fallacy. There can be no "must" against a divine command. Even now, it is a received opinion, that iron blast furnaces will bring ruin if not kept in continual operation. Eighteen years ago an Englishman determined to keep the Sabbath holy as to them, with the result, as his books testified, that he made more iron in six days than he did in seven; that he made more iron in a given time, in proportion to the hands and the number and size of his furnaces, than any establishment in England which was kept in operation during the Sabbath.

In our own New York, the mind of a man who made half a million a year, went out in the night of madness and an early grave only two years ago, from the very strain put upon it by a variety of enterprises, every one of which succeeded.

"It will take about five years to clear them off," said an observant master of an Ohio canal boat, alluding to the wearing out influences on the boatmen, who worked on Sundays, as well as on other days. As to the boatmen and firemen of the steamers on the Western rivers, which never lay by on Sundays, seven years is the average of life. The observance, therefore, of the seventh portion of our time, for the purposes of rest, is demonstrably, a physiological necessity, a law of our nature.—*Hall's Journal of Health*.

The Bible and Science.

Whether the ancient Hebrews had any scientific notions or not, I cannot tell; I find no trace of them. But this is to me one of the most striking proofs that the writers of the Bible always composed under the direct influence and control of the Spirit, that we never find them mixing up the crude and erroneous science of the time (such as prevailed among contemporary nations) with their own references to natural objects. They keep entirely clear of the blunders, the vulgar errors, the absurdities, and the prejudices that we find thickly scattered over the pages of other writers of antiquity, who are pretenders to science. These men lay no claim to learning or culture; yet we never find them so much as alluding to

the fabulous animals and races in which the Greeks and Romans believed. In the Bible we have no nations of Pygmies, or Cimmerians, who live in perpetual darkness; no men "whose heads grow beneath their shoulders;" no griffins, or phoenixes, or other monsters.

While the stars are frequently introduced in Scripture language, in magnificent comparisons, or sublime allusions, there is no mention of their benign or malign aspects; we have none of the nonsense of astrology, which pervaded all reference to the heavenly bodies in the books of learned men until within two centuries ago. There is not a shadow of this in the Bible; star-gazers and prognosticators are mentioned there only to be derided.

Now, the studied exclusion from the Scriptures of all these figments of human folly—once deemed scientific—is the more instructive, because the grand error of all heathen religion was this—that they founded their religious beliefs on their scientific theories. Religion and science were with them commingled and identified, as they are at this day in India; so that it has been well said, that the spread of European science is the sure downfall of Brahminism; it undermines its foundations.

Do we not then see the infinite wisdom of God overruling the thoughts and guiding the expressions of these writers; guarding their ignorance against intruding into a domain foreign to their subject? so that, whether they pursue the course of sober narrative, or pour forth the outburst of prophetic song, they never imperil or degrade the truth of God, by entwining around it the foreign growth of human prejudices and misconceptions in science.

In their writings the tree of life shoots up, like the palm tree in the desert, with straight tapering stem, free from every meaner undergrowth and from all parasitical appendages, waving its verdant crown in the pure air and the calm light of heaven.—*Thompson's Lectures on Inspiration*.

The Glory of Christ.

The depths out of which Christ delivers his people, will manifest, at that last day, (2 Thess. 1:10,) that he is worthy of admiration and illustrious in glory.

Depravity of nature is as a horrible pit, in whose miry clay the feet of men are sunken. It is not as the result of corrupting education, nor through the force of evil example, that our race drifts away from God upon the currents of this life. No. "They go astray as soon as they be born;" because they are born with hearts prone to straying. All incline to lovers of themselves more than lovers of God; and to prefer the things of the world before spiritual things. Over and above this estrangement from holiness which inhabits every bosom, natural tendency prompts one to pride and ambition; a second, to anger and revenge; a third, to careflessness, distrust and avarice; a fourth, to prodigality and recklessness; a fifth, to sensual pleasures of the baser sort. In fine, there is no soul of man but has a constitutional proclivity to some evil, or class of evils,—some ruling passion strong to drive it onward in the way that goeth down. So was it, at the outset, with Christ's people, all: but out of that depravity of nature his almighty arm has raised them.

Nor is this the worst of the case. Actual transgression is a lower depth still; and men have descended into that. The law has been known; and, when known, broken by voluntary disobedience to its precepts. The soul thus takes side, deliberately, against God. It sets the seal of its volition and preference, upon the evil that is in it; and makes its own corruption, its choice. It decides for itself the question of allegiance to him whose kingdom ruleth over all, and its decision is—to be a rebel. Christ's people were in this state; but he broke the bands of actual transgression, and set them free.

The case has a sadder, darker aspect. Men confirm themselves in evil habits, through long years of guilt. Not only does innate aptitude to sin obtain development in sinful feeling, sinful speech, sinful action, the web of life is woven day by day, continually.

The restraints of conscience are torn loose and cast away. The disappointments and the sorrows which make the way of transgressors hard are disregarded. The judgments of heaven, even in the shape of pestilence and famine, pass by without heed. Life warns in vain, whether by its brevity, or its uncertainty.

The teachings of the word, and the influences of the Spirit of God, are like water spilt upon the ground. And the heart goes on hardening against righteousness and truth. Christ's people have stood just here, "next door to death" and to perdition: but he has wrested them out of the hands of Satan, often in the eleventh hour of this mortal life, and made them his, forever. Oh, surely, when the last day shall proclaim in the case of all the saints, how they have been lifted from the depths of natural depravity, actual transgression, and confirmed evil habits, it must be felt that Christ is worthy of admiration and illustrious in glory! *Richmond Religious Herald.*

Forgive your Debtor,

The following incident, related recently in a prayer-meeting at Boston, is said to have occurred not long since in New York:

"A merchant of New York, son of a well-known deceased Baptist minister, was passing from his place of business, when his eye suddenly glanced upon a familiar form.

It was that of a debtor, who under false pretences had bought a large quantity of goods. A warrant for his arrest was already in the hands of an officer, but all attempts to find the offender had failed.

When the merchant, accidentally as he thought espied the debtor, his first impulse was to seize him and demand payment. However, remembering the want of authority to exact payment in this way, he followed at a short distance determined to keep sight of the man till an officer should appear. One street after another was passed, till at length the debtor entered a house of prayer, whither, firm in his purpose, the pursuer followed. But scarcely had he set his feet within the door when the hand of God arrested him, and showed him that his own life had been contracting a debt of sin against a holy, and just and gracious God, and that he had naught wherewith to pay.

He saw that while his fellow-creature was a debtor to him, he himself stood in far greater need of forgiveness from God. The project of arresting the delinquent debtor was dropped from the moment, and he cried out, 'Forgive me my debts, as I now forgive my debtor.' And God heard that prayer."

Great Men and the Bible.

The words of great men in favor of the truths of the Bible are frequently quoted as very important testimony as to their value and genuineness. It is certainly pleasant, especially upon their own account, to know that such men are not skeptics, but unless they have made the Bible a study and guide, their judgment respecting it is of little more value than that of other men. The legal opinion of a tyro in law is comparatively worthless but the tyro in truths that take hold of the Infinite, no matter how brilliant he may be in intellect, is infinitely less worthy of consideration. Testimony in favor of God's Word by the humblest disciple who intelligently and diligently explores its sacred pages, is of more value, a thousand times over.

We don't know when we have been more amused at what, after all, in some of its aspects is a melancholy exhibition of ignorance, than by reading the following illustrations of the Biblical knowledge of some of our public men. And yet it is by no means impossible that "distinguished testimony" from some of these very men in favor of the reliability and authenticity of the Bible, may yet be given in the newspapers, or at a Bible anniversary. Well, better for than against, but such testimony should be estimated at its true value.

We are more and more satisfied, from several samples of Bible reading which have come under our observation, that our public men, espe-

cially politicians, ought to be careful how they meddle with Scripture.

Gov. Wise, of Virginia, in his recent letter to Hon. David Hubbard, says: "The Reubens have tried to sell me into Egypt for my dreaming." Whereupon the New York Express says: "The governor has reference, doubtless, to the story of Joseph being sold into Egypt—but, unfortunately, he has got it all wrong. Reuben, it so happens, was the only one of the brothers who did not want to sell him. The governor should join a Bible-class right off and let Goggin go."

A member of Congress from Illinois, a few years ago, (Mr. Hoge) is reported as quoting in debate the following lines, as coming from the Bible:

"While the lamp holds out to burn,
The vilest sinner may return."

Col. Benton, in the United States Senate, is reported as speaking of our Savior having cast seven devils out of a certain man; and Waddy Thompson, a former member of Congress, and Minister of Mexico, in his "Recollections" of that country, speaking of the Hospital of Lazarus, says: "The inmates would have rivalled, in sores and rags, the brother of Mary and Martha."

It is recorded that two members of a certain State Legislature, at the close of the session, addressed a circular to their constituents, in which they said: "We hope the course we have pursued, and the votes we have given, will meet your approbation. We hope you will say to us as Nathan said to David, 'Well done, good and faithful servants.'"

Another member, earnestly opposing a measure before the House, said: "Mr. Speaker, I would no more vote for that measure than I would fall down and worship the golden calf that Abraham made." A brother member corrected him saying: "Mr. Speaker, it was not Abraham that made the golden calf, it was Nebuchadnezzar."

That "great men are not always wise," is still further exemplified in an anecdote of a distinguished English Judge. Lord Kenyon, who understood law better than the Gospel, closed one of his charges to a jury as follows: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor Julian, who was so distinguished for every Christian virtue, that he was called Julian the Apostle."

That editors should occasionally be at fault in the Scriptures, is not perhaps, very strange. We have room for only one example. In giving an obituary notice of a worthy man, it was remarked: "We may say of him, as the Holy Scriptures have so beautifully expressed it, 'An honest man is the noblest work of God;' and, in regard to the afflicted family, convey to them the consoling assurance from the same blessed source, that 'God tempers the wind to the shorn lamb.'"

—*Bangor Whig and Courier.*

Do You know Jesus?

I was walking hastily along a crowded street, in one of the great cities of the North, during the past summer, when my steps were suddenly arrested by a voice behind me, uttering the words, "Sir, do you know Jesus?" For the time and place it was a strange question. It was high noon, and many were hastening to the Exchange near by. It was in the centre of a busy thoroughfare, through which hundreds were pressing, each intent upon his own particular errand. In the midst of the temples of Mammon and of the throngs of His worshippers, I heard the strange, thrilling question, "Sir do you know Jesus?"

Stranger still, when I turned to see the person who uttered these words, I could not fix upon any one of the numbers behind me as the speaker. I did not see either to whom it had been spoken. If it had fallen from the clear sky above me, it could not have had less of personality about it. The air had borne it to my ear, but from whom I could not discern, and the words, so unusual in that place and at that time, seemed to have become doubly strange, that their speaker had so quickly vanished.

I turned away and passed up the street, pondering over the question which I had so mysteri-

ously heard. I thought of the declaration of Jesus that "to know" Him "aright" is "life eternal," and then I forgot the strangeness of the query, in the sense of its overwhelming importance. I questioned my own soul, "Dost thou know Jesus," the eternal Life? I applied it mentally to those who passed me so hurriedly, eager in their pursuit of present good. One I recognised as a shrewd and practised financier. He knew the secrets of the banking-house. He understood the vast system of exchanges which spread over our country like a net-work. He could discourse fluently upon the crisis and its causes. Did he know Jesus? If not, he had missed the highest knowledge. He knew not him in whom infinite treasures of wisdom and grace are found.

I passed on farther, and I saw a well known merchant ascending the steps to the custom house. He was an adept in his business, thoroughly well versed in all the departments of trade. He knew the value of commodities at a glance, and could predict the turn of markets, and speculate wisely upon the changes in commerce made by the manifold changes of the times. He was an oracle in the counting-house and upon 'Change. But did he know Jesus, was my thought. In his calculations, has he ever computed the worth of his soul, or the value of Christ's sacrifice offered for its redemption? Did he know Jesus as a Savior, and heartily receive him as his advocate with God? If not, what was his acquired knowledge but a guide for a few years, to become utterly useless when God should call him to give up his possessions and his soul?

Further on, I met another familiar face. It was pale, and an air of abstraction was spread over it. The man of science was conning some new problem, or pondering over some novel facts. He had much various knowledge. He knew the laws by which the stars move, and the waters flow. He had analyzed and combined until he understood many things in their elements, and the processes by which these elements were united in widely different forms. He knew the history of the past, and could tell how mountains had built up, and seas spread out. Did he also know Jesus? That is the great question. This knowledge is the crown of all other knowledge. The mystery of the Cross, understood, is the beginning and sum of all wisdom. Had he this wisdom? I could not answer, and my heart grew sad at the thought that his knowledge might be of that kind which is to perish with the world and not of that which endureth unto eternal life.

Reader, do you know Jesus? Do you know his power to save from sin, and the fear of impending judgment? Do you know how free his mercy is; how full his grace? You must know him or perish. You must know him, or miss eternal life.

Athanasia.

"I will ransom them from the power of the grave; I will redeem them from death: O death I will be thy plagues; O grave I will be thy destruction: repentance shall be hid from mine eyes."—Hosea 13:14.

We like the spirit of this prophecy. According to the personification, the great Plaguer shall himself be plagued!

"Prone to the dust, Oppression shall be hurled; Her name, her nature, withered from the world."

"For we know that the whole creation groaneth and travaileth in pain together until now.—And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the Redemption of our body." "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."—Virtually, the great vindication of God's honor and man's dignity is already accomplished.—"Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel." Now, therefore, we are waiting—just waiting—all waiting—whether liv-

ing or dead, still waiting for the glorious change which is to pass upon the body and make it fit for the redeemed spirit.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." The victory is already ours! God gives it to us, pointing to his risen and ascended "Son, our Lord," and assuring us that he will "change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself."

O, ye men of the world! will ye never be attracted by this high philosophy?

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

Continued from our last.

"And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets." 2 K. 24:2.

How long a time it was after Jehoiakim rebelled, before Nebuchadnezzar came up against him, is not any where stated. There is no evidence that the king of Babylon besieged Jerusalem when Jehoiakim first became his subject.—And the Duke of Manchester supposes that "the third year of the reign of Jehoiakim" is the third from that rebellion; which would synchronize with the seventh year of Nebuchadnezzar. And we find that "Nebuchadnezzar carried away captive, in the seventh year three thousand Jews and three and twenty." Jer. 52:28.

As the first of Nebuchadnezzar's sole reign would synchronize with Jehoiakim's fifth, the seventh of Nebuchadnezzar's would synchronize with Jehoiakim's eleventh. "Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon." 2 Chron. 36:5-7.

This is the first account given in the Scriptures of the deportation of any of the Jews to Babylon. Jehoiakim was bound in fetters, preparatory to being carried to Babylon, according to a prophecy in Ezek. 19:8,9. "The nations set against him on every side, from the provinces, and spread their net over him: he was taken in their pit. And they put him in ward in chains, and brought him to the king of Babylon; and they brought him into holds that his voice should be no more heard upon the mountains of Israel."

Although bound to be taken to Babylon, Jehoiakim does not appear to have been removed there. He "slept with his fathers; and Jehoiachin his son reigned in his stead." While it is said he thus "slept," there is nothing said of his burial. Jeremiah had prophesied: "Thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him saying, Ah my brother! or Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem," Jer. 22:18,19. Also, "He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost." Ib. 36:30.

Jehoiakim, therefore, died a violent death, and was cast out unburied. And though Jehoiachin his son "who was eighteen years old," "began to reign," he reigned in Jerusalem only "three months and ten days." "He did that which was evil in the sight of the Lord. And when the year was expired, king Nebuchadnezzar sent and

brought him to Babylon, with the goodly vessels of the house of the Lord," 2 Ch. 36:9,10. "Jehoiachin the king of Judah went out to the king of Babylon, he and his mother and his servants and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord; as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.—And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon," 2 K. 23:12-17.

Thus was fulfilled the word of the Lord by Isaiah to Hezekiah, for having shown his treasures to ambassadors from Babylon, "Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried unto Babylon, nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon," 2 K. 20:17,18.



ADVENT HERALD.

BOSTON, DECEMBER 17, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

Our Wants.

The "A.M.A." has a Note of \$400 due Jan. 1; for the means to pay which the Association will be dependent on the contributions and donations of its friends. There is therefore an urgency for prompt and energetic action, on the part of all who desire the prosperity of this agency. Donations should be distinguished from subscriptions to the *Herald*—both of which are greatly needed, at this emergency.

Per order of the Finance Committee.

THE AMERICAN MILLENNIAL ASSOCIATION. A PROPOSITION. I perceive by the call of the Finance Committee of this Association that there is an urgent necessity for prompt action in raising funds for its relief. I propose that each minister, who is interested in the *Herald*, be requested, immediately on reading this, to take a subscription paper and call on all the friends of the paper in his field of labor and obtain what he can for this purpose, and forward it at once. Some will give, perhaps, a large sum, and others less; but whatever they have to give in cash, do it at once. Sums of from one dollar to 25 cents from each subscriber of the *Herald* will meet the immediate demand. Where there is no minister, let some brother or sister take it up and see that it is done. Do not leave it to take care of itself, but let some one undertake to do it.—"God loveth the cheerful giver." "Give," but give "heartily as unto the Lord." "Give, and it shall be given unto you again; good measure, pressed down, shaken together, and running over." Let it all be in for a New Year's gift.

J. LITCH.

The above proposition is just to the point. What

is now needed is action,—prompt, energetic, decided, and effective action.

To the Friends of the Advent Herald.

You can bear witness that when the Association was in funds, sufficient to meet its wants, the patrons of the *Herald* were apprized of the fact; and now, that the condition of the office calls for assistance, the finance committee feel confident that they will have an immediate, encouraging response to their appeal for aid. \$600 must be obtained by Jan. 1—\$400 of it to meet a note at bank, due Bro. Himes, and \$200 to purchase paper, &c. So you see, that the character, and legitimate operations of the Association, demand aid at this time. It must not be forgotten, that the A.M.A. has no one at the present travelling and collecting funds for it. Will not the churches take up collections, and individuals send their mites or amounts to the office? We propose doing all we can in Providence. Brethren, let us now show our faith by our works.

L. OSLER, for Finance Com.

Providence, Dec. 2.

Encouraging Letters.

The appeal made for the help we shall need on the first day of January, is beginning to be responded to in the right spirit. The following notes may inspire others to "go and do likewise."

Bro. Erastus Parker writes:

Bro. Bliss:—I have just read the letter of Bro. Anthony Pearce; and as he has seated himself over against the Treasury, I thought perhaps he might get weary unless he saw something passing into it.

I will therefore request you to appropriate to the benefit of the A. M. A. five dollars due me from the dividend of the Boston Advent Association.

I am aware that it would better meet present necessities to forward the money and let the dividend lie, but it is the best I can do. If this is considered of sufficient importance to allow me to take my seat by the side of Bro. Pearce, I should like to watch a while and see the Lord's Treasury replenished.

And now, my brethren in Waterbury, Cabot, Bristol, Brooksville, Burlington, Montgomery, Derby Line and other places in Vermont, will you not immediately respond to the appeals of the *Herald* office, equal at least to one dollar for each brother belonging to your respective churches? To the sisters of the churches we have no occasion to appeal. They are liberal in every good cause almost to a fault, according to their ability.

One thing more, brethren: What we now give, goes directly to the object. The Agent we employ is the United States Mail. The fee for collecting and forwarding is three cents.

I am highly pleased with the management of the *Herald* Office, and sincerely hope no change will be attempted either in managers or mode of operations, unless it is to follow the example of those papers who discontinue when the subscription runs out.

ERASTUS PARKER.

Waitsfield, Dec. 11th, 1859.

We have also an encouraging note from sister Parker:

Brother Bliss:—Since my husband has given "the sisters" such a compliment, respecting their liberality, I am thinking that Bro. Pearce and others, will be looking for a demonstration on their part.

I enclose one dollar for the benefit of the A. M. A., hoping other sisters will respond to this call, remembering that small streams make large rivers.

My prayer is, that the cause of our coming Savior may prosper in every department.

WELTHA R. PARKER.

Waitsfield, Vt., Dec. 4, 1859.

Another donor writes:

Bro. Bliss:—Imitating the example of some, I enclose two dollars in supply of the current into your treasury; and I trust the example will be followed up by others, until the stream shall become a flood, and the wants of the Association be entirely relieved.

Yours truly, S. S. CARROLL.

Providence, Dec. 12, 1859.

Another sister writes:

Bro. Bliss:—I have thought for some time past I would send on some money to help to clear the A. M. A. Association from debt, and as I was reading the *Advent Herald* I saw what was duty from Anthony Pearce. I now enclose \$2.00 to help.

Yours as ever, LYDIA FOWLER.

This makes a very good beginning. Let the river continue to flow, until the debt shall fly away; and let all remember that singing "Fly away," &c., will not make it fly.

The Jerusalem Above.

A symbolic city being significant of the church, it follows that when Paul wrote (Gal. 4:26) of the "Jerusalem which is above," "which is the mother of us all;" and, (Heb. 12:22) of "the heavenly

Jerusalem," he could not have referred to a material structure in the heavens, afterwards to descend to the earth, but to paradise, the future descent of whose residents to earth, when resurrected and glorified, was symbolized by the descending city that John saw.

This conclusion, is confirmed by the connection in which Paul uses those expressions. In the 4th of Galatians he makes use of the birth of Abraham's two sons—the one by a bond woman and the other by a free,—as an allegory; which he interprets as illustrative of the two covenants—the one dating from mount Sinai, and answering to the Jerusalem that now is, and the other dating from Calvary and answering to "the Jerusalem above, which is the mother of us all."

These two metaphors,—the denominative "Jerusalem," and its being styled our "mother,"—are indicative of what is thus denominated. The Sinai covenant, can answer to Jerusalem, only in the sense that there were observed the rites and ordinances prescribed in that covenant; and that there dwelt, or periodically assembled, the people whose existence as a nation was by virtue of that covenant—their civil polity being ended and that site made desolate, because of their apostasy from it. Being thus under law, it is denominated, by a metaphor, "Agar," or the bond woman. And those who lived under that covenant, were said to come (Heb. 12:18-21), to "the mount that might be touched, and that burned with fire," and "unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words," &c.—the terrors that accompanied its introduction, and that threatened death, for the least infraction of its provisions.

In like manner the covenant of grace, which was sealed by the blood of Christ on Calvary, and relieves the penitent believer from all the terrors of the law, is a covenant of promise, and is denominated, by a like metaphor, "the free woman" or Sarah. It can answer to the Jerusalem above only because there "in paradise" (Luke 23:43) or in "Abraham's bosom" (Luke 16:22), as the Saviour variously denominated it, are the departed worthies, saved by that covenant. Their place of immediate rest, is thus denominated, by metaphors, (Gal. 4:26) the "Jerusalem which is above;" and (Heb. 12:22) "mount Zion," and "the city of the living God, the heavenly Jerusalem;" because it sustains a relation to the saved, analogous to that of old Jerusalem and the mount Zion on earth, to the literal Jews. And hence when we now look to God for pardon and sanctification, we come not to him through the terrors of Sinai, but through the promised grace of Calvary: we come, not to the "blackness and darkness and tempest," but (Heb. 12:22-24) "to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel."

The church of the past is the mother of the present, because our spiritual life, which constitutes us children of the "new birth," has resulted from God's covenant of grace committed to her keeping; and which answers to it, as Sarah did to Isaac, as Hagar to Ishmael, and as the covenant at Sinai did to the Jewish nation and the old Jerusalem.

The church of the past was, in its day, the depository of God's word and served as a connecting link to the church now living; by which its members have come into the relation of a new life—like a mother, who is the medium for giving life and supplying nourishment to her offspring—and therefore it is properly denominated our mother. By a like metaphor, also, the great and good men of past ages, are metaphorically denominated the fathers of the church; but as a collective body, embracing all the departed pious, the term "mother" is more appropriate.

No inanimate structure, could sustain a relation to us analogous to the maternal; and hence no such could be thus denominated, but as the redeemed sustain such a relation, they must be the subject of that metaphor. And when resurrected and glorified, their descent to the regenerated earth could be no more appropriately symbolized, than by the descent of a magnificent city, a new Jerusalem, beautiful and adorned; and which is thus properly termed "the Bride" and "the Lamb's wife."

Daniel's People.

The "One like the appearance of a man" who came and "strengthened" Daniel, when his sorrows were turned within him and he retained no strength, because of the great vision that he saw, said to him of the time when there should stand up Michael, "The great Prince which standeth for the children of thy people," that,

"At that time thy people shall be delivered,

every one that shall be found written in the book," Dan. 12:1.

In commenting on this passage, Dr. Cumming says of the phrase, "Thy people," that is, Daniel's people, that it signifies "the Jews." He then enlarges on their antiquity, the gift of Palestine to that nation, the length of their wanderings, their wide dispersion, and their deep degradation: and says, "One cannot help seeing even on their faces an air of melancholy, as if it were the shadow of a great ancestral crime, which eighteen hundred years of suffering have been utterly unable to wash away;" and that they seem "running from themselves, as if to get rid of the recollection of some deed that has stained their hands, and left its indelible imprint upon the hearts of even the most benevolent of them all." But he adds: "At this period of trouble Christ interposes. . . and stands up amidst stupendous miracles of mercy and of unobliterated love in behalf of a people persecuted, a by-word, a scoff, and a hissing among all nations; restores them to their own land, replaces them in their ancient and illustrious capital; and oh! it is a sight that one would travel from London to Jerusalem to see—a whole nation restored to Palestine, prostrate at the feet of the Prince of peace."—*Great Tribulation*, pp. 1923.

This view may be regarded as the type of that held by the majority of the adherents of mixed millenarianism; but we regard it as greatly unscriptural, and as holding out a hope to Jews who persistently reject Christ, as illusory as is the hope of the Universalist to the finally impenitent sinner, or that of the world's conversionist to those who defer repentance in the hope of being gathered in, in some near approaching great awakening.

It is admitted that Daniel's people, as Dr. Cumming says, "are primarily the Jew." But does the promise, "Thy people shall be delivered, every one that shall be found written in the book," give any assurance of deliverance to those Jews who are not there written? To affirm that it does, is as great a disregard of the qualifying condition, as in that of the Universalist, who quotes, "As in Adam all die, even so in Christ shall all be made alive," and overlooks the addition, "but, every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming!"—which shows that it is not conversion, but the resurrection that is referred to, and that in the resurrection there is a discrimination between those who are Christ's and those not his.

The promise made to Daniel has respect to "every one that shall be found written in the book," and to none else. And of what the "book" is, there can be no doubt; for the revelator unfolded its meaning, when he said of the city, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (21:27); "and whosoever was not found written in the book of life was cast into the lake of fire," (20:15).

Every one of Daniel's people, then, that shall be found written in the book, can no more include any impenitent Jew than it can any impenitent Gentile. And the deliverance of those there written, is shown by the context, to be at the epoch of the resurrection; for "many of them that sleep in the dust of the earth shall awake." All of Daniel's people who are written in the book, and all people there written, will then be delivered, whether they wake or sleep. And as not all who then sleep will then awake, but the "many of them" who are numbered among the wise, and who "shall shine as the brightness of the firmament," and "as the stars for ever and ever"; so of those who do not sleep, whether Gentile or Jew, if they are not written in the book, they have no promise of deliverance then.

When the Savior came to Daniel's people, and to "his own, and his own received him not," it was only to "as many as received" him that he gave "power to become the sons of God, even to them that believe on his name." Moses as interpreted by Peter, prophesied of Christ, "that every soul which will not hear that prophet, shall be destroyed from among the people." (Acts 3:20). Our Saviour denied that those who rejected him, were in any available sense the children of Abraham. The apostle has limited the Jewish pedigree to those who are Jews "inwardly." The rejectors of Christ invoked his blood on themselves and posterity. Because of their great crime, they were banished from the land given to Abraham, and doomed to wander in all lands; and shall these "children of the devil," who persistently deny Jesus as the Messiah, while they justify the crime for which they were banished, and glory in their rejection of Christ, suddenly find themselves delivered from punishment for crime that is unrepented of? Shall it be found that God banished them for their sins, and then restored them while in the same sins, so as to make such restoration the means of their conversion? Nay, verily; their punishment can have no remission except to

those who first repent. Those who will exchange allegiance to Satan for allegiance to Christ, will be "written in the book;" and then, if they wake or sleep, they will have deliverance, and be numbered with Daniel's people. And, surely, the scene will be full as glorious,—to see Judea's capital peopled with the redeemed worthies of all ages, ransomed from the buried dust of centuries, restored to more than their former glory, and dwelling forever the willing subjects of the Prince of peace, as it will to see a race of persistent rebels forced to recognize the One they spit upon, denied, and crucified. The only way to extend salvation to Jews, is to induce them to look to the Lamb of God who taketh away the sin of the world. They can be saved only as other sinners are; and to hold out any other hope to them is illusory, and unscriptural, and will encourage their continuance in the rejection of Jesus.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Have rec'd accepted articles from S. Judson, I.C. Wellcome, H. Bundy.

J. Crawford. We have inserted the notice of your wife's decease: but the account you give of the Crisis' refusal to publish it, because of her change of view, when dying, might lead to a controversy, unprofitable to all concerned.

Protestantism in Rome.

From the Pope's dominions there are many indications that the political features of the Papacy have become so odious in many places as to give Protestantism a decided advantage. A recent letter in the Newark Advertiser, dated at Florence, Oct. 20, says:

"Here in Tuscany the dissenters are organizing for the diffusion of their doctrines, which are those of the Vaudois of Piedmont. They number, I understand, about nine thousand of the native population. Since the proclamation of freedom, large and respectable churches have been organized in Leghorn and Florence, which have fitted up convenient buildings for public worship. Bibles and tracts are industriously and freely circulated. But while the government thus secures the fullest liberty of worship, it feels constrained to exercise a strict surveillance over the expression of political opinion. Many arrests have been made within a few days of persons, including several priests, charged with being concerned in some supposed plot of reaction."

A letter of a later date from Florence, in the Providence Journal, confirms this statement. The writer says:

"I am surprised at the number of Italians I meet who frankly declare that they have not a particle of respect for the authority of the church in which they were born. Some of them go such lengths in their denunciations, that one who wishes to be governed by principles of fairness, is obliged to warn them not to get so far beyond the bounds of moderation as to do violence to religion itself. There are others, who as good Catholics, maintain their fidelity to the purely religious rites of the Church, but at the same time exhibit a spirit of protest which is every way noble and admirable. They love the faith of their fathers, but are able to distinguish between what that requires and the arbitrary exactions of an ecclesiastical authority which has little respect for the rights of the individual intellect. A society of Italians recently organized, has taken a large room in one of the best localities in Florence, and meetings for communion and worship are now held three or four evenings every week. I am told that several hundreds sometime assemble, and the worship is conducted after the somewhat simple style of our Methodists or Quakers. It is said that the interest and the numbers in attendance are increasing."

European Affairs.

Two or three events have recently put a new face upon the great question of European politics. The treaty of Zurich has at length been ratified, notwithstanding the evident disinclination of Austria. It appears that her objection lay in the proceedings in Central Italy, resulting in the choice of Prince Carignan. It was so strong that the Prince was obliged to withdraw. But in doing so, he transferred the honor over to the Chevalier Buoncompagni; while it was the thing, and not the particular man, that Austria disliked. How, then, was she persuaded into the signing of the treaty of Zurich? Accounts differ, but that which is most amusing, is quite as plausible as any of the others. It is reported that at this juncture the Emperor of the French had those threatening articles inserted in the Paris journals, which caused such alarm in Italy and so much complacency in Vienna, and secured the desired result. At the same time, however, that this new commotion

was at its height, the Emperor telegraphed from Compeigne to Victor Emmanuel: "Do not regard the papers; go on."

But if there is anything to confirm this explanation, it is undoubtedly the Emperor's change on the Regency question. He, too, opposed the acceptance of the office by Prince Carignan, and the opposition was not understood to be on personal grounds. But when Buoncompagni took the place, and the King of Sardinia boldly supported him therein, Louis Napoleon gracefully acquiesced. Do not these things show that the Emperor is still bent upon carrying out his programme for the independence of Italy? Undoubtedly it was in his power to suppress the very plan of the Regency of Central Italy, by which the people of that section will as surely prepare themselves for substantial self-government, although it be under monarchical forms, as our fathers were conducted by the old confederacy to the constitution. And had he become pro-Austrian in the slightest degree, he would have yielded his power to that effect. But he has steadily shaped his policy, with the view of securing, at the hands of a European Congress, the consummation of his plans when he opened the war in Italy.

GERRIT SMITH ON HELL.—"Eternal hell! No man does, and no man can believe it. It is untrue if only because human nature is incapable of believing it. Moreover, were such a belief possible it would be fatal. Let the American people wake up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their homes. All interest in the things of earth would be dead. The whole nation would be struck with paralysis, and frozen with horror. Even beginnings of such a belief are too much for the safety of the brain; and every step in that direction is a step towards the mad-house. The orthodox preacher of eternal hell, would himself go crazy did he believe his own preaching. Did he see his wife, or children, or friends, or neighbors in danger of falling into it, he would be overpowered by the sight. He saves his sanity only through his sincerity. To be sincere in his preaching he must first be insane."

The above is from a discourse given a short time since by Gerrit Smith on Hell. He did not believe it, and yet has gone crazy. His steps have brought up at the mad house—showing that a disbelief of it is not a sure preventive of insanity.

THE UNION SAVED.—It would appear, if all that is said in the papers may be fully credited, that the union of these states has been very near falling to pieces during that last few weeks; but there was a great meeting held at Faneuil Hall in this city on the 8th Inst. which patched it all up again, and made it as good as new, so that the union may last several months longer. Some folks now breathe more freely.

Foreign News.

NEW YORK, Dec. 8. Steamer Persia from Liverpool 26th ult., arrived this morning. The news is unimportant.

Austria, it is reported, has raised another decided difficulty in regard to the Congress, and invitations were in abeyance. The Regency question is said to be the cause of the difficulty.

Report states that Lord Cowley has been authorized by Napoleon to propose to England a general simultaneous disarmament. London Journals treat the idea as absurd. Lord Cowley was in London.

The English army is to be increased by additional battalions equivalent to eleven new regiments.

Italian affairs are unchanged. The Sardinian government has issued a circular defending its course regarding the regency.

Spain was chartering steamers and contracting for stores in England.

Austria grants full amnesty to all compromised in the Italian affair.

INDIA. The Bombay mail of Nov. 22 is telegraphed via Aden. The reported death of Nana Sahib is referred to, but the despatch says it lacked confirmation.

Lord Canning had addressed the Lalookdars of Oude with good effect at Lucknow. The Wachars had evacuated Dinarks, after several days bombardment which reduced the town to ashes.

The campaign against the rebels in Bundelcund had been opened, and another upon the Jaumbul was looked for.

LIVERPOOL, Saturday. The mail steamer Phoebe, which arrived at Portsmouth yesterday, brought advices from the Cape of Good Hope to the effect that a fearful storm had prevailed off the coast, and that no less than ten first class ships were completely wrecked.

The steamer Edinburg, at New York, brings us foreign papers of the 23d ult. With the exception of the following items, they contain but very little

additional to the telegraphic summary of that steamer's and the Persia's news:

GREAT BRITAIN. The Times says officers have been employed in surveying the coast in the vicinity of the mouth of the Peiho, and a favorable position for the landing of troops, by which the forts might be taken in the rear, and obviate the necessity of forcing the river's mouth. A report was also prevalent in Shanghai that the Chinese were engaged in raising some of the forts at the entrance of the Peiho. Admiral Hope was rapidly recovering from his wounds.

The Times says the American exploring company are busily engaged in raising the Russian fleet at the entrance to the harbor of Sebastopol. Three hundred men are employed daily, by that company, and they have up to the present time raised thirty of the seventy-one men of war. The largest of the ships they are blowing to pieces, and the entrance to the harbor is now quite navigable.

FRANCE. The Moniteur of the 23d ult. publishes the following statement:

"The French government believing that the delegation of the regency of Central Italy to M. Buoncompagni would prejudice the question which will be submitted to the approaching Congress, had looked on the adoption of the above measure with regret. This impression is now modified by the explanations given by the government of Sardinia, which declare that the maintenance of public order was the sole object and only aim of this delegation to M. Buoncompagni, and that the concentration in his hands of the government of Central Italy had in no manner the character of a virtual regency."

With reference to this question, the article concludes by reminding the public that the Moniteur is the only political organ of the government.

The Moniteur contains a decree to insure the execution of that clause of the treaty of Zurich wherein the giving up of the Austrian vessels captured during the late war, but not yet adjudged as prizes is stipulated.

It is stated that the staff of the French expedition to China is under orders to leave on the 15th of January. The second battalion of the foot chasseurs was reviewed at Paris on Monday, preparatory to their embarkation for China. The men are to be provided with cloaks of thick blue cloth, having cape and hood, and high boots to cross marshes.

The Opinions Nationale contains a violent protest against the participation of France in the Chinese war. "Let us not," it says, "shed the blood of our children to assure a gigantic market to our industrial rival with whom we can hardly compete at home."

It is stated that during the whole Chinese war a fortnightly mail is to be organized between Canton and Toulon, via Suez.

HUNGARY. At nearly every meeting which takes place in Hungary, whatever may be its character, there is sure to be some outburst of patriotic feeling and in order to multiply the opportunities for these demonstrations, agricultural and horticultural associations are being multiplied and patronized in a very remarkable manner.

GARIBALDI'S PROCLAMATION TO THE ITALIANS.

The following is the text of Gen. Garibaldi's last proclamation to the Italian people, as published by the Avenir of Nice:

"TO THE ITALIANS."

Finding that by cunning devices and vain pretexts the freedom of action inherent in my rank in the army of Central Italy is continually hampered—a freedom which I have ever used for the object which every good Italian must wish to attain—I leave the military service.

On the day when Victor Emmanuel shall again call upon his soldiers to fight for the deliverance of our country, I shall find an arm of some kind or another, and a post by the side of my brave companions in arms.

The miserable and tortuous policy which for the moment troubles the majestic march of our affairs should engage us more than ever to rally round the brave and loyal soldier of our independence, who is incapable of repudiating the sublime and generous design which he conceived. More than ever we must lay up stores of gold and steel to prepare a good reception for whoever may attempt to throw us back into our former miserable state.

J. GARIBALDI."

ITEMS AND NEWS.

Considerable excitement was produced at Abbeville Miss. a few days since, by a gang of ten peddlers. The neighborhood became greatly alarmed when they appeared, as so many of that kind of traders do not often travel together, and the whole ten were arrested and examined, but no proof was elicited against them, except that several were operating without a license. They were ordered to leave the State within a given time.

On Saturday afternoon, as the express train was passing North Bridgewater, near the brick factory, a Mrs. Barrett, about 60 years old, thinking her grandchild in danger, rushed towards the train, and attempting to cross the track she was struck by the engine and instantly killed.

A lad eight years of age, a son of Mr. John A. Black, gardener to Nahum Stetson, in Bridgewater, sustained a slight fall in a green house on Wednesday evening, but though outwardly unhurt, it appears that he received internal injuries which resulted in his death the following day.

An Irish tailor named Fanary, was found dead in front of the house of John Callahan, in Worcester, on Sunday evening. His neck was broken and there were severe gashes on and under the chin. He was a sober man, and is supposed to have fallen down the steps in going from Callahan's house after dark.

On Saturday evening as the Old Colony and Fairhaven train was near Campello at about sunset, a woman who imprudently attempted to cross the track, was run over by the train and instantly killed.

Mr. George Devereaux of Lowell was killed at the Appleton Mills on Saturday. He was standing on a load on the elevator, when a link in the chain parted and the elevator fell through four or five stories to the cellar. Besides breaking two or three ribs, Mr. D. was injured internally, and survived but two hours.

The Ellsworth American says that a mysterious stranger, with a carpet bag, has been seen in that locality, and suggests that the authorities ought to be on the lookout for dangerous looking persons or the place may be taken some dark night.

At Yonkers, on the Hudson river, on Friday evening last, John Molloy, a plasterer by trade, while in an insane fit as is supposed, made an indiscriminate attack upon his neighbors and several persons in the streets, with a penknife, with which he inflicted some very severe wounds upon three women and a servant girl before he could be arrested.

Mr. George Hale, of Ellsworth, Me. was badly injured in California a short time since. While at work in a claim which he had sunk to some depth, a large rock on the side of the excavation became loose and fell to the bottom of the hole, striking him on the side, tearing the flesh from the ribs and crushing one leg so badly that amputation was necessary.

A CLOCK, having the following lines inscribed on it, was presented to Pomaree, Queen of Otaheite, by the Rev. Rowland Hill:

Master, behold me; here I stand,
To tell the hours at thy command;
What is thy will? 'Tis my delight
To serve thee, both by day and night.
Master, be wise, and learn from me
To serve thy God, as I serve thee.

THE ROMAN SENTINEL.—When Pompeii was destroyed, there were very many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone thither for security. There were some found in lofty chambers. But where did they find the Roman sentinel?—They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain; and there, while the heavens threatened him, there, while the earth shook beneath him, there, while the lava stream rolled, he had stood at his post, and there, after a thousand years had passed away, was he found. So let Christians learn to stand to their duty, willing to stand to the post at which their Captain has placed them, and they will find that grace will support and sustain them.—
Rev. S. Croly.

MR. SPURGEON.—The real secret of the Rev. Mr. Spurgeon's power and success as a minister of Christ, cannot probably be better explained than in the following paragraph from a letter to the British Standard, by a gentleman in Cheltenham, England, where Mr. S. had been preaching:—

Mr. Spurgeon is a man of real prayer. When engaged in this solemn duty he appears as if disconnected entirely from this world. He seems as if standing on Pisgah's top, "viewing the land that is afar off," though in sight; his soul mounts up as "on angel's wings" to the very throne of God, and, like the "rapt seraph," "adores and burns." His are indeed prayers; no formal mutterings; no dull, sleepy, incongruous, vain repetitions. He stands as Aaron of old before his God, pleading with God with cries and tears, and of a truth God lends his ear. Oh for more of this wrestling spirit with our God, for more of "taking heaven by storm!" Would that all praying men did but hear the converts in the revival pray, for certainly it would teach us "how to pray," as God's Holy Spirit is dictating their earnest cries. My God stir us up to more earnest prayer! The blessing is now at our door, why not seize it?

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as identifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Dear Bro. Bliss:—After writing from Providence, R. I., Sept. 15th, I remained there several days, visiting the brethren from house to house, and was happy to find them steadfast in the faith, "looking and waiting for the coming of the Lord." On the Sabbath (18th) I had the pleasure for the first time of listening to preaching by Bro. R. Hutchinson. His health was feeble, but his arguments were weighty: in brief, it was the pure gospel, and all were refreshed by it. In the evening it fell to my lot to occupy the desk. Our subject was "Modern Spiritualism." Had usual liberty in speaking, and to appearance the word was well received. That church, under the watch-care of Bro. Osler, is truly in a prosperous state.

On Tuesday the 20th took the cars for Hartford, Ct., but left the route at Willimantic and went several miles out of my direct course to visit Mother Lathrop and family in Tolland. When I was there in the spring, I found her a solitary Adventist in that entire section. Her son T., an intelligent man of middle age, resided with her, and had charge of the farm, and although kind to his mother, and faithful in his business matters, yet he indulged in a sinful course, and even in profanity, which grieved that dear mother to the heart. We conversed freely with him on the subject of the Lord's soon coming, the necessity of a speedy preparation of heart to meet the event, and on the resurrection of the righteous dead, when his sainted father, with all the ransomed of the Lord, will come forth with immortal bodies and eternal joy, and enquired what must be the anguish and "wailing" of the wicked on that occasion,—referring him to Isa. 26:19-21, Mal. 4:1-3, Rev. 1:7, and other kindred scriptures. He listened with respectful attention and appeared penitent. When I left, I was encouraged to hope in his case, and when I had arrived at Willington and Tolland station, some three miles east, where I must be detained several hours waiting for the cars, I sat down and wrote to Mother L., expressing my strong conviction that if she continued persevering in prayer for Thomas, she would soon witness a happy change in his condition. After that I heard nothing from Tolland till my late arrival there. Soon after I entered the room, and we had passed the common salutation, Mother L. said, with a smile: "Well, Bro. Chapman, our earnest desire and trembling hopes in Thomas's case are fully realized; for he is not only a converted man, but a decided and ardently devoted Christian; has erected and faithfully maintains the family altar, so that we have religious and I trust acceptable worship every evening and morning in our own humble dwelling." Thomas soon came to the house, and entered directly into conversation with us. The change in him was so manifest, and the interview so refreshing, I stayed and mingled with them in conversation and family worship for two days, and am sure it was not a lost season to the neighbors who came in, or to any of us. Now in relating this circumstance,—the conversion of a single individual,—I am aware it will occupy quite a space in your columns; but the joy it occasioned in heaven and on earth,—especially in that dear mother's heart—renders it worthy of a place there.

Returned to Hartford Sept. 23d, having been absent two months, and found all well. On the Sabbath, 25th, I met with the Baptists in the morning, and listened to a good practical discourse by Doctor Turnbull. In the P.M. to a similar discourse by Eld. C., of New Britain, at the Advent chapel,—where I preached in the evening on a portion of the Lord's prayer, Matt. 6:9, 10. It was on the whole an interesting day.

I then started on a brief tour, 15 to 25 miles S.; spent a few days with the isolated brethren and sisters in Berlin. Had precious seasons with Mother Beckley and brother and sister Parsons. Spent the Sabbath, Oct. 2d, in Meriden, and by respectful request of Dr. H., the Superintendent, I preached to the reform school in the morning. Scholars numbered 150; teachers and neighbors that were present increased the number to about 200. Spoke from Heb. 9:27, 28, and better order and attention I have seldom witnessed. In portraying the sufferings of

Christ, and showing how he "was once offered to bear the sins of many"—"tasting death for every man"—many wept. We then urged the "looking for his second coming," in order to secure salvation when he appeareth. At the close of the services the Doctor took me by the hand, and said: "I am a thousand times indebted to you, Eld. C., for this labor of love. Do visit us again, if you can," &c. Eld. I. Morgan introduced me to the Superintendent and attended the services; was himself much interested, and followed in a few appropriate remarks. On our return to his house, he remarked to sister M., "Depend upon it, much good will result from this morning service. In the afternoon, agreeably to appointment, we met with the isolated Adventists in the house of Bro. Geer, and had a refreshing time. Bro. and sister G. (although they still retain their standing with the Baptists) are decided Adventists of the old school, and patronize the Advent Herald.

Then went to Wallingford, 6 miles south, where I spent a week visiting from house to house. Held a few evening meetings to good advantage. By such means the notice of our appointment at the chapel on the Sabbath, Oct. 9th, was thoroughly circulated, and we had respectable congregations. We reviewed the prophetic periods, "generation," Matt. 24:34, and present age of the world (about 6000 years) with respect to the former, showed the reliable discrepancy in chronology of some 17 to 23 yrs. later than given by Bishop Usher, our Bible chronologist, and made it clear to their understanding that we still have the same, and even more authority to look for and expect the coming of the Lord, than we had in '43. This was received as meat in due season. The church was revived and much comforted, and resolved to establish and maintain extra meetings for social and religious worship.—That, as many testified, was a week profitably improved.

Returned to Hartford, and spent a week with the brethren and family connections very pleasantly, and we trust to some profit. On the Sabbath, Oct. 16, met with the Advent church, and for the first time had the pleasure of seeing Bro. D. T. Taylor, and hearing him preach. Having been much interested in perusing and circulating his tract on "the time of the end," and reading his other writings on the signs in the sun, moon and stars, I had for a long time been quite anxious to see and hear him, and without flattery, or minuteness, I will modestly say, he is just the man I supposed him to be. I spent several hours very pleasantly with him, and his wife, and should think sister T. must be an helpmeet to her husband in his ministerial labors. The church there have given Bro. T. a call to become their Pastor, which, should his health permit, he will probably accept.

On Friday the 21st, failing to be at the Depot in time for the accommodation train, I crossed the Connecticut River, and went to Warehouse Point, some 12 miles, on foot. The brethren gave me a welcome, notified the people and we had a noble gathering at a district school house one mile south of the centre, on the Sabbath, Oct. 23d, rather to the annoyance of some professed Christians in that section. Had preaching A. M., P. M. and evening. The church generally being revived, it was decided that we meet on Monday evening at a private house near by for prayer and conference, and at the close of religious services take into consideration the propriety and expediency of erecting, or attempting to erect them a house for religious worship, where they might hereafter convene at their pleasure, without asking an opponent for the key. The house was full, and our season of worship was refreshing. At 9 o'clock dismissed the congregation to attend to the remaining business, but none seemed inclined to leave. The chapel matter came up, and all who spoke were of one mind, recommending to build and locate the house there. Acting myself rather as secretary pro tem., an instrument was drawn up, expressive of their design and object, to which \$75 were subscribed on the spot; then adjourned to meet again for that object the next Friday evening. This being done, they requested me to be with them on that occasion, and so preach to them again the next Sabbath, and though contrary to my arrangements, I consented to do so.

The next day, went out to see how the brethren prospered at Jawbuck, 12 miles N.E. of there, where we established a promising church of some 20 members in '44. Found them considerably divided, so that they held separate meetings. Wishing to make my visit profitable to all, there being no time for me to investigate the subject of their differences, and most of them being my own children in the gospel, who would, I knew, be pleased with a visit from "father C." I improved my whole time on Tuesday and Wednesday, visiting from house to house through the entire neighborhood. Visited every family, and found it profitable. On Wednesday evening, irrespective of former feelings, all came

together and filled the house. I gave a lengthy discourse, showing the nearness and certainty of the Lord's coming, and the importance of our being in a "waiting" posture, "looking for" and "loving" the event, if we would be saved in that day. After preaching, many spoke with life and animation,—having forgotten, at least for the time being, their unkind feelings one toward another. The next evening met for prayer and exhortation, and had a refreshing time. Lord unite, bless and save that dear people, is my humble prayer.

Returned and met my engagement at the "Point" Friday evening,—the friends there having obtained subscriptions to the amount of \$150, the lot on which to place the chapel being freely given, and having assurances of help from other sources, they agreed on the size of the house (22 by 28 feet on the ground), decided to build, and elected a building committee,—expecting little or no help from some who were abundantly able to give, (on account of the location and for other reasons). It is due to the ladies there to say that their spiritedness and help in the case greatly encouraged the erection of a house for the Lord. Our meetings on the Sabbath, Oct. 30th, were well attended. I preached A. M., P. M. and evening. At the close of P. M. service administered the Lord's supper. It was indeed an interesting day to all. Bro. House, who was sorely afflicted with a cancer, enjoyed the communion season exceedingly, supposing it might be, and probably it was the last he will enjoy here.

On Tuesday, Nov. 1st, I crossed the Connecticut river, and spent a few days with that once flourishing church in Suffield (numbering 40 members.)—Distracting theories having been prest upon them, as I noticed in a former letter, the church was divided, scattered, and driven to the four winds, so that they disbanded, or neglected to maintain meetings of worship by themselves. Some had entirely backslidden, and others had returned to the churches from which they came out. I was thankful, however, to find a few precious souls who remained steadfast in the faith and consistent in their daily walk. Prominent among these was Mother Heath. By request I appointed to preach at her house on Wednesday evening the 2nd. That morning I took it on myself to call on every family that had once sympathized with us in the blessed hope, and converse with them individually, and notify them of our meeting in the evening. I traveled on foot more than nine miles, and talked much. By this means many came out that evening, and filled the house. My mind was doubtless directed to the right subject, I had great liberty in speaking, and to appearance solemn attention was paid to the word by the entire congregation. I then expected to leave the next day, but by the request of a backslidden brother I consented to preach at his house the next evening. After preaching, he and his wife, with others, made frank and hearty confession of their wanderings. All seemed anxious for me to remain longer with them, but other engagements required me to leave.

Returned to Hartford on the 4th, answered several important letters, and then entered upon a visiting excursion among the friends in various directions, at home and abroad, assuring them of my abiding faith in the soon coming of the Lord, exhorting them to be ready, and then taking my farewell leave of them. In this way I spent some ten days, and should I see them no more in time, feel that my skirts are clear of their blood. The Baptists in Hartford have erected a neat and commodious Bethel, and have employed a city missionary who is quite liberal in his views, and mingles considerably with other sects. I attended a prayer and conference meeting with them one evening (Nov. 12th) and supposing I should have no other opportunity, I took the liberty to speak freely on the subject of our hope. At the close of the services Mr. Wells, the missionary, contrary to my expectations, invited me to preach at the Bethel on Wednesday evening, the 16th, to which I did not, of course, object. The house was full. Expecting to address them no more, we gave them "strong meat," and a good impression was produced, as Bro. W. and many others testified. Several respectable young ladies, who had never heard on the subject before the 12th, heartily confessed faith in the doctrines we hold, and were signally blest in so doing.

On the Sabbath, Nov. 20th, I met and mingled with the brethren at the Advent chapel. Bro. Taylor preached A.M. and P. M., and by request I occupied the desk in the evening. As a farewell discourse I gave a minute exposition of Matt. 24th, occupying full two hours, and yet all listened patiently till I was through. Was comforted in hearing several of the prominent members say, "This is meat in due season." Was also pleased to have Bro. T. present to take part in the services, and the more so, as he holds corresponding views with me on that important prophecy.

On Wednesday, Nov. 23, I took my leave of brethren and family connections in Hartford, and entered on my present tour West. Arrived here, some 300 miles

from H., on Thursday, Thanksgiving day. Have spent the past week in visiting family connections, and isolated brethren and friends here, and in Madison county, some 20 miles east, and think it has not been in vain, for wherever I rove among friends or foes to make any tarry, they are sure to hear on the subject of our faith. Notice is now being circulated, and, the Lord permitting, I shall preach to this people next Sunday. Am now on my way to Springwater, 100 miles west. Expect to make some tarry in that section, and labor where there is an "open door," in connection with our brother Eld. H. B. Hyde. Pray for me, dear brethren and sisters, that my labors be not in vain in the Lord, and fail not to write as you have opportunity. My address, till I write again, will be Springwater, N. Y., care of S. H. Withington. Yours, Bro. Bliss, in hope, assured of deliverance soon,

SAML. CHAPMAN.

PS. This I am aware is a very lengthy letter,—more so than any that I have written for the press. My apology for it is, expecting soon to leave my native State, I have necessarily passed over much ground, and labored almost night and day, as the readers of it will perceive, and could not tell the story on a single sheet. Should I write again, will endeavor to be more brief.

Manlius, Onondaga Co. N. Y., Dec. 1, 1859.

Bro. Bliss:—My articles are becoming quite noted, I see; ten "notes" appended to the last one, and one of them, like the horns of the beast a "little" one, "very." Now suppose we admit that said notes entirely overthrew and supplanted said article, how would it do to argue from that fact that my article was divided and resolved into ten parts? Then suppose I threaten to destroy those notes and the paper containing them together, and then destroy a paper containing a lot of other notes published some six weeks hence, and claim to have fulfilled my original threat thereby?

The Goths, Vandals, Heruli, &c., were totally new and foreign nations to Rome, and overthrew it, and yet it is claimed, they became Rome thereby. (Did the Medes and Persians become two horns of Babylon because they supplanted and succeeded it?)

Again these Goths, &c., have long since ceased to exist as "kings," and therefore it is utterly impossible for the kingdom of heaven to be set up "in the days of these kings."

2. The "stone" will be a "human kingdom." The "Son of man" will be kings and "people and nations," subjects, Dan. 7:13, 14.

3. The symbol of the third kingdom is literally "belly and sides" and is consequently a unit, unless nothing that has sides is a unit.

4. You have always insisted that horns symbolize kingdoms, and Medo-Persia is Divinely represented as having two horns (8:7), and yet you say, "Not two kingdoms."†

5. Because Rome is said to be the "fourth kingdom," you will not allow that it could embrace two empires, the Eastern and Western. Yet you make it embrace, ultimately, the French and Austrian empires, and eight kingdoms besides.†

A. BROWN.

* Our translation is equally literal. Ed.

† It was the kingdom of the Medes, and the kingdom of the Persians,—two kingdoms united in one. Ed.

† Because the one kingdom was to be divided into ten, according to Dan. 7th. Ed.

The Kingdom of God in the Heart.

If those who say the kingdom of God is set up in a man's heart, mean what Paul did when he said of the church at Philippi, "I have you in my heart," then we have no objection to the statement:—for the church was not literally in the apostle's heart, neither can the kingdom of God—which is the everlasting inheritance of the redeemed (Luke 43:28, 29; 2 Peter 1:10, 11)—be literally in the Christian's heart; but the church was in Paul's mind—he remembered them with much affection, and in this way may the kingdom of God be set up in the heart of the believer; and if it is, he will feel that he is a "sojourner and pilgrim" (1 Peter 2:11) on the earth. A "sojourner" probably means one who is in a strange house, and a "pilgrim," one is in a strange country, and thus he will feel that he sojourns in the body and is a pilgrim in this world, "looking for a city which hath foundations whose builder and maker is God." Then will he ardently pray, "Thy kingdom come; thy will be done in earth as it is in heaven." Weary with man's rule, he will sigh for God's government. Would to God that more in this sense, had the kingdom of God in their hearts: for then would we have in the church less covetousness, and more liberality,—less worldly-mindedness, and more self-denial,—less clinging to the earth under the curse, and more love for the world to come,—less talk about death, and more

prayer breathing the spirit of the seer of Patmos, "Come Lord Jesus, and come quickly."

J. M. O.

Bro. Bliss:—I have believed in the Second Advent, the resurrection, and judgment soon to come, since 1843; and have tried to live prepared for the constant glory of God.

From my conversion, I have been constrained to think that few will be saved of the many professing. My brother, mere forms of religion will never save. I know forms are required, but if there is no power in us, then have we deceived ourselves, and are anti-christian. I know Christendom is against my convictions generally. But mark you; the Lord said there would those claiming admittance, come pleading acceptance because of their works of devotedness, and Christian zeal. These undoubtedly will expect salvation even at the judgment; but alas! the lamp of the foolish virgins will go out; for they have no oil in their vessels. "Depart from me, I know you not;" Thus saith the Lord.

Brother, I know of no better way than to first live with the power of salvation in our souls constantly, and study obedience to the word and will of God. We are apt to think we shall be saved, because we are good. O how we are thus deceived. Our righteousness will never save us,—though we give goods to the poor, and suffer our bodies to be burned, we shall be as a sounding brass and deficient in the day of judgment, without the love of God in our hearts.

O, let us ask daily, Is it I, is it I, that shall stand at the judgment, not having a wedding garment on? A dreadful day that will be,—none like it. No one can change his garments, or alter his position—if righteous, righteous still; if filthy, filthy still.

Brother, I stand nearly alone in the Advent faith, as you will see—only one Herald is mailed for Albion; yet I am not alone,—Jesus is with me in great power.

I stand aloof from all entangling church alliances, and ever have—having Christian fellowship with the denominations of our town so far as creed-power will permit. I know but one church in Christ; and wherever I find its members, they are my brothers and sisters, and we (and we alone) the Saviour being our head, shall take the celestial inheritance and possess it forever and ever.

LEWIS INGALLS.

Orleans, Albion Co. N. Y.

From Bro. Morris Fuller.

Dear Bro. Bliss:—You will please find enclosed one dollar, for S. R. which he wishes you to cr. on his Herald. He is well pleased with the Herald and thinks it is increasing in interest.

I think there might be more subscribers obtained here, for the Herald, if some able preacher of the faith, could make it convenient to come here and hold a series of meetings, and proclaim the coming of Christ to the people of this section of the country. There are quite a number of believers in the speedy coming of Christ, that would receive the word gladly if the good news of the kingdom could be proclaimed by a living preacher.

I have heard several express their desire, that some good preacher of the Advent doctrine, would come here and preach to the people; and it is my serious impression, that it would be the means of doing much good. I should not be surprised if it would be the means, through God's blessing, of raising up a church of Advent believers in this section. And not only so, but it may be the means of doing away much prejudice from the minds of the unbelievers, leading them to "search the Scriptures to see if there things are so."

Now, brethren, who will come? Who among you, whom God has called to stand upon the walls of Zion, will volunteer to "come over into Macedonia and help us?" If any should feel disposed to come, let them give notice in the Herald when they will come, and we will make arrangements, so that they will find an open door to preach, and I trust open hearts to receive them; and to receive the truth also. Yours in hope of speedy redemption,

MORRIS FULLER.

P. S. If any one should be disposed to come and wish for any information respecting the way to find us, they can write to me, or give notice in the Herald, and I will try to give them all the information they need. Address Morris Fuller, North Creek, Warren Co. N. Y.

M. F.

Dec. 3, 1859.

Bro. Bliss:—As my Herald did not come to me as usual last week, I began to think over the reason of its absence, and finally concluded, you must by this time stand in need of some money to help you furnish me with reading matter; you will please accept one dollar at present from me, on my paper, and I will remit you soon again.

Should any other brother find himself without his paper this week, I hope he will be able to realize the

cause of it and renew it, by remitting his indebtedness to the editor, who will receive it thankfully and continue their paper as usual. Should you think this worthy of putting in your paper, do so; as it may lead others to see what they should do at this time. I expect to remit soon again. From your brother.

A. McBride.

Champlain, Dec. 2, 1859.

Bro. Bliss:—I have felt for sometime past desirous to learn why the Herald should be kept silent on the state of the dead and final destiny of the wicked. I know we are told by some that these doctrines are not essential. But if "all Scripture is given by inspiration, and is profitable," it will hardly do to lay any portion of it aside, as non-essential. For one, I can say I would not part with the instruction and profit received from your articles, in connection with others who have written upon the subject, for the gold of California. And I am not alone; others have been thus benefited. And it does seem to me that this is the time to speak out on this subject.

It would hardly be considered good policy for those having the command of an army to allow all their guns to be spiked and silenced with ranks full and plenty of ammunition, while a constant fire was being kept up from the invading army. Yours for the truth,

G. PILLSBURY.

East Kingston, N. H. Nov. 29th, 1859.

Bro. Bliss:—It is not because we have not felt to respond to the calls of the Herald for aid that you have received so little from us. We believe and rejoice in the blessed truths of the advent near, and bless God for what is being done through the self-denying labors of some of his faithful servants to call the attention of others to a subject of such importance.

We have felt for many years burdened with a weight of obligation, which we seemed to have no means of discharging. People here seem to be too well satisfied with this world, and their hope of a millennium without Christ to reign personally to give heed to such a subject as that of Christ's personal coming.

I enclose two dollars—one for the Herald and one for the benefit of the Association. Yours in Christian sympathy,

E. F. HASKELL.

Harvard, Nov. 30th, 1859.

Our meetings are prosperous in this city. Some young people and some heads of families have recently indulged hope in the pardoning mercy of God and quite a number who have once indulged hope in Christ, have been revived and reclaimed. We think the prospect quite encouraging, for better days for the church of Christ in Concord, N. H.

T. M. PREBLE.

Bro. Bliss:—I have always understood the city described by the Revelator, to be a symbol representing its own order.

If the city is symbolic of the church, who are represented by the men it is with? And who, by the nations of them that are saved? who, by the kings of the earth? and what by opening and shutting the gates? Yours seeking truth,

A. C. JR.

Derry N. H., Nov. 28th 1859.

Ans. If symbols may be representative of their own order, when there are things analogous to their order for them to represent, then the most of the symbols of the Apocalypse may be understood as representative of themselves.

If the city is the church, the men in it, and nations who walk in its light, must be those who will constitute it—they not being presented in vision as a part of the symbol, but spoken of in the interpretation. The gates are a part of the symbol and represent the way of access.

HUMILITY. As the peacock, looking upon his black feet, lets fall his plumes; so the poor soul, when he looks upon his black feet—the vanity of his mind, the body of sin that is in him, his proud spirit—falls low.—Brooks.

OBITUARY.

DIED, in Roxbury, Oct. 10, 1859, Mrs. SOPHIA B. CRAWFORD, wife of Mr. James Crawford, late of Newburyport, aged 42 years.

She died in the triumphs of Christian faith. Although a believer in the unconscious state of the dead from death to the resurrection, she declared on the morning of her death, that her mother, who died three years before, was present, and waiting her departure. On being questioned, she said she was positive of her presence.

JAMES CRAWFORD.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

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THE ADVENT HERALD.

VOLUME XX. NO. 51.

Dear Bro. Bliss :—In perusing the Herald, I have been interested in Bro. Brown's articles respecting the Beast of the Apocalypse and his number. I enclose a small tract, which I compiled in 1852, and which received a wide circulation. I furnished a copy to each of the Cabinet ministers of that day. The tract contains selections from several works written by the brethren in America, together with some original ideas of my own. You may not, of course, agree with

all that I have expressed; but you will no doubt, be somewhat interested in the part that refers to Napoleon; and whilst it differs from Bro. Brown's view slightly, it at the same time coincides with it to an extent.

Surely we have reached the confines of the consummation, and each day adds something to the numerous evidences of the approaching end. "Now is our salvation nearer than when we believed."

You will perceive by the public papers that the French threaten us with an invasion, and in order to meet it, all England is up and stirring. The war-cloud hangs heavily over Europe, and soon must burst upon the devoted heads of the wicked. Let us, and all the beloved people of God, be diligent, that we may be found of Him in peace, "without spot and blameless."

With love to the brethren, I am dear brother, yours affectionately, JOSEPH CURRY.

"The second woe, is past; and behold the third woe cometh quickly." Rev. 11:14.

Great light has been thrown, of late, upon the prophetic word "It shall come to pass that at evening time it shall be light," Zech. 14:7. "The vision is for an appointed time, but at the end it shall speak and not lie," Hab. 2:3. "In the latter days ye shall consider it perfectly," Jer. 23:20; 30:24. What Daniel was commanded to seal up and close, Dan. 12:4 is now, through the all-powerful mediation of "the Lion of the tribe of Judah," revealed unto us. Rev. v. 5. Hence, "many run to and fro, and knowledge is increased." Never, since the days of our Lord's first advent, was the prophetic word so much studied; so many of the ambassadors for Christ engaged in this pursuit; or so much written upon this subject.

"The Revelation of Jesus Christ," contained in the Apocalypse, showing the coming of the "Just One," with all his saints, to the destruction of the apostate nations, is now made so plain to the Church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for, it is written, "None of the wicked shall understand, but the wise shall understand," Dan. 12:10. So St. Paul speaks "But ye, brethren, are not in darkness that that day should overtake you as a thief; ye are all the children of light, and the children of the day: we are not of the night, nor of darkness," 1 Thess. v. 4, 5. Though "the true light now shineth," it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, have, like the Israelites of old, "light in their dwellings," whilst the rest of the world are sitting in darkness. The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy and revelation of the "mystery of God," being reserved unto "the time of the end," Dan. 12:9; Rev. 10:7. "Many shall run to and fro," says Dr. Clarke, "Many shall endeavor to search out the sense; and knowledge shall be increased by these means." This seems to be the meaning of this verse, though another has been put upon it, viz. "Many shall run to and fro, preaching the gospel of Christ, and, therefore, religious knowledge and true wisdom shall be increased." This is true in itself; but it is not the meaning of the prophet's words. The most eminent modern Hebrew scholars all agree with Dr. Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but, manifestly gives the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Since it is impossible that these prophecies can have been fulfilled in the past, and as it is the highest absurdity to apply them to "the advent of the Spirit," or to expect the triumph of the gospel, prior to the coming of our Lord to judge the world and to reign for ever, no other event is to be looked for but his glorious appearing, and those fearful signs which will immediately precede his second advent.

Many of the signs foretold by Jesus Christ, and his servants, have already transpired, others are being fulfilled before our eyes, and the remainder will shortly be accomplished.

The succession of empires, which were to have

supreme authority over the world, before the setting up of the universal and eternal kingdom of God, have all risen, and the last has past through its predicted changes, preparatory to its being dashed to pieces, as also what remains of other kingdoms, to give place to that eternal kingdom. The Papacy, that direst scourge of the saints of God, has passed through the period of its appointed dominion over them, and, although still making war and prevailing against them, is laboring—sometimes as a suppliant, sometimes with its characteristic arrogance and impudence—to recover its lost position of supremacy; and, it is evidently preparing, though unconsciously, for the last struggle, in which it will receive the predicted doom of this Babylon of the Christian age, from the hand of "the Lord God who judgeth her;" for, although she may be (and is) preparing the huge machinery and "millstone" with which she anticipates grinding once more the wheat, viz., the children of the kingdom, yet, just as she vainly imagines, in her intoxication, of renewed prosperity, sitting upon the "scarlet-colored beast," and exclaiming "I sit a queen, and am no widow, and shall see no sorrow," then will "her plagues come in one day," death, and mourning, and famine, and she shall be utterly "burned with fire;" then shall the mighty angel take up the great millstone, and dashing it with violence into the sea, shall cry aloud, "thus with violence shalt that great city Babylon be thrown down, and shall be found no more at all." Rev. 18. One great event shortly to transpire, and which will be brought about through the conduct and policy of Louis Napoleon will be the terrific battle to be fought in the Papal States, when the carnage will be so fearful, that it is spoken of under the figure of a wine-press being trodden, and blood teeming therefrom "even unto the horse-bridles, by the space of a thousand and six hundred furlongs," (Rev. 14:19-20.) This great scene will be caused through the ambition of Louis Napoleon, who, aspiring to the crowns of France and Algiers, or probably to the "Iron Diadem of Charlemagne," will incur the indignation of the combined powers of Russia, Austria, and Prussia, which powers uniting to expel the French from Rome, will besiege, burn, and pillage, that devoted but blasphemously styled, "Eternal City" and then will come to pass the fulfilment of the prophecy contained in Rev. 13:11, and following verses. "He comes up out of the earth," which some commentators say "signifies France," "having two horns like a lamb," small budding horns, descriptive of his aspirations to the above-named crowns, which he may obtain, but will not hold long, the other descriptions given of this beast, answer to the features of Louis Napoleon, he speaks as a dragon, he speaks, and the constitution of France is changed; he speaks, and France lies bleeding and enslaved at his feet; he speaks, "when France is satisfied, the world is tranquil." He has healed the deadly wound of the first beast, received by the Republican sword of Italy, when, disguised as a "Lacquey," the "Head of the Church (?) fled for refuge to Gaeta. He has done great wonders; the "coup d'etat" of December 2nd, was a miracle. He has restored the Romish Hierarchy of France; he has commanded that an image should be made to the first "beast which had the wound by a sword and did live,"—mark the transition, from the "Beast," to the "Image of the Beast,"—the mere shadowy likeness of its former self; the wound inflicted is deadly, and, although, the blood has been staunch, and the wound bound up, still it is mortal. His (Louis Napoleon's) future conduct will justify the comparison in every respect.

"Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man." Rev. 13:18,—not of a nation, as "Lateinos," or "Romith," or the title of a man, as "Vicarius, Dei Generalis in Terris," but a man's proper name, which if applied to "Louis," latinized Ludovicus, produces the wonderful number, "666;" or, "Napoleon," according to the original mode of its orthography, in Greek numerals, amounts to the same figures; but, the limits of these pages will not permit any further enlargement upon this part of the subject.

Mohammedanism, with its scorpion army from

the bottomless pit, and of horsemen breathing fire, and smoke, and brimstone, has inflicted its woes upon the inhabitants of the earth; it has filled up the period assigned by providence for its triumph, and now exists as a body politic, only by sufferance, giving us an assurance that the second woe is past, and that the third woe cometh quickly, when with the beast and false prophet, it shall be cast into the lake of fire. The sixth vial is being poured out upon the great river Euphrates, and the water thereof will shortly be dried up, that the way of the kings of the east may be prepared. Rev. 16:12. The Russians, God's northern army, Ezek. 38, will drive the Turks from Constantinople, bringing down upon it an immense fleet and great army. The "Grand Seigneur" will probably seek an asylum in "Antioch," unfurl the standard of Mahomet, rally around it the moslem nations, assisted by the East India Company, "The Kings of the East," who will pour down their immense military resources, to stop the further progress of Russia eastward, and meeting together in the valley of Megiddo, will accomplish the battle of Armageddon, at which period, Christ says, "Behold, I come as a thief." This mighty effort on the part of the Sultan and the East India Company will prove abortive, Russia will triumph, Dan. 11:36 and following verses, until the Most High overthrow her armies upon the mountains of Israel. The more specific indications made known in the prophecies, the signs by which the Son of Man should be known to be now even at the doors—speak as impressively of our relation to that event, as the more general prophecies of Imperial revolutions and unchristian misrule.

Whether the signs stated by our Lord, as recorded by Matthew, Mark, and Luke, are understood literally or symbolically, the result is the same. The state of things in the religious, political, and moral world, are also painfully true to the picture given of the last days: the love of Christians has waxed cold; politicians are filled with perplexity—iniquity abounds—the power of the holy (favored) people, viz. the British, is being scattered. Dan. 12:7.

How ominous, and pregnant with great events, is the present time? The signs thereof strike the senses so forcibly, and come so closely to the apprehension of all, that they may be said to be felt as well as seen. The face of the sky never indicated more certainly an approaching tempest, than the signs of the times betoken an approaching convulsion, (although Louis Napoleon may declare the coming Empire to be peace, and despite of the establishment of the "Peace Society," for "when they shall say peace and safety, then sudden destruction cometh." 1 Thess. v. 3,—not partial, but universal. The whole world is in agitation, Heb. 12:26,27, from south to north, and from east to west. The elements of the coming storm are gathering; "the heathen are raging, the kingdoms are moving," and "He will shortly utter His voice, and the earth will melt." Psa. 46:6. "Then will he cut off the spirit of Princes, and be terrible to the kings of the earth." Psa. 76:12.

The fate of the world is too serious a matter now to be looked on any longer as an amusing speculation. "It is high time to awake out of sleep," and make sure of that necessary preparation to meet coming events, and our returning Lord, with joy and not with sorrow, "having our loins girded about, and our lights burning," Luke 12:35. To the ungodly the exhortation is, "Repent, for the Kingdom of heaven is at hand." "Believe in the Lord Jesus Christ and thou shalt be saved."

EPIPHANES.

Truth.

ITS IMPORTANCE, COST, AND PROPER TREATMENT.

BY ELDER C. A. VOTÉ.

1. The importance of religious truth is beyond estimation. It is precious in itself, and independent of its relation to morals. The truths of science, even, are of such interest that men sacrifice time, wealth, and even life in search for them. And great is their joy in the discovery of some new star, or plant, or fossil, or of some fact or law hitherto unknown. Yet science shows but

the outer robe of Deity, and ministers but to the earthly life of man. The Bible exhibits Jehovah as glorious in holiness, and infinite in love. Creation is subordinate to redemption. That gives a glimpse of his wisdom and power—this is the grand display of his love. The one shows the mind of the world's Designer and the hand of its Maker,—the other the heart of the Universal Father.

The gospel reveals the glory of God, not in the stars of astronomy, or the rocks of geology, but "in the face of Jesus Christ." And it connects our own humanity with its great Source and End. The original dignity of man, his fearful fall, his present probation and future destiny—all these, and their implied topics, are among the disclosures of revelation. Possessed of beauty, unity and harmony, "the truth as it is in Jesus," must ever elevate the mind that receives it.

But its chief importance comes from its connection with our holiness and happiness. Truth is the index of duty and the incentive to obedience. Sound doctrine, truly believed, is the fruitful source and firm support of holy conduct. That faith, which is the great requisite of salvation, and the very root of piety, is a "belief of the truth." And the power of that cardinal grace that overcomes the world, is the might of truth "effectually working in them that believe." It wrought in our conversion. The startling verities of sin, law, and death, drove us to the cross, where the sight of suffering Love crucified our sin. It works in our sanctification. Crediting the divine testimony, sustained and stimulated by the living word of truth, we press on toward the goal of our spiritual career—the perfect image of our perfect Lord. And as every duty to be done, and cross to be borne, has its own place in "the race set before us;" so there is room and need for the truth that makes known the duty, or points out the cross.

Nor is our enjoyment less affected by it. The remembrance of a promise, or the meditation upon a doctrine of scripture, has been a thousand times the medium by which God has wrought in us the peace that passeth knowledge, the joy that is unspeakable, or the hope that maketh not ashamed. By gospel truth—contemplated by one who has a heart-interest in it—cares are lightened, sorrows blunted, and temptations repelled.

But truth, moreover, is the only permanent basis of christian union. There is now a strong desire and loud demand for the complete fellowship of all who love our Lord Jesus Christ. This is well, and even, hopeful. For, that immense evils are connected with our sectarian separations, is conceded by all. But the difficult problem has ever been, how to unite the differing disciples of Christ. Yet the Bible suggests and urges the only feasible method. Truth is one, and necessary, and must not be sacrificed even for union. Error is various and hurtful and must be dismissed as soon as known. Let then every christian disciple search diligently and honestly for his Master's will. Let him adopt truth, and throw away error as soon as recognised. Proceeding thus, christians in approaching the central unity of truth will approach each other, and finally become one in sentiment, as already in heart. Absolute and complete agreement we need not expect—the mental diversities of men forbid it. But such a concord as God's Word enjoins is both possible and practicable. By the priceless value, then, of a true evangelical alliance of all believers, do we learn the importance of that truth upon whose basis it must be reared.

II. This "pearl of great price" has its own cost. Now and then, indeed one may come upon it as upon "a treasure hid in a field," but usually the finder is he who seeks goodly pearls, and finding this "sells all for it." Certain congenial qualities of mind are necessary, and whatever hinders the free scope of these must be sacrificed. This is the cost of truth.

"The love of truth" is the first requisite to its acquisition; for a high esteem will prompt to an energetic search. Indifference to it induces neglect. And this indifference is a prevailing feature of our present christianity. The loose sentiment of Pope:

"For modes of faith let senseless bigots fight, He can't be wrong whose life is in the right,"

is, we fear, the practical creed of many professed christians; though his rough expression of it would perhaps be scouted. With them it assumes a softer form, and asserts that it matters not what a man believes, or to what church he belongs, so long as he is a christian. The common distinction between essential and non-essential doctrines, has wrought incalculable mischief among the people of God. It has depreciated truth, fostered indifference, and repressed the spirit of inquiry. All revealed truth is essential—if not to salvation, certainly to the full growth and entire perfection of the christian man. And there is not a doctrine or sentiment of the inspired Word but has its own necessary connection with his experience, comfort, or conduct. To be therefore, incessantly affirming any part of it to be non-essential, without qualifying the affirmation, is virtually to pronounce truth unimportant and lower the esteem needed for its successful pursuit.

Another requisite is freedom from prejudice, or that readiness of mind which rendered the Jews of old Berea "more noble than" the bigots of Thessalonica.

There are few minds fully open to conviction. Often an attachment to some favorite system inclines men to reject whatever does not agree with it. Error may be accepted and tenaciously held from partiality to some religious teacher. Often indeed, it comes mixed with truth, and by the very mixture is the more readily admitted, and the longer retained. For the sake of its company, it gains entrance and intimacy in circles, whence, if known, it would be quickly thrust out. Sectarian ties, too, have their influence. The spirit and honor of the sect bind its members to the error it may hold, and indispose them to see or acknowledge any adverse truth. And bigotry, that pest of religion, is the shameless foe of inquiry. As soon as one determines that he will neither examine nor believe any article of a creed differing from his own, he locks and bolts his soul against the light, and proves himself a very son of darkness. — Such a spirit is especially forbidden Christ's disciples by their Master's word: "Prove all things; hold fast that which is good." This passage marks out the proper conduct of the Berean. He is to entertain any submitted sentiment, but not to adopt it, until he has "searched the scriptures to see whether it be so." If having "proved" it, he find it "good" or true, he may and must "hold it fast."

To be continued.

The Last Times.

The Scripture method of reckoning time is not always understood. In the history of the human race, past and future, there are events in the dispensations of heaven, in themselves greater, and of far more significance to man, than are many others which in the line of time, lie on either side. Between these events lie periods, or ages. Of all the events, in the past none has been so great as the manifestation of God in the flesh: in the future, none will be like His coming again. The entire history of our race, is, by these two events, divided into three periods of ages—past, present, future. The past and the present make up all time to man and the earth, in the present natural state of things. In this point of view, there are the first and the last periods, or ages of the world. All these periods are specifically mentioned in Scripture. At the risk of taxing the ministers and other students of the Scriptures, I shall quote freely for the benefit of ordinary readers, to give them a clear presentation of the subject.

The third period is distinguished from the first and second collectively, as the "ages to come," Eph. 2:4-7. "God . . . hath made us sit together in heavenly places in Christ; that, in the ages to come, he might show the exceeding riches of his grace," &c. The first and second collectively, is distinguished from the third as the "Fulness of the times," Eph. 1:10. "That in the dispensation of the fulness of the (omitted by our translators without reason and against reason) times he might gather into one all things in Christ," &c. But the first and the second, when spoken of without reference to the third, are distinguished, the one from the other, by phrases equivalent

to the first and the last time, Heb. 1:1. God, "who . . . spake unto the fathers in the time past hath in these last days spoken unto us by His Son."

The time past is the same thing as the time fulfilled: Mark 1:15, "The time is fulfilled and the kingdom of heaven is at hand." The same also as the fulness of the time: Gal. 4:4. "But when the fulness of the time was come God sent forth his Son," &c. The last text is sometimes illogically interpreted when it is said, "It was the fulness of the time, because all things had been made ready for the Son's advent." Rather all things had been made ready because the time for His advent had come.

The time past is likewise called (Heb. 9:9) the "Time then present," in opposition to (verse 26) "now," "in the end of the world." The period following the first advent is again called (1 Cor. 10:11) "The ends of the world."

But the New Testament writers speak more frequently of that period which is second of the three comprised in the entire existence of our race, yet the last of the two into which our occupancy of this earth, at least in our present state, is divided. Acts 2:17, quoting from Joel, "And it shall come to pass in the last days, saith God, that I will pour out of My Spirit upon all flesh;" 1 Tim. 4:1. "The Spirit speaketh expressly that in the latter times some shall depart from the faith;" 2 Tim. 3:1. "This know also that, in the last days, perilous times shall come;" 2 Peter 3:3. "There shall come in the last days, scoffers walking in their own lusts;" 1 John 2:18. Little children it is the last time . . . there be many antichrists, whereby we know that it is the last time."

The superficial reader, interpreting these passages hastily, as he passes, according to the import of similar phrases in common use, feels the mystery of revelation pressing him down almost to disbelief. But the critical enquirer will ask, "The last days or time, in reference to what? Is it the last in reference to the whole time of this world's existence? or is it the last in opposition to the first of the two periods into which the whole time of this world's existence has, by some great event, been divided? These are distinct questions: and they lead to results vastly different. Adopting the former the Scriptures will be understood to teach that all the years remaining till the end of time to our world, are very few compared with the years that have passed. Since the Apostles affirmed, "It is the last time," eighteen centuries—a period nearly half as long as had then passed—have rolled by; yet the affirmation was then as absolute as now. The result is, therefore, against the interpretation involved in the former question. Adopting the latter, the Scriptures will be understood to teach that the period of time, for some reason called by the Spirit of Inspiration, "The last time," has come.

Why it was so called may be easily learned from the Prophets of the former time: "They searched what, or what manner of time the Spirit of Christ which was in them did signify, when he testified before hand the sufferings of Christ and the glory that should follow." To the mental vision of kings and prophets and righteous men who lived in the former time, were presented latter days which they, in a different sense, desired to see: they saw them only by faith in the testimony of God. These days were inaugurated by the coming of the Messiah.—The Christian Jew whose eyes had been long looking for redemption in Jerusalem, whose heart was full of the promises and had been made to glow with the prospect of the last times, when assured that Jesus of Nazareth is the very Christ, would be in little danger of misunderstanding the phrases, "The last days," &c. But among Gentiles ignorant of these Scriptures and promises, to whom had been preached Christ crucified as the deliverance from the coming judgment, it is not surprising that some "concerning the times and seasons" should think the day of Christ and the destruction of the world near.

All these things were written for our learning. When reading the texts above quoted, we should attach to the phrases, "Last time," "latter times" and "end of the world" this idea—"The time of the Christian dispensation."

Though nearer the end of time, this obvious truth is not taught in those texts. Nor would it be taught, though we were but one year from the judgment day. Those phrases have but one intention; in that they were as true when first they fell from inspired lips as now—as true as they will be when the "last trump" is preparing to sound. They have no bearing at all on the question: Is the end of time near?—*Due West Telescope.*

NOTE. The foregoing article contains some good thoughts, but is not entirely reliable; for the phrase "last days" is several times used of the latter portion of the Gospel dispensation in contrast with the time when the apostles wrote: thus "In the last days perilous times shall come," 2 Tim. 3:1; "There shall come in the last days scoffers," 2 Peter 3:3; and, "Ye have heaped up treasure for the last days," James 5:3,—which passages are indicative of the time shortly preceding the end.

Ep.

Zwingli and Luther.

The biographer of Zwingli thus sums up the chief parallel events of their lives in order to show distinctly how they approached toward, and diverged from each other:

"Zwingli and Luther were born within a few weeks of each other—Luther on Martinmas, 1483, Zwingli on the first of January, 1484.—Their parents were pious, upright peasants—Zwingli's affluent and indulgent to their children, Luther's poor and austere. While Zwingli's teacher was distinguished for learning and gentleness of disposition, we only know Luther's master at Mansfield as a school tyrant, who flogged his pupil one forenoon fifteen times. Zwingli's parents liberally relieved their son from all the cares of earning his livelihood. Luther had to beg his scanty meal with singing. Both excite admiration by their fine voices. Luther's brings him the means of support from Widow Cotta, Eisenach, while Zwingli's had nearly introduced him to a cloister life. About the year 1502, both became acquainted with the Scriptures—Zwingli in Basle, at the foot of Wytembach; Luther in the Library at Erfurt, where he sees a complete Bible for the first time. About the year 1505, Zwingli finds in Leo Jud a friend that remains faithful to him during his whole life, while Luther loses in a terrible manner such a one in his Alexis, which induces him to seek a cloister. From 1506 to 1510, Zwingli, as a parson of Glarus, wrestles against the corruptions of life, and combats the corruption of his country, while Luther suffers under inward trials and the malice of the monks. Zwingli, by the study of the classics, pierces to a deeper acquaintance with the Bible; while Luther, by reading the writings of the Mystics, arrived at the same results. In the year 1510, Luther, in 1513, Zwingli, goes to Italy enthusiastic advocates of the papacy. Both are surprised at the Milanese at finding another ritual for the Mass, the Ambrosian. Luther in his journey becomes acquainted at Rome with the thorough dissoluteness of the lower classes of the Roman clergy. Zwingli, in his Italian campaigns, has his eyes opened to the total corruption of papal misgovernment. In the year 1517, both found peace of soul through faith in Jesus Christ, on which Zwingli, resolute to proclaim the word of God without respect of human laws and doctrines, attacks the pilgrimages and the adoration of the Virgin; Luther, from the same standing point, attacks the sale of indulgences, and, without intending it, shakes the papacy to its foundation."

The great reformers were more strongly contrasted in death than in life. The fiery Luther died peacefully in his bed, at the ripe age of sixty-three; at forty-seven, the gentle Zwingli perished on the battle field. When the war, which he had vainly tried to prevent, broke out between the Protestant and Papal cantons of Switzerland, the pastor accompanied his brethren in the faith, as field preacher, to the conflict. In the midst of the action, while bending down to comfort with the words of life, a fallen countryman, a stone struck his helmet with such force that he fell to the ground. On his attempting to rise, a

hostile spear gave him a fatal stab. He had fallen near a tree. He was leaning on it; his hands were clasped, his lips moved in prayer, while his eyes were directed heavenward. In this state a party of marauding soldiers found him. "Will you confess? Shall we fetch a priest?" they cry to him. The tongue which had so eloquently combated error was dumb, but a motion of the head signifies a negative. "Then call upon the mother of God and the blessed saints in your heart," they shout to him. Again he refuses. "Die, then obstinate heretic," said an officer from Unterwalden, and gave him a deadly blow. Nor did the contrast end here. The remains of Luther were borne to the tomb by a funeral procession of extraordinary pomp; the body of Zwingli was quartered by the common hangman, and the ashes mixed with the ashes of a swine, that it might be impossible for his friends to identify his remains.—*Home Journal.*

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER II.

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes: children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and to whom they might teach the learning and the tongue of the Chaldeans." vs. 3, 4.

Those who understand the third year of Jehoiakim to be the third of his actual reign, regard these captives as having been carried to Babylon immediately upon Jehoiakim's becoming subject to the king of Babylon; which would make Daniel near ninety years old at the conquest of Babylon by Cyrus. But understanding, with the Duke of Manchester, that it may have been after Jehoiakim's rebellion, these captives would be carried to Babylon in the eleventh year of Jehoiakim, or the seventh of Nebuchadnezzar.

The word rendered "children" in v. 3, is expressive simply of descent, irrespective of the age of those spoken of; but that thus rendered in v. 4. would be applicable only to young persons, or those in early life; so that the monarch evidently designated youth as those who were to be set apart to his service.

Vigor of the body and beauty of the form were greatly valued in former times. Curtius says, "that in all barbarous or uncivilized countries, the stateliness of the body is held in great veneration: nor do they think it can be of great services or action to whom nature has not vouchsafed to give a beautiful form and aspect. It has always been the custom of eastern nations to choose such for their principal officers, or to wait on princes and great personages."

As those selected were to be put through a course of training, to be taught the Chaldean language, and the sciences then cultivated, that they might grace the Chaldean court, young persons would be better adapted than older ones for the king's purpose. Those of the king's seed were selected, as being the most noble and perhaps the most talented; and so better fitted to grace the king's retinue. It was not only required that they should be of royal lineage, but they must be perfect in form and feature, and they were to be of such mental ability as to become skillful in the parts that would be assigned them.

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king," v. 5.

This course of diet was evidently appointed with a view to give them personal beauty, and vigor of body. The English word "meat" is expressive of food, without specifying its kind; and the "daily provision," implies that whatever was provided any day for the king, was to be supplied to these youths.

The Hebrew of the phrase "king's meat," is

expressive, according to some, of food for the idols, or the gods; and according to others, of delicate, or luxurious food. In either case it was, doubtless, luxurious.

The period of three years was required to perfect learning, and to develop their physical proportions; and at the end of that period, if those selected passed the required examination, conforming intellectually and physically to the prescribed standard, they would then be permitted to take the position of attendants on the king.



ADVENT HERALD.

BOSTON, DECEMBER 24, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

Our Wants.

The "A.M.A." has a Note of \$400 due Jan. 1; for the means to pay which the Association will be dependent on the contributions and donations of its friends. There is therefore an urgency for prompt and energetic action, on the part of all who desire the prosperity of this agency. Donations should be distinguished from subscriptions to the *Herald*—both of which are greatly needed, at this emergency.

Per order of the Finance Committee.

To the Friends of the Advent Herald.

You can bear witness that when the Association was in funds, sufficient to meet its wants, the patrons of the *Herald* were apprized of the fact; and now, that the condition of the office calls for assistance, the finance committee feel confident that they will have an immediate, encouraging response to their appeal for aid. \$600 must be obtained by Jan. 1—\$400 of it to meet a note at bank, due Bro. Himes, and \$200 to purchase paper, &c. So you see, that the character, and legitimate operations of the Association, demand aid at this time. It must not be forgotten, that the A.M.A. has no one at the present travelling and collecting funds for it. Will not the churches take up collections, and individuals send their mites or amounts to the office? We propose doing all we can in Providence. Brethren, let us now show our faith by our works.

L. OSLER, for Finance Com.

Providence, Dec. 2.

The Current still Flowing.

NOTE FROM BRO. BURKE.

Bro. Bliss:—In looking over a few of the last numbers of the *Herald* I have observed some very urgent calls upon the brethren and friends of the *Herald* to relieve the office of its immediate embarrassment. I see that some have already responded to the call, and as the ocean is made up of drops of water, so may a sufficient sum be immediately raised by the small mites of the friends of the *Herald*, to relieve the office of its present embarrassment. I herewith enclose five dollars for the benefit of the A. M. A. hoping that others will respond to the call and the wants of the Association be entirely relieved. Yours truly,

SYLVESTER BURKE.

North Springfield, Vt. Dec. 19, 1859.

FROM SISTER BURKE.

Bro. Bliss:—I see by the last number of the *Herald* that some of the sisters have responded to the call for help to relieve the office of its present embarrassment; and as I wish to throw in my mite, I enclose one dollar for the benefit of the A.M.A. hoping that the appeal for help will immediately be responded to by all the friends of the *Herald* Office. Yours with respect,

ESTHER H. BURKE.

North Springfield, Vt. Dec. 19, 1859.

AN EXAMPLE FOR THE CHILDREN.

Dear Bro. Bliss:—At the close of the Sabbath morning service in our chapel, my little son Willie met me with a request to give him a subscription book, as he wished to collect something to help pay for the paper, to keep on printing what he calls "his part of the *Herald*." I of course complied with his request—heading his book as follows: "Will you please to subscribe something in my book to help our editor buy the paper to print the child's department in our *Herald*?" And I see by his book 4 quarters already paid in. If you were to notify the sons and daughters in this week's issue, don't you think that "Young America," in the Sabbath schools, &c., would come to the rescue? Respectfully,

F. GUNNER.

P.S. The church here will do something. G. Monday, Dec. 19.

The church in Providence will do something, but will do more. What is done must be done quickly.

The Prepared Place.

Our Savior said:

"In my father's house are many mansions. . . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2,3.

The "Father's house," doubtless, is expressive of the whole created universe; and the "many mansions" in it, must comprise the worlds that are peopled with intelligent and holy beings.

The "place" which the Savior would prepare, must be a place then unprepared—one that was either uncreated, or in ruins and unfurnished. The "Holy Spirit of promise" (Eph. 1:13,14), is affirmed to be "the earnest of our inheritance, until the redemption of the purchased possession." As God has purchased the church "with his own blood" (Acts 20:28), so has the same shedding of blood made sure the recovery of this earth from the curse to become the inheritance and eternal possession of the saints. It is therefore now a purchased possession; but it cannot be inherited until it is redeemed from the curse. By the Holy Spirit the redeemed (Eph. 4:30) "are sealed unto the day of redemption." And that "redemption draweth nigh" (Luke 21:28) when there shall begin to come to pass the evidences that shall precede the coming of the Son of man "with power and great glory,"—which shows that redemption is at Christ's coming.

The work needful for the preparation of the appointed place, was the gathering out from all nations of an elect people for its inheritance, for whom the Savior went to heaven to intercede; and when he shall have accomplished the number of his redeemed, he will gather out of his kingdom all things that offend, regenerate the earth, and bestow it upon the saints as their prepared mansion in the house of their Father.

Abraham a Citizen of that "Better Country."

By faith, Abraham, Heb. 11:10, "looked for a city which hath foundations, whose builder and maker is God." This was the object of his faith, when (verse 9) "he sojourned in the land of promise, as in a strange country,—dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." There tabernacled, though inhabiting the land which they "should afterward receive for an inheritance," they had there no continuing city, but sought one to come. Did they, as some teach, anticipate a city like that seen by John? Or, for what did they look?

It is difficult, at the present time, to determine with what distinctiveness these heirs of the promise apprehended the precise characteristics of the future. Were we to suppose that their knowledge of coming events was limited to what we may now gather from the record of the revelations made to them, we should, doubtless, greatly under-estimate the vividness and truthfulness of their conceptions. They had direct, and we know not how frequent, communications with Jehovah. It is not necessary to conclude that all the instances where God revealed himself to them are recorded in the Scriptures; nor that there are recorded the full revelations made at the times which are specified. It was necessary to record only so much as was needful for those who should come after them to know; and thus the whole history which we have of the first two thousand and eighty-four years of this earth's duration—more than one third of all the time that has elapsed from its creation to the present moment—is condensed into the first eleven chapters of Genesis. Matters of interest that would have filled huge volumes, must be entirely unknown to us; but from what is known, it is evident that conceptions entertained by the patriarchs of the future, are no more fully recorded, than are other things which must then have transpired.

Direct revelation was to them, what the written

word is to us. Before the completion of the canon of Scripture, such revelation was needful, in order to make known to those who then lived, what we may learn from the completed record; and as we have this in possession,—in which is given the mind of the Spirit as fully as our circumstances need,—we have no necessity for those direct revelations which patriarchs and prophets were favored with. As they had such beatific visions, we may not conclude that their views of the future were less distinct and truthful than ours; but in the absence of revelation, we cannot determine how much more vivid they were, than is evident from the letter of the inspired record.

That the record made by Moses does not convey to us a knowledge of all that Abraham anticipated, is clear from subsequent scriptures. Thus the Savior said to the Jews (John 8:56), "Your father Abraham rejoiced to see my day; and he saw it, and was glad." It is said of him that he "looked for a city." And he is enumerated among those worthies who died in faith, who saw promises "afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth"—such a confession being affirmed to be a plain declaration "that they seek a country," better than the one that they were then in, even "an heavenly."

It is therefore certain that the vision of the patriarchs was not limited to the present state of existence, nor to the world in its present condition. And as they were sojourners in the land of promise,—in the identical country which they were afterwards to receive for an inheritance,—they must have had conceptions more or less vivid of the future restitution of all things, and of the reign of the Messiah, when, in the regeneration, he shall sit upon the throne of his glory. And hence the city for which they looked, was in connection with that future kingdom—their faith in which was so firm, that it is said, (Heb. 11:16): "Wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

The city thus prepared, and for which they looked, cannot be the city which John saw; for it has already been demonstrated that what was shown to him in Patmos, was a symbolization, not of a material structure, hereafter to descend from heaven to earth for the abode of the saints, but representative of the glorified resurrected and translated church,—itself descending from mid heaven. Nor was the city looked for, identical with what Paul denominated the "Jerusalem above" and the heavenly Jerusalem; for the faith of Abraham penetrated farther than the state intermediate between death and the resurrection, or than to the occupants of that state. And while he anticipated the place which the Savior has gone to prepare for all who are his, the city for which he looked must have been a residence in the heavenly country which his faith embraced,—a residence in the land of promise, in the regeneration, in contrast with his nomadic occupancy of it in the days of his sojourning.

That such was the city for which he looked,—a permanency in the future inheritance,—is the plain import of the text; which contrasts his sojourning there as in a strange country and his confessing that he was a pilgrim and stranger on the earth, with his looking for a city in the better and heavenly country which he sought. Its having foundations, was indicative of its permanency; which a residence in tents had not. It was no particular city, then, for which he looked, but a residence there that should be abiding, analogous to the permanent occupancy by citizens of a country that is their own.

In the restitution, then, Abraham will no longer be a stranger and sojourner, but a citizen—a permanent resident. There will then be no more any "strangers and foreigners," (Eph. 2:19,) but all the saved will be "fellow citizens with the saints, and of the household of God." All will then have their "continuing city," and no longer "seek one to come."

Nor will Abraham's citizenship there, be an ordinary one,—in comparison with that of all the redeemed. The father of the faithful—he in whose Seed, all the nations of them that are saved will have been blessed, cannot but occupy a position most conspicuous and exalted. In that day (Matt. 8:11) "Many shall come from the east and west, and shall esteem it a high honor to 'sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.'" The long line of his lineal descendants, those of them who will have added to their circumcision, the faith, also, of their father Abraham; and the successive generations who were not of the circumcision, but who will have walked "in the steps of that faith," cannot but regard him as an object of great interest. He, more than Adam, or Noah, must be looked upon as the father of the faithful among the redeemed—Christ, the second Adam, taking precedence infinitely above all. Neither the progenitor of the race, nor the progenitor of all who have lived since the flood, can equal, in all that constitutes true greatness, one who is honored as the chosen fa-

ther of the elect nations, and whom the Lord recognized as his "friend." Abraham will then have become "a great and mighty nation, and all the nations of the earth" will have been "blessed in him." And all the land of Canaan, and the heirship of the world, will then have become his for an everlasting possession—God having "remembered his holy promise, and Abraham his servant;" and Abraham having inherited the city for which he looked.

The Sojourner and Citizen.

In the *Herald* of the 9th of July last, we gave an article with the above heading; which was followed with a series of articles, all relating to the same subject, in succeeding Nos. of the *Herald*—though not in uninterrupted succession. The articles have been distinct and independent; and yet each subsequent one was written in view of the one that preceded, so that if now all read in connection, they would be found to be one continuous subject. As we have completed series in the present number, we give below the titles of the several articles, and the dates of their appearance.

Abraham, a sojourner in Canaan, Her. July 9.
The city for which Abraham looked, July 16.
The cities of the regeneration, July 23.
Apportionment of the new earth among the redeemed nations, July 30.
Israel's inheritance of Canaan to be eternal, Aug. 6.
The seed of Abraham, Aug. 13.
Heirs according to the promise, Aug. 20.
The Division of the earth among the nations, in view of an eternal occupancy of it, Aug. 27.
The birthplace of men to be considered, when the Lord writeth up his people, Sept. 3.
The nations that are saved with resurrected Israel Sept. 10.
The two houses of Israel, Sept. 17.
Jerusalem in the regeneration, Sept. 24.
The capital of the restored dominion, Oct. 22.
Jerusalem as a trope and symbol, Oct. 29.
The new Jerusalem of John's vision, Nov. 19.
The bride of the Lamb, Dec. 3.
The marriage of the Lamb, Dec. 3.
The symbolic City, Dec. 10.
The Jerusalem above, Dec. 17.
The place prepared for the saints, Dec. 24.
Abraham a citizen of the better country, Dec. 24.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. M. Orrock. Will insert. C. Cunningham. Will write on those subjects soon.

S. Marvin. The same as above. We have also letters for insertion from Sister S. A. Gorton, and Brn. H. Harriman and D. Guild.

THE CHRISTIAN LYRE. We have now received a supply of this new music book, which is noticed elsewhere in our columns, and will fill all orders for it that are accompanied with cash, and addressed to the editor.

Words of Encouragement.

No man of sense is ever elated by words of commendation; for as no one would fancy himself any taller, shorter, older or younger than he really is, by having his height, or age, over or under estimated, so will no one who truly knows himself, rate his own labors any more highly, because of the commendation he may receive. Readers of a periodical, however, often like to know in what estimation it is held by its patrons; and if it gives general pleasure it is encouraging to all concerned. We are therefore pleased to receive testimonials of approval from those whose judgment and observation is of value, from all parts of the country; and when such brethren as Elders Litch, Osler, Bosworth, Pearson, Hutchinson, Orrock, Dea. Parker, and others who have spoken, give statements of the estimation in which the *Herald* is regarded in their respective neighborhoods, it is a stimulus to greater effort, to make the paper more and more like what it should be,—as a periodical suited to the doctrines it inculcates, and the times in which we live. We are therefore pleased to receive the following

NOTE FROM ELDER SHIFMAN.

Dear Bro. Bliss:—As a word of encouragement, I would say, the manner in which you have conducted the *Herald* has given universal satisfaction, and especially for the last year. Respectfully yours,

I. H. SHIFMAN.

Sugar Hill, Dec. 15, 1859.

The Standing Committee and Board.

As meetings of the Standing Committee of the A.M.A. and of the Board of the A.E.A.C. are called

to meet Jan'y 10th, we give below the names of those constituting the two bodies:

THE STANDING COMMITTEE of the A. M. Association—J. Litch, President; D. W. Robinson, I. H. Shipman, W. A. S. Smyth, D. Bosworth, J. Colder, Stephen Foster, John Pearce, F. Gunner, O. R. Fussett, Sylvester Bliss, R. R. Knowles, J. V. Himes, J. Pearson, Jr., G. W. Burnham, A. W. Brown, Lemuel Osler, Anthony Pearce, J. M. Orrock, O. Dowd, E. W. Case, Horace Newton, A. Coburn, N. Brown.

BOARD OF THE A. E. A. CONFERENCE—John Pearson, Jr., President; D. I. Robinson, J. V. Himes, L. Osler, I. H. Shipman, D. Bosworth, A. Pearce, F. Gunner, O. R. Fussett, J. L. Clapp, J. M. Orrock, R. R. Knowles, J. G. L. Himes, and G. W. Burnham.

DR. CUMMING.—Of Dr. Cumming, the great Scotch preacher of London, and who ceases not to lecture and write on the second coming of Christ, an English review gives the following personal description.

"His singularly handsome person, his brilliant flow of poetic thoughts, his striking talents and burning zeal, combine to make him one of the most interesting speakers of the day." Mr. Cumming is very small in person, not exceeding five feet four or five inches in height, with a slender and graceful figure. His face is one of the most beautiful I have ever seen, for he is altogether too diminutive to be called strictly handsome. His hair is of a jet black, with a soft, waving curl upon it; his complexion resembles alabaster, with a deep damask color; his forehead is high and finely formed, and his eyes are concealed by invisible spectacles. His nose is aquiline, but very large; and the lower part of his face is as perfect as that of some Greek statue, with the addition of beautiful teeth. Altogether he is what his countrymen call a very "bonnie chiel," and he would really be incomparable were he only magnified. His manner is very unassuming; he never puts himself forward, but remains behind the other speakers. While silent he has all the meekness of a tractable child; but when he speaks he displays all the vigor and energy of a young eagle.

Any of our readers wishing to see a likeness of this distinguished preacher, and a handsome person, can do so by forwarding 50 cts. to this office—in return for which we will send a lithographic likeness of him, postage paid.

MR. LAMAR'S QUOTATION OF SCRIPTURE.—Mr. Lamar, Member of Congress from Mississippi, in reply to Mr. Clark, of N. Y., said in the House a few days since:

"I would commend to my friend from New York that passage from the Bible, 'Know Thyself.' This quotation made quite a sensation in the house; but whether it was on account of Mr. Lamar's ignorance of the Bible or not, was not apparent. He has a reputation for scholarship, but made an egregious blunder. As no one corrected him, the conclusion is that no one detected it. 'Know thyself' (Gnothe Seauton) was the best response ever uttered by a heathen oracle; and it is a pity that there was no one present to correct Mr. Lamar's error.

ITEMS AND NEWS.

Another Indian arrow-head has been found in the claims of Lewis and Hiscox, of Buckeye Hill, near North San Juan, California. It was found 115 feet below the surface in solid dirt, over which had grown a tree six feet thick.

Dr. Ogier and wife were crossing the Pennsylvania railroad track a year since, when their carriage was struck by a train; the doctor instantly killed, and Mrs. O. very much injured, which has resulted in the recovery of a verdict, in the Chester county court, of \$10,250, by Mrs. Ogier, of the railroad company, for damages.

Louisa M. Hudgins of Norfolk, a noble little girl, saw a man fall out of his boat, in a storm, and running from her house to the shore, waded out to a canoe that was fastened to a stake, and hastily paddled to the relief of the drowning man, reaching him in time to save his life.

The old meeting house in Wilton, N. H., which was over one hundred years old, and has long been used as a town house, was burned down last Thursday night. There had been a concert there in the evening. The fire took in the attic, and is supposed to have been set.

An anonymous letter dated at Jersey city, Dec. 8, was lately received by the Secretary of the Treasury, enclosing \$1200, of which the writer says that he once defrauded the United States Government, and which he desires to restore that he may be happy.

The Kentucky Lunatic Asylum has had 2344 patients since it was opened in 1824; of this number 863 have been discharged cured. The Governor recommends the Legislature to pass a law forbidding marriage between first cousins.

In dresses, there is a system established at Compeigne, that seems to be rushing the fashion. Four toilets a day are about the general requirement, though there are days when only three are necessary; the invitations are for eight days and no lady is expected to be seen twice wearing the same gown.

A few days since three men belonging to the Brockville and Ottawa Railway took a hand car and proceeded along the line, when they were run into by a train, and the whole killed.

A Sunday afternoon temperance meeting held in the square of Tredegar, Wales, was attended by 10,000 persons.

A young lady 17 years of age, living near Sing Sing, N. Y., lost her life on Friday in consequence of her clothes taking fire from the grate. She was so badly burned that she survived but a short time.

The Hamilton Bermudian reports that a destructive whirlwind passed over several parishes on the island on the morning of November 23, and that at the same time a large meteor, like a ball of fire, of a glaring red color, passed over Hamilton harbor, from North to South, and suddenly disappeared.

It is reported that a large bay, thirty miles wide by one hundred long, has been found on the western coast of Lower California, between latitude 26 deg. 40 min. and 28 deg. 4 min., the entrance being narrow and near 27 deg. This bay has been a favorite resort of whales, and was discovered by a whaler which entered the bay and had a good time of it.

It appears that the daring house and store robberies committed last week in Bangor, Me., were perpetrated by some youngsters, who have owned up and given up the property, and their names are withheld from the public not only out of regard for their friends, but in hope that the young offenders will not repeat their criminal acts.

The Providence Post thinks it probable that at least two hundred ladies have had dresses and shawls ruined or injured in that city within the last three months by having lamp oil poured upon them while walking the streets. One lady had a shawl ruined that was worth \$100. In some neighborhoods not a family has escaped these outrages.

Cavare, a vegetable poison used by the Indians of South America for poisoning the ends of their arrows has been successfully used in France in the treatment of lockjaw.

A bill has been introduced into the Legislature of Texas, and has passed the House, authorizing a reward of \$10,000 for the capture of Cortinas, or any other of the leaders of the Mexican brigands on the Rio Grande.

Mr. Ezekiel Tuomby was drowned in Frazer River, Cal. Sept. 23, by the upsetting of his canoe. The deceased was a native of Lowell, Mass.

The brewery and dwelling house, of Mr. Jouse at Winona, Minnesota, were burned on the 18th, inst., and two little girls, aged seven and twelve years, daughters of Mr. Jouse, perished in the flames. The loss of property is estimated at \$8000.

FATAL ACCIDENT.—Providence, Dec. 15. Dana P. Colburn, Principal of the State Normal School, was instantly killed today by being thrown from a carriage in Bristol, where the school is located.

It was stated sometime since in the public prints, that a manuscript copy of the Gospels, which turned out to be the oldest in existence, had been found in a monastery of Mount Athos, in Asia Minor. The monks of the convent presented it to the Emperor of Russia, as protector of the Greek Church; and now it is stated that the Emperor has charged M. Tischendorf of Leipzig, a great authority in sacred literature to bring out an edition of it.

A rope maker of Jamaica Plain, in attempting to drive across the Boston and Providence Railroad track, near the depot in Roxbury, suddenly found his horse disengaged from the vehicle, himself standing on his head, and the vehicle, with its load of hemp, whizzing away on the cow-catcher of the locomotive attached to the ten o'clock train from Dedham. The man fortunately was not seriously injured.

Asa A. Gore, Esq. of Preston, Ct. died in that town on the 1st inst. at the age of 81 years and 5 months. He was the last survivor of the Wyoming massacre, having been carried away, when a child, in his mother's arms. His father and all his relations but his mother were killed.

Foreign News.

The treaties of Zurich have been formally published in the French and Piedmontese journals. They contain nothing additional to previous information.

Letters of invitation to the Congress were dispatched to various powers, from Paris on the 29th.

The Congress will assemble early in January.

All points at issue between France and Austria were cleared up by M. Walewski and Prince Metternich on the 27th.

Paris is understood to be the place fixed for the Congress.

GREAT BRITAIN. Nothing is heard regarding the rumors of the proposed disarmament, beyond a gen-

eral scouting of the idea, so far as England is concerned. The Times says: Disarmament is a mere name. In England it is a serious reality. Let an official announcement be made that the Emperor of France had made a point of our disarming by sea and land, and let orders to that effect be sent to our dockyards, recruiting stations and Lord Lieutenants, and the only result would be that every man in England fit to be entrusted with firearms would be enrolled in a Rifle Club before Easter next. There would also be a change of Ministry the first week in February.

Active movements were progressing in Ireland, in support of the temporal power of the Pope.

Steamer Eagle of Glasgow, bound to Belfast, and barque Paladin, from Quebec, came in collision off the coast of Aaron. The steamer sunk in a few minutes, and out of seventy or eighty persons on board, only about one half of them were saved.

Henry O'Connor, third mate of the American ship Flying Scud, had been committed for trial at Cardiff, charged with murdering a sailor by stabbing him in the streets of that town.

Parliament is further prorogued until the 24th of January, on which day it will assemble for the dispatch of business.

FRANCE. The Paris Moniteur publishes an order of the day by Gen. Montanban, French Commander of the expedition to China. He tells the troops under his orders that they are called on to undertake a glorious expedition for the second time. He says: Your flag will unite with that of England, and that union will be a pledge of victory, as that of the two nations is a pledge of peace to the world.

That vigor with which the French expedition to China is fitting out, has a good effect on trade in France, by inspiring confidence in the maintenance of good relations between France and England.

Lord Cowley had returned to Paris. Nothing is known regarding his mission to England, beyond a rumor that he had obtained the consent of the English government to the Suez Canal project, and to the Congress.

The French press has entirely discontinued offensive articles against England.

In consequence of the successful passage of gunboats from Cotte to Bourdeaux by canals, a commission has been appointed to inquire into the cost of making them sufficiently wide and deep to allow the vessels of great tonnage going through, so that a portion of the French fleet may pass to and from the Atlantic and Mediterranean without passing Gibraltar.

The total amount of orders recently given by the French government to a firm at Nantes for war vessels, is estimated at 24,000,000 francs. The order includes numerous large barques in sheet iron.

The London Post's correspondent says: A fearful statement of maladministration of the Pontifical government will be laid before the Congress.

ITALY. Garibaldi has issued a proclamation, dated Genoa, Nov. 23, addressed to his comrades in Central Italy. He desires them not to allow his temporary absence to weaken their ardor in the holy cause they are engaged in; bids them remain at their posts, persevering in duties which can alone make the soldier. The truce, he says, will not last long. Old diplomacy seems little disposed to see things as they are. They ignore the fact that they have in you the making of a great nation, if you are free and independent, and seeds of revolution that will shake the world if our rights are not recognized—if we are not allowed to be masters in our own house. Italians! do not lay down your arms. Citizens! let there not be one who does not prepare a weapon to wrest, by force, to-morrow, what we are still striving to obtain by the hands of justice.

The States of Central Italy have 50,000 men under arms.

Letters from Rome confirm the rumor that Cardinal Antonelli will represent the Pope at the European Congress. The official paper of Rome says that certain journals exaggerate the reforms which are to come into operation.

SPAIN AND MOROCCO. A Madrid dispatch of the 26th says that yesterday more than four thousand Moors attacked, for the third time the redoubt before Serrallo, and were repulsed. Their defeat was complete. The Spanish troops showed great bravery during the engagement. The expeditionary corps de armee is crossing the Straits. Fresh regiments have disembarked at Ceuta. The whole Spanish force destined for the operation is 4800 men.

PRUSSIA. The effective force of the Prussian army has been again reduced.

Prussian agents had been dispatched to the South coast of England to report on places suitable for the residence of the King of Prussia during the winter.

In regard to the difficulty between Prussia and Electoral Hesse it is stated that the diplomatic representative of Hesse had left Berlin, and the Prussian representative had left Cassel, but there is no open confession of a rupture.

AUSTRIA. It is asserted that a recruiting office

for Rome and Naples has been established at a village near Vienna. A whole battalion had been raised at Vienna for the Pope, and had gone to the Papal dominions.

The Presse, a Vienna journal, referring to the rumor of a disarmament proposed by France, says that no British Cabinet either could or would pay attention to such a suggestion. Before the Italian war, France proposed to disarm because it was then necessary that she should appear to be pacific and Austria quarrelsome, and the same game is now being played with England.

During the last six days a storm of unparalleled violence had prevailed in the Euxine Sea. All the vessels out at sea had been driven on shore, and eighty vessels had been lost. The coast is strewn with wrecks and dead bodies. The inhabitants of these inhospitable shores have stripped the survivors of the wrecks of their personal property. Tug steamers have been sent to the Black Sea in order to render assistance in the recovery of property.

In Madrid, 29th ult., it was reported that the government of Tangiers had fired upon the French squadron, and that the latter had replied by bombarding the place as an act of retaliation.

Four merchants of Liverpool had taken upon themselves to write to the Emperor of the French, inquiring what were his intentions in reference to England. The Emperor replied, through his Secretary, Mocquard, and furnished the Paris journals with a copy of the letter.

The action of the Liverpool merchants, in addressing themselves to the Emperor, was very generally censured and ridiculed in England; and the Daily News reminds persons who are ambitious of corresponding with foreign sovereigns that such an act is a matter of which the Attorney General may take note in a very disagreeable manner.

The Emperor's letter had a favorable effect on the London Exchange.

Some journals intimate that the Liverpool merchants wrote their letter as a joke, and when under the influence of drink, and were greatly surprised at receiving an answer.

The following is the reply of the French Cabinet: Palace of the Tuileries, to Messrs. Shaw, Melotzig & Co., Blackwell. Gentlemen,—You have written to the Emperor to know what are his intentions as regards England. Great fears or great confidence should alone explain this step.

On the one side, you are possessed with imaginary trouble, which seems to have seized your country with the rapidity of an epidemic, and on the other hand you reckon upon the loyalty of him from whom you desire a reply. It was easy for yourselves, however, to give it, if you had calmly examined the true state of your apprehensions.

That cause you had only found in all the rumors created by your fellow-countrymen, by the obstinate propagation of the most chimerical alarms; because, until now, there was not a word or an act of the Emperor which permits a doubt of his sentiments, consequently of his intention towards your country.

His conduct, invariably the same, has not changed a moment. To show his faithful and irreproachable ally that what he has been he will, I declare to you in his name, continue to be. Witness again, the approaching community of perils to be shared at a distance by your soldiers and ours.

Then, henceforth, fully reassured, oppose an error too much spread. Great nations should appreciate, but not fear each other. Believe, gentlemen, the expression of my distinguished sentiments.

(Signed) The Secretary of the Emperor, Chief du Cabinet.

The report that Lord Palmerston would be first Plenipotentiary of England at the Congress, had made a favorable impression on the Paris Bourse.

The Times Paris correspondent is informed that Count Walewski assured Prince Metternich that the influence of French diplomacy should continue to be exercised in Central Italy, in favor of a spontaneous recall, by the people of the Grand Dukes.

Garibaldi writes to a Milan journal that the acquisition of a fund to purchase a million of muskets must not be suspended, but on the contrary be promoted as much as possible; and as he has military occupations on his hands, he promises to devote his time to the musket fund commission.

ADVICE TO YOUNG PREACHERS. Always remember that a few good sermons, well studied and well delivered, will do much more good than many sermons badly conceived and poorly delivered. Be deliberate and distinct in your pronunciation; and at the same time be natural and easy. Communion with God is the mainspring of all religious duties, particularly those of the pulpit. Neither preach nor pray very loud, remembering that bodily exercise profiteth little. Take care of your health. To do great good, try to live a great while. Knowledge makes the preacher; therefore improve every opportunity to obtain it.—Dr. Smith.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

French and German History in Dan. 11.

BY A. BROWN.

I have already shown that this remarkable chapter sketches the course of empire, from Medo-Persia into the northwest of Europe and to the time of the end. It therefore covers a period of twenty odd centuries. Of course only a very few persons could be noticed in one short chapter, and they most briefly. Accordingly only some ten or twelve successive kings are alluded to at all; they of course, in most instances the most renowned military chieftains of the different epochs.

1. Four of these kings were to stand up in Persia. 2. The reign of the "great king of Grecia," and the destruction of his empire.

3. Next in order, v. 5, we have the "king of the south." Now I have abundantly shown in a previous article that the uniform course of empire in every instance in this prophecy, and confirmed by all history, is from Greece to Rome. Consequently "the south" must be here, the Roman empire.* We are further informed that one of his princes became "strong above him," v. 5. Charlemagne did thus become strong above Nicophorous, Emperor of the Roman empire, who acknowledged his superiority, and, dreading his power, hastened to treat with him, "and thus the sovereignty of the entire Roman empire, so long claimed by the monarchs of Constantinople, was resigned." Taylor's France, p. 32. This prince of "great dominion," by the necessary construction of the language immediately following, must have been the first king of the north. Thus, too, we have the march of empire from Rome the western leg, to France the western foot of the image.

4. In the next verse, 6, the expression "In the end of years" marks a lapse of centuries reaching down toward modern times, during which interim occurs the march of empire from the eastern leg at Constantinople to the eastern foot at Vienna. For example, in A. D. 952 "Otho the great, marched with an army into Italy and gave law to that country. Every power there acknowledged his authority. He created popes and deposed them by his sovereign mandate. He annexed the kingdom of Italy to the German empire, and assumed the title of Caesar Augustus." Robertson's Chas. V., p. 80. Besides others intervening, Maximilian I. was elected king of Rome in 1468. Charles V., it is well known, wore the iron crown. In short the "Germanic empire was in diplomatic style termed the Holy Roman empire, until its dissolution in 1805." Till the late war with France the dominion of Austria, not only over Austrian Italy proper, but over the States of the church and the city of Rome itself, has been but little less than supreme.† A late able writer, alluding to the two emperors of France and Austria, significantly terms them "the Gaul and the Caesar."

Now to proceed regularly with our comment, we read in the sixth verse that "The king's daughter of the south shall come to the king of the north to make an agreement," but she and her confederates shall be given up. Accordingly we find this most singular historical coincidence. "The duke of Orleans contrived an interview between Charles (VIII. of France) and Anne at Rennes. A marriage was the consequence. This was a double insult to Maximilian, for Charles had been long contracted to his daughter, and she was actually at the time residing in France, whither she had been sent by the people of Flanders in the former reign, waiting for the completion of the marriage." Taylor's France, p. 202. How strange an affair, and how singularly coincident! "But Maximilian was powerless, and could only show his indignation by vain complaints and menaces," and thus she was given up and they that brought her (the people of Flanders) and he that begat and strengthened her.‡

* The Roman strikes us as the western of the four empires; whilst Egypt was the southern division of the Grecian empire, when it was divided towards the four winds of heaven.

† And a French army in Rome at the same time.

‡ To make this apply, it would seem that the prophecy should read, "the king's daughter of the east should come to the king of the west."

But in accordance with the prediction, her nephew Charles V., "one out of the branch of her root," did come with an army and for a long series of years spread dismay over France, conquering her armies and carrying captive her princes and king, Francis I. He also "continued more years than the king of the north." He commenced his reign several years before his rival, and continued it seven years later. Francis died A. D. 1547, and Charles abdicated in 1555.

I suppose in verses 10-12, we have a sketch of the history of "his sons"—his successors, from his death till "one overflowed and passed over," v. 10, or till Louis XIV. sent against the empire an army 100,000 strong; but not long afterwards the Emperor was moved with cholera against him, and cast "down many ten thousand." For at the battles of Blenheim and Ramilies, the last in May, 1706, the French lost 60,000 men. V. 13, "The king of the north" shall certainly come after certain years with a great army. This is asserted as the reason why the south should not remain permanently in the ascendant, "should not be strengthened," v. 12, by its success just mentioned; but this triumph of the "north" was not to transpire until "after certain years," or as per margin till "the end of times, even years." This expression evidently marks a period of considerable length. See v. 6.

V. 14, "In those times there shall many stand up against the king of the south." The thirteenth verse being introduced merely to show why the south should not be strengthened, but should after "certain years" lose its supremacy, this 14th verse resumes the history of the "times" of v. 7-12. Accordingly, during the times of Charles V. and his sons till the 18th century, many did stand up against them. Mariee of Saxony, with a number of German princes, came near depriving Charles of his empire; besides formidable revolutions in Spain and wars with France and with England, mark this period of German history.

This period, too, embraces the history of Solyma the great Turkish chieftain, and of his successors, who waged against Germany an incessant warfare. The Turks are pre-eminently the "robbers of Daniel's people," v. 14.

But they "failed" to accomplish the subjugation of the German empire, which the vision contemplated in the 13th verse. That act was reserved for him of the north. "So (at the end of times Napoleon I.) the king of the north" did come, v. 15. But I must reserve a sketch of his history for my next article.

The Kingdom that Suffereth Violence.

We find in Matt. 11:12 the expression made by our Saviour, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." This has been and still is a dark saying to many, while others use it as though the passage requires violence on the part of sinners to obtain the kingdom. Now if it taught that we should violently oppose our carnal inclinations, and all that stood in the way to hinder our being saved, there would seem some propriety in such a view of the text. But it says, "the kingdom of heaven suffereth violence." How unlike the principle laid down in the gospel for penitents to come to God: "No man can come to God but by me," and "no man can come to me except the Father draw him." And "it is not by might nor by strength, but by my Spirit," &c. No violence, no force is used by the penitent against the kingdom, nor its parts. But there was a class to whom Jesus was speaking, and about whom he was speaking, who did use violence. Was it not therefore the mind of Christ to speak in condemnation of their course of violence? I think so. Is it not probable that Christ here uses the term "kingdom of heaven" by a metonymy to signify its concomitants, or parts, agents in introducing it, or ruler of the kingdom, as he has in Matt. 13:24-33, 44, 45, and several others? So I think. Look the chapter through.—John was in prison. His faith wavered in regard to Christ, and he sent two disciples to enquire of Christ definitely if he was "the one that should come." Christ sends answer back to John, "Then began he to say unto the multitude concerning John," commending him as above a prophet, and declares him to be the "messenger" which God had promised in Mal. 3:1, to "send to prepare the way before him." But what reception had God's messenger, to introduce his Son, the heir of David's throne, and ruler of the nations, met? He was then in prison for his faithfulness in preaching "the gospel of the kingdom," with reproof for sin. Jesus is talking to the multitudes, and says, verse 16, "Whereunto shall I liken this generation?" He tells what, showing that two modes had been pursued by John and himself to awaken the attention of the generation. "For John came neither eating nor drinking, and they say, He hath a devil." John

was abstemious. "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners." They who ruled the people and the priests rejected John the messenger, and had him in prison by violence. They also were rejecting Christ the Head of the kingdom, and by violent means they were opposing Christ's mission, his message, and "shutting up the kingdom of heaven against men, neither going in themselves, nor suffering them to go who would." So said Christ. This was "violence" against the kingdom, in the person and doctrine of Christ. It had been going on then "from the days of John," and it grew more severe. Jesus says, "Whosoever shall fall upon this stone shall be broken." Did the Jews fall upon Christ? Did they use violence? Did they take him by force? Did Christ represent the kingdom of heaven? See Matt. 23:14. Then when the priests, hired Judas to betray Christ into their hands, when the band of soldiers in their employ, with weapons of war came to take him, and led him to the judgment hall, scourged, and crowned him with thorns, mocked and smote him, nailed him to the cross, defying him to come down. Then, "the kingdom of heaven (in its king) suffered violence, and the violent took it by force," in the same spirit (and a fuller sense) as their conduct tended when Christ spoke the text.

The marginal reading of the text says, "is gotten by force, and they that thrust men" take it. Such is the class I have referred to. Let us avoid such violence. The "fifth monarchy men" undertook to get the kingdom that way. But if we get the kingdom it must be by following our pattern, which will give us the meekness and gentleness of Christ.

Richmond, Me., Nov. 4, 1859. The Providence

Giving Heed to Things Heard.

"Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip," Heb. 2:1.

According to the history we gather, from the Old Testament, God spoke to his people, by visions, by angels and by prophets. But when the Lord Jesus made his advent to this earth, he introduced a new order of things, not by destroying the old, but by fulfilling what the old Testament simply shadowed forth.

And the great apostle, whose words I have quoted as a starting point for a few thoughts, as he writes to those who were educated under the old dispensation, tries to remove from their minds the darkness, that now enshrouds them. Hear him as in his unprecedented boldness he says, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son; whom he hath appointed heir of all things, by whom also he created the worlds;" evidently setting forth, that we should not now, look for God to speak to us in the divers manners, he refers to; but you will perceive by reading through the first chapter of this epistle, he labors to show the difference between the Son, by whom he now speaks to us, and the angels whom God had created for a specific work, in which he shows what the work of angels now is,—not what the spirits of poor mortals have to do; no, for I thank God that as unworthy as we may be by reason of our sins, if we give earnest heed to that that was "begun to be spoken by the Lord, and was confirmed unto us by them that heard him," we shall have a more glorious inheritance, than the angels who are spoken of in this letter to the Hebrews.

In the words, that began to be spoken by the blessed Redeemer, to a few and despised disciples, we hear these words, which are so rich to the wayward pilgrim, as he suffers here the poverty and privations of the world. "Fear not." Praise the Lord; that promise is to those, who, through lack of the things of this world, are perplexed with fear. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Afflicted with poverty here, but a rich inheritance, to be given us there.

This is the beginning of what we have heard; now for the confirmation by those who heard the Lord—read the first chapter of Peter's second letter, where you may learn how an abundant entrance shall be ministered to you, into that kingdom of which the Savior spoke. James heard the Lord, and what is his testimony? he says, "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" Poor, yet rich in faith and heirs to the kingdom, truly that is glorious beyond comprehension to be thus rich in faith.

Now we are assured that our Father owns this kingdom and that he is able to keep it; for Paul says, in speaking of suffering certain things, "Nevertheless I am not ashamed: for I know whom I

have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Then let us commit the keeping of our souls to him as unto a faithful creator, and trouble ourselves not so much as to the existence, and perpetuity of this kingdom and inheritance, as that we keep and not let slip a good title thereto. How many we see, to-day giving heed to the things they hear, and seem to have a good title to the inheritance, but alas, in an evil hour,—perhaps through some secret indulgence, in trifling sins, or the neglect of some Christian duty,—may be a glass of intoxicating drink is taken, leading to some worse evil, until we find the tender spirit of promise, which is the earnest of, or title to our inheritance has left us. That man or woman who has backslidden from the faith in Jesus Christ, knows what a dark, what a wretched state the mind is in at that time; and in beholding we exclaim in the language of the poet,

"Stupid soul, to folly cleaving,

Why has God no more thy heart?

Why art thou thy mercies leaving?

Why must thou with Jesus part?"

Alas, yes, as the tender Spirit leaves us, stupidity holds us cleaving fast to folly, and God has the heart no more;—they having believed in vain, because they did not keep in memory that which was preached unto them. History, and our own experience, proves to the mind that such a position is a very dangerous one to be in. The enemy of our souls stands ready at all times, with his seducing spirit, to turn aside the heart from its inheritance, and especially when the spirit of adoption has left us, whom we receive from the Father, through Jesus Christ. Now to confirm this in regard to the work of the Spirit, hear what Paul says: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father; wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Then if this seducing spirit stands always ready, with what wiles, and seductive arts, will he come at this time, when the mind is as a man that is drowning, ready to catch anything, or in just the state to give heed to seducing spirits. So he comes under pretence that it is the spirit of some dear departed friend; and what effect could he have, if he did not use his seductive art? How plausible, says the victim, it cannot be from evil, for there is really truth in some that was told me.

Beware, brother, sister, beware; better not let "leak out" what you have heard, for I think that when Jesus washed your sins away, and you received the Spirit of the Son, crying Abba, Father, you would not then have given heed to any such plausible spirits, no, no; for as we often hear, you could sing then

O the rapturous height

Of that holy delight

Which I felt in the life-giving blood!

Of my Savior possessed,

I was perfectly blessed,

And was filled with the fulness of God.

Then, as you have received Christ, so walk ye in him, lest you should be left of the Lord, as was Saul, King of Israel, when he sought the witch of Endor.

Awake, brethren, from conformity to the world, let the standard of Christianity be raised on high, to its proper position;—let the spirit of the Son, sink deep, filling the inmost soul, actuating our very being,—let our daily life be such as to keep ourselves in the love of God, for as Peter says, "If ye do these things ye shall never fall." I know it is said, So little is accomplished by the gospel, that many embrace modern spiritualism, in its varied forms.

My answer is, it is because there is so little Godliness in the church, so little vital piety exhibited by the church to the world; or in other words, we have altogether let slip what we have heard, by departing from the living God, and by hewing out to ourselves broken cisterns, that can hold no water. The good, old fashioned, apostolic Bible Christianity, that has tone, activity and life to it, is what is wanted. Let us not be satisfied with the present cold, dull, inoperative religion of the present mass in which we float, nor turn aside to modern necromancy; but search the Scriptures, walk by their rule, receiving the Holy Spirit of promise, and not let it leak out. Then the water of life will flow, we shall be kept, others blest and saved in the kingdom.

E. W. MARDEN.

Christ our Judge.

"And hath given him authority to execute judgment also, because he is the Son of man." John 5:27.

This language of our Savior plainly teaches that the special part of the exaltation and honor conferred upon Christ as the Son of man, is this gift of authority to execute judgment. This was the great truth which he commissioned his apostles to preach unto the people. Acts 10:42.

When the high priest was sitting in judgment up-

on him and demanded an answer to the question, he put to him, he in reply gave him to understand that the day was coming when He should be seated as the Judge upon the throne and the high priest should receive his final sentence from his mouth. Matt. 26:63,64.

In that day his glory as "King of kings and Lord of lords," will shine forth as the sun in the heavens. What an honor it will be to the man Christ Jesus who was once condemned before Pilate's judgment bar, to be seated upon the great judgment throne surrounded by all his holy and mighty angels, while men and devils stand tremblingly before him awaiting their final doom! Will not the dignity, power, and glory which he will then display, forever roll away the reproach of death?

Then the high priest, together with Pilate and Herod, the officers and soldiers who abused him, and all who reviled him upon the cross, will stand with quivering lips and trembling knees before his throne to receive their final sentence from his mouth.—Matt. 25:41.

The world have been wont to look upon Christ "as a root out of a dry ground," having no form nor comeliness, and as having no beauty that he should be desired. Looking upon him as the "despised Nazarene" they have rejected him. They have cried "Crucify him, crucify him." But in that day the scales will be turned. The man of Calvary is now the Judge on the throne; the innocent sufferer is now the triumphant conqueror: he who has been "despised and rejected of men," is now adored by the entire angelic and redeemed host; the wearer of the crown of thorns wears the crown and diadem of glory; he that had no beauty is now seen as the king in his beauty. The crucified is now the glorified.

No more reproach will be cast upon him—no more suffering will be endured by him—and no more tears will be seen upon his lovely countenance. The rude nails will never pierce his hands again, nor the spear his side; nor will the tomb again enclose his body. He now comes to execute judgment and to reign forever and ever. Then also will cease the reproach and sorrow of his entire body, the church; while on the other hand will commence the "weeping, wailing and gnashing of teeth" of his enemies.

As Christ has the authority, therefore, to execute judgment, and as the day is very near when he will come to exercise that authority, I would exhort the Christian who expects to be acquitted in that day, but who now suffers for Christ's sake, to remember the injunction of the apostle in Pet. 4:12,13. And let me exhort the impenitent to give heed to the admonition of the Psalmist, to "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Psa. 2:12.

C.

Letter from L. S. Phares.

Bro. Bliss.—It has been a long time since we heard a sermon on the second advent of Christ, and perhaps it will be a long time before we hear another. But to us the Herald takes the place of the living preacher. It has come to us for 17 years, and has been the means of holding us on our way, in those long years of trial and temptation. Dear brethren, I need not tell you that we have these to contend with; for who that have been identified with Adventists have not had their seasons of like afflictions? But we will pass it by, and speak of that glorious hope, and how it has bound us together. There are but two of us here who feel enough interest to take the Herald, but there are several who like to read it, who read works relating to this subject, and would gladly hear preaching on it. We have been permitted to hear many able sermons on the speedy coming of Christ, from brethren who are still in the field, and from others who now sleep in Christ. It would seem that the Lord had called us out from our brethren in different churches to testify for him concerning one vital truth; and in all climes are we stationed and under various circumstances placed. And we should not hold our peace, nor suffer these truths to be trampled under foot; but hold them up before a sleeping church and a dying world.

L. S. P.

Lines.

IN MEMORY OF HOWARD C.—

Another hand is beckoning us,
Another call is given,
And glows once more with angel steps,
The path that reaches heaven.
Yes; the stern Archer's come again.
And smitten with his bow
The youngest, fairest of our group,
In death has laid him low.
He drove the rose-tint from thy cheek,
And left a marble hue;
He drew those eyelids closely o'er
Those little panes of blue.
It seemed 'twere hard for even thee
To bid adieu to earth;
Did'st know thy place would vacant be,
Around the household hearth?

But thou'rt one of the happy throng
Who share a Father's care.
Who'll soon receive their golden harps,
And crowns of glory near.
Prove faithful now, thou silent grave
Prove faithful to thy trust;
And give these sacred relics room
To slumber in the dust."

Until the Angel sound the trump
Whose voice shall pierce the sod:
A glorious form shall then arise,
To meet its coming Lord.

HATTIE.

Groveland, Oct. 25th, 1859.

ERRATA: In my article, Herald, Dec. 10, last paragraph, for "prophetic family" read Japhetic family. In the place of editorial notes at the bottom of the first column, read 13-17 line from top of the second column. A. BROWN.

THE TRUE RICHES.—The only source of true prosperity is the Divine blessing; and those who honor God, He will honor. Then "seek first the kingdom of God, and his righteousness," and you are assured that all needed good of a temporal kind, will be added: I had rather see these great principles of truth, in the minds and hearts of my children than to see them rich in silver and gold. R. H.

Bro. Elijah Sprague writes from Coal Run, Washington Co., O., Nov. 22d, 1859:—

"Bro. Bliss:—I can say that I am still interested in the Advent cause and highly appreciate the truths published in the Herald, and I hope it will be published and sustained until the end of time. I still stand connected with the Methodists. It seems to be the best I can possibly do here in my Master's cause. We have good class meetings, and our ministers seem to labor hard to be useful, but say little about the coming of the Saviour in an understanding manner. May the blessing of the Lord rest on you and all the Advent brethren."

An English writer says, in his advice to young married women, that their mother Eve "married a gardener." It might be added that the gardener, in consequence of his match, lost his situation.

OBITUARY.

DIED, in Magog C. E., Nov. 11th, 1859, STEPHEN G. CHAPMAN, aged ninety-three years, six months and seventeen days.

He was born in the town of Eipen, N. H. His sickness was gangrene on his foot, from which he suffered about six months, and was confined to the bed three months. His sufferings were great; but he bore them patiently, as becometh a meek disciple of Christ. He moved into Canada in the year 1806. He joined the Baptist church in the sixty-second year of his age. Since then the advent doctrine has been preached, and he died in full faith of meeting his Saviour when he comes to bring forth his sleeping saints. His funeral sermon was preached by Eld. Daniel Blake, from Josh. 1:2: "Moses my servant is dead." He leaves five children and a large circle of other friends to mourn his loss; but they mourn not as those that have no hope.

JOHN CHAPMAN.

DIED, in Sutton, C. E., Nov. 1, 1859, SARAH WEST, wife of John Pryor, in her 66th year.

She professed faith in Christ in 1842, and joined the New Connexion Methodist Church; of which she remained a member during her life. Notwithstanding her many doubts and fears, of unfaithfulness, she was strong in faith in her departing hours. We hope to meet her with the redeemed, when the righteous shall have dominion in the morning.

P. V. WEST.

Dear Bro. Bliss:—It becomes my duty, though painful, to record the death of our beloved brother JOHN ALDRICH, of Lake Village, N. H. After a lingering sickness of typhoid fever, followed by congestion, he went calmly to his rest Dec. 6th, aged 62 years 8 months. He was a kind husband, a tender father, a wise councillor and a devoted Christian, and the memory of his name is blest. He has been a professor of religion for many years and a lover of the appearing of Christ. He read the Herald with much interest, and felt a great desire for the welfare of Zion. His death has cast a gloom over the little church of which he has been one of the deacons since its organization Oct., 1856. Yet we can but hope that God will overrule all for our good and His glory. Our brother has left a companion and children, and many other relatives, to mourn his loss, and we hope that his faithful counsels will not be forgotten by them, and as he had little desire to live only for the sake of near and dear friends, it is hoped that they may meet him with joy in the land where the inhabitants will not say, "I am sick."

I. H. SHIPMAN.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alternative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

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the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERYTHRA and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BLAINS AND BOILS, TUMORS, TETTER AND SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC AND MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

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BOSTON, DECEMBER 24, 1859.

A Little Hero.

I have a story to tell my little readers of a little hero, which is every word of it true. A hero is a brave man—a man full of spirit, zeal and courage. Any man who has courage and spirit to do right, to tell the truth, even if it is against himself, to be honest when he could make money by cheating, to be true when he is tempted to be false, is a hero. A little hero is a boy of just this character. The story I have to tell is about just such a boy of just this character.

About six years ago I knew him first. He was a small boy from some country of Europe—Germany, or Holland, or Denmark. His birth-place I did not learn. He had come to this country, and was left alone, or nearly alone, in St. Louis. He had no money, and only the dirtiest and raggedest clothes. He could speak our language only poorly. He walked the streets in search of something to do. At length a kind-hearted groceryman took him in. It was here I first saw him. He was studying an English spelling book at every odd moment he could get from his work. A few months afterwards he came to my house to recite lessons in the evening, which he would get through the night and day, at snatched moments, all the while saving every cent he could from his small earnings, to go to a commercial college as soon as he was old enough. When he had saved sixty dollars he applied, and was admitted to the college. He went through the course. As soon as out, he got a good situation in an insurance office. To this was soon added the treasurer's duties, with a handsome increase of salary. His faithfulness and ability soon won him a place in a bank, at a salary of fifteen hundred dollars a year. In the bank he still is—a boy yet. I should think not twenty-one years old.

This is what I call being a hero. For a little boy in a strange city, and among a people speaking in a strange language, with all kinds of wickedness around him; to find himself work; to clothe, educate and keep himself; to resist the idleness, play, games, drink, folly, sight-seeing, rudeness, coarseness, vice and wickedness, which leads thousands to ruin; without advisers, friends or help, and so grow up in purity, virtue, and nobleness of soul, to be an honorable, intelligent and useful man—is a degree of heroism seldom found. If he is not a hero, where can one be found? If his boyhood is noble, what will his manhood be?

Come, boys, all over the land, be heroes like this brave boy. Resist wrong, idleness, drink, vice, study, work, grow as he did. Rich or poor, copy the spirit of this brave lad. He was and is still modest as a timid girl. His rags have given place to genteel clothes. The bashful, awkward boy has changed into the courteous young man. The demure, and almost stupid look, has given place to an expression of cultivated intelligence and good nature. He is no genius. He is not even "smart," in the common use of that word. He is a thought-

ful, earnest, industrious boy, of the slow, plodding sort. He has now more judgment than half the men of fifty, but it is of that quiet, good sort, which is not showy. We have boys in every family all over the country, that may be such as he, if they will only try as hard and work for it as industriously. Who will try?—*Valley Farmer.*

Mr. Editor:—An old subscriber and constant reader of the Herald handed me recently the following verses, selected from the "Golden Rule," which he would like to see in the children's department of your paper. The story carries its own moral with it, and illustrates the following sayings: "An hour lost in the morning of a short day is a great loss: such is the loss of youth." "He that spends all his life in sports, is like one who wears nothing but fringes, and eats nothing but sauces." J.M.O.

"THE IDLE BOY."—Thomas was an idle boy, And lounged about all day; And tho' he many a lesson had, He minded naught but play. He only cared for top or ball, Or marbles, hoops, or kite; But as for learning, that was all Neglected by him quite.

In vain his mother's kind advice, In vain his master's care; He followed every idle vice, And learned to curse and swear. Think ye, when he became a man, He prospered in his ways? No; wicked courses never can Bring good and happy days. Without a shilling in his purse, Or cot to call his own, Poor Thomas went from bad to worse, And hardened as a stone. And oh! it grieves me much to write His melancholy end; Then let us leave the dreadful sight, And thoughts of pity lend. But may we this important truth Observe, and ever hold: "That all who're idle in their youth Will suffer when they're old."

LORD'S PRAYER IN DEATH.—A Sunday School scholar was dying. Her friends had gathered around to listen to her dying words. After she had been raised in bed, and had spoken a few words to each one, she said, "Now, mother, I would like to have you lay my head down on the pillow."

Her request was granted. "Now," said she, "I want to say the Lord's Prayer, just as I said it when I was a little child."

Slowly and fervently that beautiful prayer was uttered. For a few moments a smile played around the lips of the dying girl, and then the prayer was lost in praise.

"It is naughty to think swear," said one little boy to another; "it is as naughty to think swear as to say swear, I know 'tis."

"Who hears you, I should like to know?" cried the others. "Your father don't know what your think is."

"The Bible says, 'Man looketh on the outward appearance, but God looketh on the heart,'" replied the other; "God hears."

Young man! thy mother is thy best earthly friend. The world may forget thee—thy mother never; the world may willfully do thee many wrongs—thy mother never; the world may persecute thee while living, and when dead, plant the ivy and the night-shade of slander upon thy grassless grave—but thy mother will love and cherish thee while living, and, if she survive thee, will weep for thee when dead, such tears as none but a mother knows how to weep. Love thy mother!

The Warrenton Flag contains an account of the death lately of a little girl of 8 or 9 years, daughter of Mr. Traverse Gough. In the absence of all older than herself her clothing took fire. She first tried to suppress the flames herself—then she asked her little sister of four years to throw water on her—but the little one ran instead to call the neighbors. When they came they found her lying out in the yard, and in reply to the question "What she

was doing there," she said, she thought if she stayed in the house that the house would catch fire and burn the baby up, too. What a noble, sensible remark for one so young. She retained all her faculties to the last, conversed freely, and bore her sufferings with a degree of fortitude truly remarkable for one of her age.

APPOINTMENTS.

THE STANDING COMMITTEE of the A. M. Association will convene in the office of the Advent Herald, 46 1-2 Kneel-street, Boston, at 10 A.M. on Tuesday, Jan. 10, 1860. J. Litch, Pres't. F. GUNNER, Sec'y.

This comprises all the officers and directors of the Association.

BOARD MEETING OF THE A. E. A. CONFERENCE. A meeting of the members of the board of the A. E. A. Conference will be held in connexion with the Standing Committee of the A. M. Association, as noticed above.

The board comprises all the officers of the Conference, and the members of the standing committee, as given in the 1st column of the Advent Herald, under date of Oct. 8th, 1859. Per order of J. Pearson, Jr., Pres't. F. GUNNER, Sec'y.

Elder J. M. Orrook will preach (D. V.) in Waterloo, Ct. Dec. 31st, at 6 o'clock in the evening; and in Water-loo and Knowlton Falls on Sunday, Jan. 1st, as the brethren may arrange.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Mrs. J. B. Barlow. Sent book, postage paid, the 15th inst.

D. Campbell. Have cr. J. Hodgins \$2.25 to 971 and 50 cts. on old acct. Wm. Campbell \$1.50 to 1035; T. E. Rice \$1.13 to 968; M. Ireland, \$1 to 1006, and you 13 cts. to 1060 on Her., having no tract on tobacco to send. Have paid Eld. H. \$3 for T. Wilcox and J. H.

J. T. Curry. Sent book the 15th.

S. Chapman. Sister Blood's was rec'd. Wrote you some days since.

J. M. Orrook. W. Beebe's Her. has been sent to Cabot, Vt. Have remitted to Derby Line. Have not sent the books, but have promise that the binding shall be done to-morrow.

We rec'd on the 15th inst. the following note, enclosing \$2. It had no name or date; but we suppose it came from James Glass, of Roslin, C. E., and so we have credited it to him on Herald to No. 965. If there is any error, will the sender please correct?

"Dec. 1, 1859. Dear Bro. Bliss:—I send you two dollars, which I ought to have sent sooner, but could not get it. I will send you more as soon as I can get it. I love the Advent Herald. It is all the paper that I take, and I would not like to do without it."

O. W. Allen. We have not the work you refer to, but hope after new year's, to be in a condition to order a lot. When we do, you will see the notice.

B. W. Leonard, \$5. Rec'd. Thank you for your gift of S. A. G. We can supply "some" of the back Nos., but not all of the present volume. Let us know which ones you want.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, DECEMBER 20, 1859.

Lawson Long, M. D.	3.00
Hollis Jackson	1.31
A Friend in Sugar Hill, N. H.	1.00
Geo. D. Button	2.00
James Morrill	.50
J. O. Tasker	1.00
Hiram Harriman	1.00
Thomas Brown	.56
Sylvester Burke	5.00
Church in Providence, Rhode Island	4.36
R. R. Knowles	10.00
Mical Holbrook	2.00
OUR SISTERS. They are doing nobly, as per the following, from	
Mrs. O. Bartlett	3.00
Laura Stickney	1.00
Ethel H. Burke	1.00
Nancy C. Brown	1.00
Sarah A. Gorton	2.00
Mary Ann Brown	2.00

My address, for the present, will be Newburyport, Ms., care of Eld. Pearson. R. HUTCHINSON.

RECEIPTS.

UP TO TUESDAY, DECEMBER 20.

E G Newton 997, C Hodges 971, P Crosby 976, J L Clapp 994 and book, L Reed 997, Mr Lees 971, P Hobart 997, H Pratt 971, C T Swan 974, G A Hooper 976, W P Stratton 971, N True 971, Mrs M Robbins 997, T Brown 997, and 94 cts for books and postage, E Elmes 964, 28 cts due; S A Gorton 1002, H S Wilder 997—each \$1. G D Button, B Barker, B Keith, E Wallace, H Jackson (69 c for book), Mrs E Peacock, C Bartlett, S Foster, R A Holden, L Parker, H Kneeland, J L Larrabee, O W Allen, M Cheney, each to 1023; E Baldwin 1028, G R Wilmot, S Hubbard, D Guild, W G A Guild, J B Knight D W Lamb, J Harrington, A Kimball, each to 997;—L Stickney 1049, Mrs J Dannat 1045, L Long M D 1028, J W Crooker 1002, O Bartlett 1016, M Holbrook 1028, F A Collier 997—each \$2. H B Eaton 1030 and book—\$3. P Sweet, from 965 to 994, \$1.13—there was 24 cts. due at end of year; D S Niles 1011, \$2.25; J Morrill 989—50 cts; Eld E Fair 997.

it is no bigger than a dinner plate. No other objects of definite size with which a comparison can be made present themselves in space. It has been variously described to be as large as a house, a hat, the moon, &c. The swiftness and only momentary existence of the aerolite give no time for observation on a point that is so obscure at best, as the size of a body moving in space.

The height of shooting stars, where they begin and cease to be visible, is given by Humboldt as between sixteen and one hundred and forty miles. Their velocity is from eighteen to thirty-six miles a second—equal to that of the planets.

The periodicity of meteoric phenomena is one of the most interesting points of inquiry to scientific men; and the fall of this aerolite at one of the ascertained or supposed established periods, gives special interest to all details relating to it. A notice has been issued by the Smithsonian Institution requesting all observers to report to it every fact, great and small, concerning the phenomena.

The following are some of the principal data on which the hypothesis of periodicity is assumed.

Nov. 9 and 10, 1787, many falling stars were observed at Manheim, Southern Germany, by Hemmer.

Nov. 12, 1799, occurred the extraordinary fall of stars at Cumana, seen by Humboldt and Boupland.

Nov. 12 and 13, 1822, shooting stars intermingled with fire-balls were seen in large numbers by Kloden, in Potsdam.

Nov. 13, 1831, a great shower of falling stars was seen by Capt. Berard on the Spanish coast, near Carthage del Levant.

Nov. 12 and 13, 1833, occurred the most remarkable of all these star showers, widely observed, and described by Professor Olmstead and others.

Nov. 13 and 14, 1834, a similar shower, much less abundant, was seen in various parts of America.

Nov. 13, 1835. A barn was set on fire by a sporadic fire-ball at Belley, in the Department de l'Ain, France.

Nov. 13 and 14, 1838, the fiery shower was

We now add Nov. 15, 1859, for the single and extraordinary aerolite, of which we have yet but an imperfect account.

Arago makes the following observation relative to the recurrences of the meteoric display in November:

"We thus become more and more confirmed in the belief that there exists a zone composed of millions of small bodies, whose orbits cut the plane of the ecliptic at about the point which our Earth annually occupies between the 11th and 12th of November.—*Century*."

The Glory of Christ.

That Christ is worthy of admiration and illustrious in glory, will appear, in the last day, (2 Thess. 1:10,) from the difficulties through which he conducts his people.

The course of Christians is obstructed by difficulties from within. The change of the heart is only the beginning of the transformation into the likeness of God: and by slow degrees, and after many struggles, this work approximates towards maturity. The avenue through which temptation came to Adam, nay, every avenue through which temptations come to his posterity, remains open; while they are subjected to the importunity of the senses—the infirmities of the mind—and the pressure of temporal necessities. Through unavoidable defects of understanding they are liable to mistakes which may warp their tempers, and words, and actions—if they watch not unto prayer—if they pray not with all supplication. Danger may intimidate them; or the prospect of gain glitter in their eyes, with undue fascination. Pain must be repulsive, though incurred by continuance in well-doing: and pleasure prove attractive, though it ripens from seeds which sin has sown. All who enter into eternal life must pass through this conflict with every thing within them which is susceptible of wrong influence. They do pass through it, and stand

entire at last, through the help of Christ, as a Savior "to the uttermost."

Outward and visible difficulties obstruct the course of Christians. "The world is not a friend to grace, to help us on to God." Its persecutions seek to drive us from the path of obedience; its seductions to allure us from it. To escape these perils—perils which present themselves in every form, and return to the assault upon the soul at every step—some have isolated themselves in deserts and dens of the earth, or in convents and such like prison-houses of religion. But Christ institutes no seclusion of this kind. He throws his people into the midst of the world's activity; where the world's enticements are brought into full play upon them. And even when their strength fails them they overcome the world, by the help of Christ, who sits "at the right hand of power," to make "his own," powerful!

There are outward difficulties, which are invisible. Satan has been shut up in the bottomless pit. He is allowed to go about among the children of men—among even the sons of God—to sift them as wheat, and to seek whom he may devour. But with the help of Christ, as "the strength of their heart," and "the rock of their salvation," they so resist Satan that he flees from them. They bruise him under their feet.

Now, at that time of the glorious appearing of our Redeemer; when his elect are gathered together from one end of heaven to the other; all instances shall be revealed in which he has made them "more than conquerors," whether over Satan, over the world, or themselves. Then, it shall be realized, as none realize it now, that Christ is worthy of admiration and illustrious in glory.

Truth.

ITS IMPORTANCE, COST, AND PROPER TREATMENT.

BY ELDER C. A. VOTEY.

Needful also, in the search for truth, is independence. Inquiry, to be successful, must be free. And this freedom is hindered and restrained by a servile dependence on various illegitimate authorities. Among these are the traditions of the fathers, the tenet or usage because of its age. A pernicious modification of tradition is the leaning upon hereditary interpretations of scriptures—the stereotyped misconceptions which, without fresh study, we take upon trust, from the hands of our fathers. With many, the final and sufficient reason for clinging to their belief, is that they were brought up in it. Learning, talent, and judgment, also, have their dependents. The minister, with or without his consent, is too often treated as an oracle, whose doctrinal decisions, untried by the Sure Standard, are final. Every denomination, too, has its leaders, whose opinions are quoted and trusted for the sake of the mouth that uttered them. Next to names is the influence of numbers. Common minds think it hardly possible the many can err. And if a creed be but popular and widely received, it is regarded as strong evidence of its correctness. Still more detrimental is the common and undue attachment to the standards of one's own church. These become the rule to which opinion, interpretation and even experience must bend. And religious study, thought, and prayer merely fill up the outline of the creed.

But the truth-seeker must lift the Bible above all such authorities and enthrone it as Supreme Law, which the creed may indeed interpret, but never bend. The Word must not be bound, but have free course in the individual as in the world. Not its least phrase must be warped or twisted to suit antiquity, or leadership, majority or creed. Let these have their proper place, their due weight, but let God and his truth be their Master and Judge.

Humility should be yoked together with independence. For the latter might possibly spring from pride, and this is one of the worst foes of truth. The spirit of a little child who knows but little and is anxious and willing to be taught more, whoever may be the teacher, is most favorable to the apprehension of truth. Pride genders self-confidence and a dogmatic spirit. It is prone to seize upon fanciful theories from confidence in its own conclusions, and for the honor of

reaching them. It seeks to lead truth and is reluctant to follow. Humility forms a truer estimate of its own powers, and yields itself to truth's guidance. Hence the most successful discoverers, in every department, have been humble students imbued with the spirit of Newton's profound remark: "I am like a child picking up pebbles on the sea-shore, while the great ocean of truth lies unexplored before me." The Spirit of Truth the great Enlightener, detests pride, and teaches only the humble, who need and seek his aid.

Still another requisite is self-denial. Some are afraid of the truth. It demands sacrifices which they are unwilling to make. Old and cherished errors must be surrendered, and with them the false peace and comfort they produced. The associates of error must be forsaken, and the fellowship of loved brethren exchanged, it may be, for that bitter contumely that ever falls on the head of the separatist. Perhaps one must fall—or rise—from the favor of a respectable and influential church, into the embraces of an insignificant and uncultivated sect, "everywhere spoken against." The anticipation of these forbidding consequences deter many from investigation. They prefer ignorance and ease, to light and self-sacrifice. Indeed, the conscientious study of scripture requires a large share of courage, because ever and anon there will start up some new truth, that brings with it a duty or a cross.

Possessed of these qualifications we have a fair outfit for the explorations of the scriptural regions. And using them we may hope to make important and fresh discoveries. Heartily and constantly should we thank God that we are not left to be

"tossed about,
With many a conflict, many a doubt;"

that we have "sure word of prophecy" from the unerring God. To this we do well to take heed. And the heed that becomes us, and that our Lord himself has commanded, is an earnest, diligent, honest, and patient search of the scriptures.—Search, we say, and would emphasize the word; for the careless reading, which many substitute for study, leaves them ignorant of the inner, deeper sense of scripture, and the spirit of every word or doctrine. Nor would we fail to remind you brethren, of that Holy Spirit whose business it is to lead into all truth. In vain are all other aids if you have not His. And when to your private study, and the use of such human aid as falls within your reach, you add fervent prayer for His enlightenment, you will be astonished and delighted at the upturning of countless treasures of truth hid in the field of God's Word.

III. To those who acquire it, the proper treatment of truth is of much importance. It has been too often maltreated and abused to make this a thing of slight interest. It should be remembered and contemplated. For the forgetting of what we have learned serves the same purpose as our ignorance of it: its influence is gone. But let there be a frequent meditation of the truth, and even a fresh investigation of it, and its first impression will be reproduced, and still larger and finer views open before us. Repeated investigation, moreover, increases the certainty of our convictions if they are right, and helps to remove them if wrong. It should also be professed. No Christian ought to be ashamed of his principles. If they are worthy of shame they are unworthy of a place in him. If they are scriptural, let him openly avow them; and this for the honor of Christ and his cause. Secretly to hold and cherish views which we are not known to adopt, very much resembles a denial of the truth; and by placing us in a false light before the world, tends to trouble, and tempts to sin. More important still is the daily "doing" of the truth, for this is the very phrase employed by our Lord to mark out the practical work of the light we receive. To treat the solemn verities of God as mere speculations is to libel the truth and affront the Majesty of heaven. A cordial and continual obedience to it is the requirement of its Revealer, and the virtual pledge of its every believer. Acknowledging this pledge, and living in harmony with that Word we believe we shall commend to others its excellence, and show ourselves children of the light. And, finally, the truth demands dissemination, and every

receiver should also be a preacher of it. To hoard this heavenly treasure, refusing to share it with others, is unjust toward God and unkind to men. The best acknowledgment we can give Him is to proclaim its value, and open out its coffers to them. There are no secrets in the Bible philosophy that require to be hid from common men and opened only to the select few. Our pulpits, presses, and tongues should be free to utter "all the words of this life," even to doctrines deemed by some too high to be understood, or too little to be essential.

Brethren, we have much yet to learn. The glory of God, our own great interests, and those of the world urge us to assiduous study. The Bible is in our hands. Its pages, laden with the riches of the world of light, invite our research. By its transcendent excellence, its high worth, and its holy influence we urge you: "Buy the Truth and sell it not."

No Repentance--No Peace.

The peace of the gospel, that passeth all understanding, is given freely to every penitent and believing sinner. Many returning prodigals have known a joy which they had sought in vain in the round of sinful pleasures, when they found the blessedness spoken of by David,—“Blessed is the man whose transgression is forgiven, whose sin is covered.” But, for those who neglect repentance, there can be no peace nor pardon. Mr. Ryle says with emphasis:

Have you ever heard of the great clock at St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibusses, go rolling through the streets, how many never hear that great clock strike unless they live very near it. But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of that bell may be heard for miles around. Twelve!—One!—Two!—Three!—Four! How that clock is heard by many a sleepless man. That clock is like the conscience of the impenitent man. While he has health and strength, and goes on in the whirl of business, he will not hear his conscience. He drowns and silences its voice by plunging into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it or not. The day will come when its voice will sound in his ears, and pierce him like a sword. The time will come when he must retire from the world, and lie down on the sick-bed, and look death in the face.—And then the clock of conscience, that solemn clock, will sound in his heart, and if he has not repented, will bring wretchedness and misery to his soul. O, no! write it down in the tablets of your heart—without repentance, no peace!

"My Life has been a Failure."

So said a capitalist in this country worth his several millions, on being asked why he did not have a biography of his life written. What an answer, and what a sad truth, to be made and considered by one who has spent a whole life in amassing wealth! and now, with trembling limbs stepping into the grave, the startling truth, quite too late it is to be feared, flashes across his mind that his life had been a failure—its great object, and the only one worthy the attention of a human being, having been entirely overlooked and neglected! What more than such a thought need occupy a sane mind, to fill and keep it full of unutterable anguish. Life a failure! Probation squandered—ending!—the soul lost!

Reader, whoever you may be, poor or rich, did you ever ask yourself whether your life also has not been a failure?—whether you are living merely for this world! laying up the treasures which cannot avail yourself in your time of greatest need? Will you go to the judgment with the awful truth sounding in your ears, that your life has been a failure? If you would not, mend that life—mend it to-day; to-morrow is not yours. Put off no longer a work so important, involving your all, and one which should have been done the first day of your accountability.

Primal Innocence and Fall.

There are those who profess to believe that men, as they now come into the world, are in the same moral state in which the first man was created; who boldly affirm that human nature has not been changed by the fall of Adam; who hold that every man starts in life entirely disconnected with the past, and that the corrupt tendencies which he exhibits have their rise entirely in a wrong education, and from the influences that flow from a bad state of society. Now this theory of man which admits of no initiatory life, but "cuts the thread of history from behind us every hour," and resolves the human family into a state of extreme individualism, we conceive to be as contrary to the teachings of our personal consciousness, as it is to the facts of history, and the more positive testimony of revelation. Let cavilers say what they will, we firmly believe that we have powerful, innate, irresistible tendencies to sin, which neither the influence of education nor the force of virtuous example are able to correct, and under the sway of which we are often obliged to acknowledge our utter impotency to good, and our perverse inclination to evil. Ah! yes, there is some mighty power standing behind our personal volitions, and bending and swaying our faculties at its will, so that, in the language of Paul, no longer a paradox, we are forced to exclaim, "What I would that I do not, but I hate that I do," and in the language of an eloquent writer, "What is the meaning of all this, unless it be that the sea of being, out of which we rise like bubbles out of some mighty currents, which force and swell, and have increased from remote generations, and they break into our consciousness, and we tremble with their motions, and struggle against the downward rush of the waves!"

—Patton's Lectures on the Holy War.

No Hindrance.

How blessed to remember that there is no hindrance in coming to our Lord, but that which our own fears suggest! His words are, "Look unto Me, all the ends of the earth, and be ye saved;" as if our Lord would speak to every individual between Himself and the isles that were very far off, and say to each, "There is mercy for you: only look, and live." And then to encourage the approach, he says, "Him that cometh I will in no wise cast out." No extent of sin, no abuse of privileges, no real or imagined difficulty, can prevent. "I who have said the word, 'Come unto Me all that are heavy laden, and I will give you rest,'—I will fulfill my promise; it shall be done; only come, and ye shall have rest in your souls." O! how sweet the promise! how sure the fulfillment! There is indeed, no promise for to-morrow. We know not that when trials come there may be a moment given to come to Jesus; but should that moment graciously be afforded, do not despair; believe that, in love to your soul, and in answer to the many prayers offered for you, your Lord has watched over your course.

A Death Grip.

A sea captain related at a prayer-meeting in Boston a short time ago a thrilling incident in his own experience:

"A few years ago," said he, "I was sailing by the island of Cuba, when the cry ran through the ship, 'man overboard!' It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it as for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slip-noose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms, and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip, that it took hours before his hold relaxed, and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him, that the strands of the rope became imbedded in the flesh of his hands!"

Thus it seems as if God had let down from

heaven a rope to every sinner on the earth, that every strand was a precious promise, and that we ought to be so intensely eager to secure these promises, as to lay hold on them as for our lives, and suffer neither the powers of earth or hell to shake our confidence or disturb our hope.

Original.

Church Government.

It is obvious from the history of God's cause in the world, that it ever has been his pleasure to retain the sovereignty of government in his own hands.

In the organization of the Israelites into a body politic, no human regal authority was instituted, but the great cardinal all-important principle was recognized, that he was the Monarch of the people—hence he gave them judges to administer the laws, having vicarious power: who were regarded as the human "regents of the Israelite King."

When the nation demanded a king, "like all the nations," He enters a protest against the purpose, and clearly pointed out the evils which would follow the establishment of a regal head.

This will of God is also manifest in the nature and character of the men selected to be the leaders and rulers of his people. When the time had arrived for the deliverance of the Hebrews from the Egyptian bondage, Moses was the one chosen to communicate the intelligence to the captives, and also to demand their release of the King. His native modesty, combined with the sternest integrity, fitted him to be the ambassador of Jehovah, and a leader to the people. He never presumed—nay instinctively he seemed to draw back from the conspicuous responsibilities which God laid upon him. In the humility of his heart he exclaimed "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And even after his faith had been strengthened by wonderful divine manifestations, he modestly contended, "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech and of a slow tongue." Nothing could reconcile him to the undertaking short of sharing the responsibility with his brother Aaron.

His after acts as leader of the hosts of Israel, were characterized by that humble, unobtrusive deportment, which "in lowliness of mind," is prone to "esteem others better than themselves." No one can read his history without being impressed with the fact, that he held the prominent position he did, only by the clearly expressed will of his sovereign; and at any moment would he have gladly returned to a more humble condition of life.

That he had no ambitions aspirations after power, was obvious from his earnest desire to share the burden of government with others. This desire of his, was no mere profession; or an outward disguise to conceal a burning thirst after the powers of a master or despot!

How unlike his character to that of Octavius. The latter practiced "every necessary artifice" in order to the attainment of his aspiring hopes: He affected to be no more than a consul while he was exercising the functions of a lordly ruler; twice he made a pretended resignation of the empire, accompanied with an ostentatious show of a desire to be entirely relieved of the government; yet by these very impostures, he was making the longest strides towards sovereign authority.

Moses practiced no such hypocrisy. Take for example the manner in which he received the advice of Jethro, respecting his labor of acting as chief Magistrate. Jethro, looking upon the arduous duties of the office, "said unto him, the thing that thou doest is not good. Thou wilt surely wear away. . . Moreover thou shalt provide out of all the people able men. . . and let them judge the people at all seasons. So Moses hearkened to the voice of his father-in-law, and did all that he had said." He did not become jealous of Jethro, and cry out that Jethro was trying to depose him from the station which God in his providence had assigned him; or affirm, if any one thought they could administer the affairs of judgment better than he could, he was ready

to resign,—but he cheerfully followed the kind and wise counsel of his father-in-law, and undoubtedly felt that this branch of the government would be better cared for. At another time how earnestly he prayed for relief from the pressing cares of government. He actually complained of his charge:—"Wherefore" he said, "hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all the people upon me? I am not able to bear all this people alone, because it is too heavy for me." Far different from this is the spirit of unsatisfied ambition. The lover of human power finds no fault with the bestowment of personal honors and favors, unless it be to excite sympathy for the multiplied cares, and praise for the wisdom and ability manifested in their management! Those who have the Napoleon nature in them, will "rule or ruin," if there be not divine grace to temper that nature and bring them to feel, "how frail they are." The prayer of Moses for relief resulted in the appointment of 70 assistants in the administration of the government of the nation.

Christ appeared as the supreme Head of the Christian church; that supremacy he still retains, and all attempts to concentrate ecclesiastical government in the person of a single man, is of the spirit of anti-christ. Twelve apostles he appointed, and to them all were given equal authority to govern as men divinely inspired. Then he selected seventy, and, among these eighty-two chosen ones, who claimed to be leader and judge? After the ascension of the Great Head, churches were constituted with presiding officers; yet in their choice of officers, and policy of church government, they were essentially democratic. When complaint was made that the Grecian "widows were neglected in the daily administration," the apostles refused to be burdened with pecuniary labor, and demanded that the "multitude" should "appoint" seven men over that particular business. When the doctrine of circumcision was agitated in the primitive church, the apostles and elders assembled at Jerusalem, to consult and decide what course should be sanctioned as in accordance with their Christian faith. This was a regularly organized conference, with the apostle James in the chair. After due deliberation, "it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas," with the results of their conference.

From these facts, it becomes evident, that the Christian church should acknowledge no supreme head but its Author; and every attempt in the church universal, or church local, to assume the supremacy, should awaken the watchful jealousy of every lover of Jesus and his religion—the first step should be arrested—the first act should not for an instant be tolerated. "The multitude of the disciples" should hold an active personal interest in all the important measures adopted, for the defence and extension of the principles of the glorious gospel. And observation, experience and reason all agree, that there is no way so effectual in guarding the rights, and securing the personal interest of all, as that of an organization, based on a mutual, equal, just and liberal policy.

J. P. Jr.

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER I.

"Now, among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego," vs. 6, 7.

The youths selected may have been from the various nations conquered by Nebuchadnezzar; and there may have been other Hebrew children than those here named; but these seem to be particularly designated because they four occupy a prominent place in the subsequent History of this book.

The name Daniel signifies, Judge of God, i. e. one whose decisions are in God's name. The

name Belteshazzar, given to him, signifies Bel's prince—Bel being the principal divinity worshipped at Babylon. In giving this name to the youthful Hebrew, it was doubtless intended to confer on him a mark of great distinction; and it is evident that from his first advent at the Babylonian court, Daniel made a favorable impression on those with whom he came in contact. The youths selected were according to v. 3, "of the king's seed, and of the princes;" there can be no doubt that these were of the highest rank; and the Jews affirm that Daniel was of the royal family, and a descendent of Hezekiah—in proof of which they cite Isaiah's address to that monarch (Isa. 39:7), "Of thy sons which shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon."

The name Hananiah means, "Whom Jehovah has graciously given;" and it is the same with Ananias in the Greek. The name of Shadrach, given him, signifies, Rejoicing in the way.

The name Mishael denotes, "Who is what God is;" and the name given him, Meshach, means a little sheep.

The name Azariah signifies, "Jehovah helps;" and Abed-nego means, A servant of Nego; or, perhaps, of Nebo—one of the Babylonian deities. It is thought by some that it denotes, probably, the planet Mercury, which was worshipped as the celestial scribe, or writer.

All of these names must have been designed as marks of honor, and been given with a view to wean them from their own country, to reconcile them to that of their captivity, and to attach them to the idolatrous worship of the gods whose names were thus connected with theirs.

Thus they were all four placed in great peril, in the midst of great temptation, and should they not swerve from the true faith to the worship of idols, it must be because of God's abounding grace towards them.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore, he requested of the prince of the eunuchs that he might not defile himself." v. 8.

It appears from vs. 11-13, that not Daniel only, but all four of these youths were of the same purpose, and acted in concurrence. It was evidently a matter of conscience with them, and they could not, without violating their principles, partake of the food and drink provided for them from the king's table. Why that would defile them must be for one of two reasons.

The king's choice food would often consist of animals forbidden to the Jews as unclean (See Lev. 11:4; 20:25); and it might, not unfrequently, be presented to the idols before being set on the king's table; and to eat of this would be an act of idolatry. Either would be a sufficient reason for these conscientious Hebrew youths to abstain from eating the food provided for them. Therefore they deliberately decided that they would not eat of it. But there were two ways to reach this result. Some would have refused, out and out, to have tasted a morsel. They would have stigmatized the act as idolatrous, have set themselves in direct opposition to the commands of the king, and perhaps, in the end, would have been compelled to starve unless they eat.

Not so, however, did these pious Hebrews: they made a respectful statement of the case to the prince of the eunuchs, made known their conscientious scruples, and solicited as a favor that they might be permitted to select another diet. By this courteous procedure, they attained fully their end; made no sacrifice of any principle, and secured the respect of their masters, who could but regard them as conscientious and noble minded captives.

"Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." vs. 9, 10.

The request of these Hebrews, that they might not be compelled to conform to the king's require-

ment respecting their diet, would be very likely to give great offense, and be attended with a direct refusal, if it did not subject them to unpleasant consequences. And the only reason that it did not, probably, was because of the regard which the prince of the eunuchs had for Daniel. The comeliness of Daniel's person, the attractiveness of his manners, his intelligence, conscientiousness, courtesy and gentlemanly bearing, may all have caused the prince to look on him with favor; but it was "God" who had "brought Daniel into favor and tender love of the prince of the eunuchs;" and hence all those qualities of mind or heart, or person, which cause any one to receive favor, are gifts of God. It was a gift of God that Daniel had the grace to present his petition in so winning a way as to secure success; and we may learn from this, that the favor even of the ungodly may be given of God, to be used for his honor and glory. And we have no right to perform acts that will needlessly forfeit this, and to destroy our influence for the advancement of truth and righteousness; and this favor had an important influence on Daniel's subsequent fortunes.

The prince of the eunuchs had such regard for Daniel that he was perfectly willing to grant his request, could he do so with safety to himself. In the arbitrary courts of the east, the will of the monarch was law; and any infraction of his commands was liable to be punished with death. The prince of the eunuchs, therefore, was apprehensive that compliance with Daniel's request would cost him his life; and he gave that as a reason why he could not comply. He supposed the food prescribed was necessary for their physical development, and he did not doubt that a change of food would be attended with leanness of person.



ADVENT HERALD.

BOSTON, DECEMBER 31, 1859.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

Solomon's Advice to Young Men.

A correspondent has requested a brief exposition of the first seven verses of the twelfth chapter of Ecclesiastes; with which we are happy to comply.

That this is the Counsel of king Solomon is in accordance with the general opinion of Jews and Christians in all ages; and that it is addressed especially to young men, is evident from its being a continuation of the subject commenced in verse 9 of the previous chapter: "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

The word here rendered "youth," signifies "the peep of day," or "the appearing of the morning," and is therefore understood as the entrance upon the most pleasant time of life. Addressing such the wise monarch of Israel exhorts them to,

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them.—v. 1.

To "remember" is to keep in mind, to keep constantly before us, a realizing sense of what God is, and of our relations to him. He made us, and is therefore entitled to our highest regard. All that we are and have is due to him; we should be ever mindful of our dependence on, and responsibility to him, and there is no time so favorable to this, as the spring time of life, when the future looks unclouded, and all the faculties of our being are in full vigor.

In contrast with this, old age has its infirmities, and trials, and is spoken of as the coming of "evil days," and as the "years" when less pleasure is enjoyed. The approach of infirmities is described under the figures that follow:

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.—v. 2.

Life is here likened to the light of day, which is pleasant, as the sun is undimmed; and is dismal, as clouds and darkness obscure it. The buoyancy of youth and vigor of manhood make life a joyous summer day; but sickness and infirmity, losses, and disappointments, make it like a sky darkened with clouds, which obscure all the bright lights of heaven; and as when it would seem as if the storm was over, and the clouds parting for the return of pleasant weather, the clouds come back again; even so in life: disappointment often succeeds disappointment, and new trials arise when it is hoped that trials are passed and gone. Such a period of life is less favorable for a turning of the heart to God; and therefore God should be remembered before those evil days come.

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

The figure is now changed, and the body of a man is likened to a house, with its attendant servants. These are its keepers and strong men. When the body becomes paralytic, or feeble with age, or bowed down with infirmity, these keepers are said to tremble, the nerves shake, the legs become feeble and bend beneath the weight of years, however vigorous they may have been—like strong men to run a race,—in former years. The teeth, where all the food that is eaten must be ground, loosen and decay, until the fewness of their number renders them no longer able to perform that office, their work ceases and the old have to eat pulpy food. They are called the grinders, in allusion to those who grind at the family mill in the east. And the eyes are the windows out of which the occupants of the house are supposed to look, until blindness prevents them. Such feebleness, blindness and infirmity does not fit any one for the service of God.

And the doors shall be shut in the street when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.—v. 4.

As the teeth disappear, the lips, the doors of the mouth, fall in and have a closed look, the sound made by eating becomes less as the teeth decay and the loss of those with weakness of lungs, affect the articulation, and induce silence.

Old age also indisposes any one to sleep, and men become early risers as they grow old. At the time of the crowing of the cock, or the song of the nightingale they awake, and feel a relief for forsaking the bed.

The voice, the most wonderful musical instrument, is likened to a choir of singing daughters; whose being brought low, represents the loss of power to make melody or to enjoy the harmony of sweet sounds.

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fall; because man goeth to his long home, and the mourners go about the streets.—v. 5.

The feebleness of age, restrains from attempting perilous exploits. The old keep near the ground, and venture up no giddy heights. They have no strength to repel danger, nor agility to escape, so that fears increase with age—the fears of second childhood.

The almond tree, is a white flowering tree, which looks most flourishing in its bloom, and thus illustrates the hoary head, which indicates the ripening of the body for the tomb.

The grasshopper's becoming a burden, is put by substitution for the loss of strength, so that any effort is tiresome and painful.

Then also follows a loss of all bodily pleasure; and food becomes tasteless, as man approaches the time when he will go to his long home,—lit. to the house of his age—and his friends will soon mourn for him about the streets.

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.—v. 6.

The cord of the spinal marrow, is that from which all the nerves of the body proceed, the growing weakness and feebleness of which is illustrated by the loosing of the silver cord. The final giving way of it, the falling of the jaw, is a never failing evidence of the close of life.

The golden bowl, is the skull enclosing the brain, which is bowl shaped, and the breaking of which illustrates the cessation of all its functions.

The pitcher broken at the fountain and the wheel at the cistern,—figures taken from eastern modes of procuring water,—are put for the heart and other blood vessels. When the body dies, these cease to flow,

as the waters cease, when there is no wheel to raise, or pitcher to carry them. When the great circulation stops, man dies, and,

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—v. 7.

Putrefaction follows dissolution; all that came from the dust of the earth, all that is material in man, decays, and again is resolved into its original elements; and that which is immaterial is returned to the "God of the spirits of all flesh." For after death comes the judgment.

Inquiries and Answers.

I regard the *Herald* as the best paper with which I am acquainted, and I hope it will be well sustained.

Will you please to give your views on the 8th verse of the 15th chapter of Romans, for the benefit of myself, and perhaps of others? D. W. LAMB.

Sycamore, De Kalb County, Ill. Dec. 15, 1859.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom. 15:8.

The word "circumcision," by a metonymy, is here denominative of the Jews; who observed that ordinance. Paul affirms that Jesus Christ was a minister of the Jewish nation. He limited his labors to that nation—coming to them in fulfillment of the promises made in the Old Testament, to the fathers and patriarchs of that nation.

It is thus that salvation is of the Jews. It was proclaimed first to them; and through them it is extended to all nations.

Please give in the *Herald* your views of Matt. 5:39:

"But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

O. A. SCOTT.

To "resist not evil," does not here mean "that we may not kindly remonstrate with those who do us wrong; but it means that we are not to retaliate for the wrong done. We are not to oppose violence, with violence, nor to seek revenge for the wrong done. To be smitten on the cheek was a disgrace; but to turn the other cheek, is put by substitution, for bearing the disgrace patiently, without returning stroke for stroke, or even indulging in any angry re- crimination.

Close of Volume Twenty.

The present number completes the eighteen hundred and fifty-ninth year of our vulgar era, the twentieth of the existence of this journal, the eighteenth of our connection with it, and the first of its publication by the American Millennial Association. This is an appropriate time to review the past; but its history has been so oft repeated, that another narration would only tire—unless gone into fully and philosophically; which may be better afforded by some future occasion.

It was with much solicitude, and misgiving that the publication of the *Herald* was assumed by the "A. M. A." in its then embarrassed condition. The Association being without funds, there was no resource but to assume a debt, at its organization, for the purchase—trusting that God, who had in manifold ways smiled on this cause as his; would open the hearts of his stewards to remove the burden, and place the office on a firm and permanent footing. Our embarrassments have not been entirely removed, as we had hoped; yet they have been greatly lessened; and, perhaps, as much has been accomplished in that direction, as, under all our peculiar and trying circumstances, there was reason to expect. The Association therefore, may be greatly encouraged. We think we can see the day when—by the ready hands and willing hearts of the brethren and sisters who are co-laborers in its support,—so inclined by an all protecting Providence—this office shall be, not only free from all incumbrance, but self sustaining, and in a condition to disseminate, efficiently and widely, the counsel and instruction recorded in the Sacred Volume, and needful for these times. Our finances will be more fully exhibited by the Treasurer's semi-annual report, soon to be given.

Of the character and value of the *Herald*, it becomes not us to speak. Its readers have spoken; and we are satisfied with their response. They know, better than we can tell them, whether it is adapted to their necessities, and comes weekly laden with the reading that cheers and strengthens them. On what it has been for the last year we need not dwell. It will speak for itself; and if it has not been in all respects what we could have wished, it has been owing to our inability, and not to any want of endeavor and labor to adapt it to the necessities of these times. We have, however, been able to make it more satisfactory to our own taste, than heretofore; and have been cheered by the oft repeated and en-

couraging assurances of those, in whose judgment we confide, that it has been perused with increased interest by its readers.

We hope in the coming year, to continue to add to its value and interest. We have commenced an Exposition of the Book of Daniel, in which we hope to re-examine all its teachings; and its prophetic visions, we design, once more, to accompany with engravings. We have made a series of rich selections from a new volume of Dr. Cumming, on "the Great Tribulation," which we commence in our next number. We purpose also a series of articles on our Lord's prayer; and we trust to the pens of an increasing number of intelligent correspondents, for articles of interest with which to enrich these columns.

Grateful to an over ruling Providence for all the kindness and prosperity extended to this cause in the past, we close the year with an increased confidence in his blessing on every well meant endeavor of our Association in the future.

Our Wants.

We are greatly pleased with the responses that have been made to our appeal for assistance. They will enable us to meet the Note of \$400 at maturity; but to do so we have to use money paid in advance by subscribers to the *Herald*. We now want to replace this, and to accumulate the means with which to meet the note of \$400 coming due July 1,—the only remaining debt of the Association, except what is due to subscribers of the *Herald* for advance payments. Let us keep right on, brethren and sisters, in the work of doing, so that at our annual meeting we may be able to report a relief from all embarrassments. It can easily be done, and shall it not be.

Our Receipts.

Our Compositor informs us that the INDEX, necessary at the close of the volume, has used up all our small type and figures, so as to render it impossible to give our receipts for the past week. Those having sent money for the *Herald*, or to aid the Association, will therefore need to wait with patience till our next issue. We greatly regret this; for could we show our receipts of the past week, it would greatly encourage our friends. Our treasury has received in donations (independent of \$250 in stock) since July 1st, the sum of \$295; of which about ninety dollars have been received the past week. Shall we not, in the coming week, receive at least \$105 more, so as to pay the Note exclusively from donations?

The Church in Salem has sent fifteen dollars, including four collected by "Master Willie Gunner"—Well done, "Willie"! Bro. Bosworth, in addition to a former note, writes:

Pass it around that the stream keeps flowing.—And in order to help it flow on, the church in Waterbury sends a Christmas present to the A.M.A. of \$5.

We have also a family donation of twelve dollars from its several members. The sisters, too, have done well—twenty dollars having been received from them since our last. Though we cannot now give the individual credits, their words of cheer, accompanying their deeds, will be read in another column. "New Year's presents" will be just as acceptable as those of "Christmas"; and all that is done in behalf of the "Association," is done for you, brethren and sisters, who constitute it.

Business Rules.

A brother writes: "Conformity to strict business rules may be too great a strictness sometimes, to ensure success. I do not say this is your case, but one thing is sure. Many of us are in debt, and it requires not only all the money we can get, but often a good deal more, to pay debts that press upon us right around home, without those abroad; and that too even when we feel equal to the payment of all our debts. This is my case. Now I hope you will continue the *Herald*, whether I am in arrears or not, until notified otherwise, which I trust I shall be honest enough to do, when I find myself able to pay."

There is good sense in the above; and yet stern necessity is an unflinching master. Our rules, are not in all cases subject to our own election—the Standing Committee and not the Business Agent having the final direction of all such matters. The past history of this paper has demonstrated that too great a leniency was incompatible with its continued existence.

When the money sent in for its support is expended it has to stop. The Association will never think of struggling on year after year, with an accumulating debt all the time crushing it; nor could it do business in that way; for it has to pay its way as it goes. To do this it is dependent on its subscribers, and patrons, and when they stop paying, the *Herald* ceases to live. Some business rules, therefore,

are essential to its existence; but our brother will bear testimony that ours are accompanied with a good decree of leniency—as much as we think is on the whole best. We should have no fears but our brother would pay in a reasonable time; but we can know but a few of our subscribers, and so cannot judge of all,—while our rules have to be uniform. We trust they will not bear hard on our brother, and that we may retain him as a subscriber, while papers are needed. He is not in arrears now.

The receipts of the office for the last two weeks are greatly encouraging:

The Current still Flowing.

Our receipts look encouraging this week. We are now sure to meet the note falling due on new year's—thanks to many responsive hearts. We are now striving for the wherewithal to meet a bill for paper, ordered to print the Herald on, beginning next week—all the paper that has been used, and the other current expenses of the office having been paid for.

We shall now have only the expenses of the office for the coming year to meet, and a single note of \$400; for which we shall look to the brethren for means to cancel.

From the Church in Brooksville Vt.

It is but little we are enabled to send at this time, but we wish to get that little to you if possible, so as to have it credited this week, that others seeing the "stream" rising,—and how much it has got to rise to overflow its banks, and fertilize the fields along its course, may have time to get in their mite or their abundance, as the case may be, before the stream shall find its terminus, and disappear in the sands, or take its final plunge in the gulf of oblivion, having failed to accomplish the desired object.

Yours,

D. BOSWORTH.

Bristol, Dec. 19, 1859.

The above, is from a nephew of the late Wm. Miller; but the following is from the place that was his home:

A Letter from Low Hampton.

Dear Bro. Bliss:—Having been a constant reader of the Advent Herald for eighteen years, it has become to me like an old and tried friend, whose society I know not how to dispense with. I hope it may never want the means to continue its existence, with its present intelligence and vitality. For about fifteen years I have been a prepaying subscriber. The amount paid is therefore about \$30, exclusive of postage. Should I say I have received an equivalent for the money it would be too faint an expression of my gratitude for the light and comfort thus obtained.

As the angel which proclaims "the hour of his judgment is come," cries with a loud voice, "Fear God and give glory to him:" presenting the nearness of the judgment as a motive; or in other words preaches practical godliness in view of the Lord's coming, it is my prayer that both publishers and contributors, may drink deep at the fountain of living waters, and that all who read may share a like blessing.

I wish to say Amen to Bro. Parker's letter in the Herald Dec. 17th. And I would add that an extensive acquaintance with Adventists has produced the conviction that generally, they are a liberal people, and I believe they will be prompt in liquidating the debt of the A.M.A.—if they can feel an assurance that the affairs of the Association will be conducted upon the ready pay system, and that they will not be again involved. From childhood I have heard it oft-repeated: "It is hard paying for a dead horse." Don't understand me, that we are thus doing, in paying the debt referred to. For we have the living animal, in good, healthy, working condition.

May the Lord sustain you at your post. Yours as ever,

H. BUCKLEY.

Low Hampton, N. Y. Dec. 18th, 1859.

The balance of the debt of purchase, and what is paid by subscribers in advance, are now our only debts. During the last year, we have kept all expenses on the cash basis, as near as possible, making no debts to let run indefinitely. A careful snug management is our motto.

A Sister writes:

"As Bro. Pearce is sitting over against the treasury, an Advent sister hopes that he will not despise her small mite to the A.M.A. as she is poor, and has had to deny herself in order to contribute her mite to so worthy an object. She loves the Advent cause. The Advent Herald, to her, is a welcome weekly visitor. She hopes that the sisterhood will take the matter of the A.M.A. into serious consideration, and by a little self-denial be able to contribute so that the A.M.A. may be placed in unembarrassed condition. What say you sisters? The Lord will bless us in the deed; and the Her-

ald, in its weekly visits, will gladden our hearts, with the good news of the kingdom near. Yours affectionately,

AN ADVENT SISTER.

STOP MY PAPER.—A sister, who stops the Herald owing one dollar through inability to pay, writes thus:

"I don't see any way for me to take it any longer. I do not know how to do without it, but I must do right. I will be honest, although it seems hard for me to make up my mind that I must do without the Herald. I thank God that I have had the privilege of reading it so long, for eighteen years. I have loved to read the Advent Herald the best of anything except the Bible. I have been cheered by the doctrine it has taught, whilst passing through the deep waters of affliction; and now I am left alone, I am cheered by its weekly visits. I never prized it more highly than I have lately; and most gladly would I continue to take it, if I could get the money to pay for it. That God may bless you, and save you in his kingdom at his coming, is the prayer of your unworthy sister in Christ."

NOTE. We think some sister in Christ, who is more blessed with this world's goods, will see that our sister above may still be cheered in her loneliness by the continued visits of the Herald.

NOTE OF APOLOGY. In mailing the last week's issue of the Herald, through some mistake of the printer in counting the paper, or some other reason, the edition was exhausted—leaving some thirty of our subscribers unsupplied. There was no way to remedy it; we can only apologize to those who did not receive it, and shall be unable to supply any who order it.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

We have received acceptable articles from M. B. Lanning, Eld. H. Buckley, H. S. Buckley, S. S., Wm. T. Moore.

H. Tanner. Received your line—all right.

J. D. Bell. See obituary in our next.

J. W. Lyon. We don't find the record of your commencement, but from what we do find, think it must be about eleven years since. The only other subscribers to the Herald in your place, are Hon. B. Storer, Dea. John Smith, J. Wilson. All right as to account.

"THE STUDENT AND SCHOOLMATE;" and "Forrester's Boy's and Girl's Magazine: a Reader for schools and families."

For one dollar a year in advance, Robinson, Greene and Co., 120 Washington St. Boston, will furnish this well conducted and useful scholar's companion. The No. for January 1860 has come to hand, and is well filled with judicious selected and original matter.

"The Messrs. and Mrs. Mansfield respectfully request the pleasure of your company at the Rockland Female Institute, Friday Evening, Dec. 23d, at 7 o'clock."

Thank you. We should be pleased to be present, that we might speak from personal observation of what we doubt not, from our acquaintance with Mr. and Mrs. L. D. M. are the excellencies of this Institution. Its distance, however, prevents.

Ed.

Bro. R. Hutchinson writes from Laconia, N. H. under date of Dec. 23,—he being then on his way home to Waterloo, C. E.

"My general health is improving, though my vocal organs are weak. The Savior and his kingdom are great and glorious to the eye of faith; and I long to proclaim all that I see and feel of these things."

FUNNY.—The Grand Jury of Wilson County, N. C., say of Helper's "Impending Crisis":

"A recommendation of this publication is signed by one Edwin D. Morgan of the State of New-York, and other citizens of that State, and by over fifty members of Congress, who are sworn to support the Constitution. We present that this participation in the circulation of this incendiary work, by the putting forth of a single copy in this State, will be a violation of our laws, and will subject the said Edwin D. Morgan and his associates to indictment and punishment; and we invoke his Excellency, the Governor, in such event, to demand the said Edwin D. Morgan and his associates residing in New-York, of the Governor of that State, that he may be brought to trial."

As the said "Edwin D. Morgan" is the present governor of New York, he will probably deliver himself up on demand! We have heard so much

about Helper's book, that we must get it and read it. Its publishers can afford to pay handsomely the members of Congress who have advertised it; for it had fallen dead from the press.

A DAUGHTER OF JOHN BROWN, sixteen years of age, wrote from North Elba two days after his death, but before the body arrived:

There is a hymn, (which you are no doubt familiar with), it reads thus: "Blow ye the trumpet, blow," that Father used to sing his "babies" to sleep with in an old tune called Lenox. He lectured here last spring and at the close of the meeting he requested the singers to sing that. He sang all his children to sleep with it and some of his grandchildren too. He seemed to be quite partial to the first verse. I think that he applied it to himself. I can remember very distinctly when he used to take Sarah and me on his knees and sing it to us until we would go to sleep. When he was at home, I think it was the first time he came from Kansas, he told Ellen that he had sung it to all the rest and must to her too. She was afraid to go to him alone, so Father said that I must sit with her. He took E. on one knee and me on another and sung it to us. There was also a little verse he learned to us all, he said that it was on a knife he had when a boy.

Count that day lost, whose low descending sun Views from thy hand, no worthy action done.

A CURE FOR THE AFFECTION OF THE THROAT.—The "Danbury Times" states that Rev. Henry Ward Beecher was solicited by an association in that town to favor them with a lecture in their course this winter. He excused himself on the ground that an affection of the throat would prevent him. But the committee of the association have overcome this "difficulty"—how they did it is best known to themselves.

The Times ought to give the means by which the cure was effected; for it might be useful in other cases.

NEW SOURCE OF WEALTH.—We see by the Pittsburgh papers, that there is considerable excitement in that region of the country, respecting a subterranean reservoir of oil which has been recently discovered. Companies are engaged in digging wells to obtain the oil. When procured in its crude state it sells for 60 cents per gallon. It does not cost more to pump it up than 1 per gallon, and 9 cents more per gallon will pay for barrels and transportation to Pittsburgh, New York or Philadelphia. The refined oil is sold at a much higher figure. This oil is petroleum, a bituminous substance, which is found floating on the water of springs. The excitement does not appear to be altogether speculative, though possibly that may have something to do with the published accounts. One singular fact is mentioned in connection with these oil pits. In many places in the valley of Oil Creek the ground is covered with pits, hundreds and thousands of them evidently dug for the purpose of gathering oil, and at a period so remote that trees 250 years old are growing over them. The query is, by whom were these pits dug, and for what purpose was the oil gathered.

ADVICE TO MINISTERS.—The following extract is from the oration delivered by the Rev. Dr. Bethune before the Porter Rhetorical Society of Andover Seminary September, 1842.

Brethren, our only sure guide is the High Priest of our profession. Our only safety is in a continual "looking unto Jesus." Let us look to him in the manger, in his baptism, his temptation, his agony, and his cross. Study his lowly demeanor, his constant activity, his gentle meekness, his unshaken confidence, his divine courage. Behold him upon his throne, his mightiness to save, the glory of his reward, his beckoning hand holding forth the palm and crown of the faithful unto death! We have a true teacher, an omnipotent support, a present divinity in that Holy Spirit, who baptized the humanity of Jesus, and strengthened his flesh, and blood, and human soul for the susception and endurance of its mighty burden. That Holy Ghost is promised unto all that seek his grace, and may ours. He and He alone, can so surround us in the study, the pulpit, and our daily walk, as to ward far from us each thing of sin and guilt.

THE ARABIC LANGUAGE. This language is one of the most copious and facile known. The alphabet has 29 letters, and there are 150,000 words in the language; whereas, in the English language there are but 65,000 words. In some respects, however, it is too copious. For the sword there are 150 names; for an old woman, 160; for the hyena, 120; and for the lion, camel and horse, even more. It is said that a great Arabic poet is only expected to write fifty or sixty lines; but this would seem hardly probable, with such a copious language.

ITEMS AND NEWS.

At a recent opening of seventeen miles of the Madras railway, the natives crowded to see the trial trip of the "Smoke bandy." The women signified their reverence by salaaming to it, and many of the men strove to keep up with it. Several of the signal men on the approach of the engine threw their signal-flags on the ground and took to their heels.

Lord Macaulay has two volumes more of his "History of England" nearly ready for the press, but it is believed they will not be published this season.

Wounds, healed when the body is in health, sometimes break out afresh in sickness; but evil passions and propensities that seem cured in sickness, often break out afresh in health.

There is a great desire in England that Lord Palmerston should be the English deputy sent to the European Congress. They think his diplomatic talents are unrivaled. He certainly is a most wonderful man. In his 77th year, he retains all his faculties in perfection and is as buoyant in spirit as ever.

Dec. 22, the fuse factory of Toy, Bickford and Co., in Simsbury, Conn. was destroyed by fire, the origin of which is unknown. A slight explosion was heard and in two minutes the building was all on fire, and soon burned down. The fire spread so rapidly that but a portion of the employees were enabled to escape; eight women were burned to death and four persons seriously injured.

The Southern medical students attending lectures in Philadelphia held a meeting on Tuesday, and resolved to quit in a body and go home. They are said to be three hundred strong, and were to leave the Brotherly City together, in a special train. They intend to enter various Southern colleges. We hope they may have a good time. Philadelphia survived the blow as late as heard from.

The Sea Coast (Miss.) Democrat learns from "good authority" that a cargo of African slaves is expected in the ship Island Harbor the latter part of the present month. They will, if they arrive safe, be landed without any attempt at secrecy, the consignees trusting to the sentiment in Mississippi as to the necessity of increasing the number of laborers for a triumphant acquittal in the event of a Government prosecution.

The London Times calls attention to the report that 237 tons of bones have been imported from Sevastopol, and asks if they are the bones of men and animals co-mingled, and now exported, by Russia and imported by English speculators, to manure our fields? The subject is one which must be so painful to many persons whose relations and friends were engaged in the late war that it would be well if it were quickly set at rest.

About 6 o'clock on Saturday evening, the father of Cook arrived in Williamsburgh from Haddam Ct., where he lives. He said he had not heard from his son in two years, but supposed he was at Pike's Peak, having seen in the papers that there was a firm of that place called "Cook and Brothers," and he knew that the brothers to a firm were often made up of anybody. "But," said he, in conversation, "I little thought my son was at any such work as this, and it is but little in accordance with the teachings he received from his parents. But he always was a wild boy, and I have had much trouble on his account. I have scarcely slept for the last few weeks."

The Northern Liberties Gas Company of Philadelphia have purchased the right to manufacture water gas from the patentees, and will light their district as soon as the retorts are ready.

Oh! it is a happy way of smoothing sorrow, when we can say, "We will wait only upon God." Oh! ye agitated Christians, do not dishonor your religion by always wearing a brow of care; come, cast your burden upon the Lord. I see ye staggering beneath a weight which He would not feel.—What seems to you a crushing burden, would be to him but as the small dust of the balance. See! the Almighty bends his shoulders, and says, "Here, put thy troubles here."

You may insert a thousand excellent things in a newspaper, and never hear a word of approbation from your readers, but just let a paragraph slip in (by accident) of one or two lines not suited to their tastes, and you will be sure to hear of it.

It is foolish to lay out money in the purchase of repentance.

Life is not all smiles and roses; and without deeply rooted convictions of faith and hope, it is impossible for any human being to live a truly happy life.

I dropped a single grain of musk
A moment in my room;
When years rolled by, the chamber still
Retained the same perfume.
So every deed approved by God,
Where'er its lot be cast,
Leaves some good influence behind
That shall forever last.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Two Napoleons. Dan. 11:21.

BY A. BROWN.

In the beginning of this chapter empires are disposed of in a brief sentence; but as we approach the great object of the prophecy, the closing events of time, it becomes more and more full and explicit. Accordingly from the 15th to the 19th verse, we have by far a more vivid and faithful portrait of Napoleon I. than ever was drawn by human hand.

V. 15. He certainly did come and take all "the most fenced cities"—or "cities of mountains," margin. And "the arms of" Austria and of his chosen people, the confederates of Germany, with England and Russia, did not possess sufficient "strength to stand" against him.

V. 16. "He shall do according to his will." To "will" and to do seemed almost synonymous with that matchless conqueror, and none did "stand before him."*

He also stood "in the glorious land," and fought upon Mt. Tabor, which, with other portions of Palestine, was "consumed."

V. 17. "He shall also set his face to enter with the strength of his whole kingdom." His army of invasion was six hundred thousand "strong."

"And much equal conditions with him," margin. Like his nephew he professed to "fight for an idea," for the liberty and "equality" both of France and Europe.

The remainder of this verse suggests that just after unparalleled successes the "daughter of women" shall be given him by the king of the south. And accordingly immediately after the terrific battle of Wagram the world is astonished at Napoleon's leniency towards the emperor of Austria. "But the secret of the negotiations at Schonbrunn was at last discovered—he is about to marry the archduchess Maria Louisa, daughter of the emperor of Austria." He also "corrupted" her by demanding and receiving the rights of matrimony before the rites were performed. It is moreover said that she was a woman of decidedly loose morals after her separation from Napoleon.

"She shall not stand on his side, neither be for him." It is the universal verdict that instead of this marriage resulting in establishing and perpetuating his empire, as he confidently expected, that from that hour fortune began to desert him. Besides, this "daughter" deserted him and fled to her father's court. She was not "for him" in the hour of trial.

V. 18. "After this shall he turn his face towards the isles and shall take many." "All countries," says Lowth, "lying upon the sea coast are called isles in the Hebrew dialect. Isa. 11:11." Again it is admitted that in Gen. 10:5 the word isles includes all Europe. Accordingly soon after the events above mentioned, "Holland, together with the old Hanseatic territories, was united to France," with other important territories. And this matchless chieftain of boundless ambition again "turned his face towards" Europe. Of this period says Duganne, "a great portion of all Europe was now under Napoleon's sway." "On the 16th of May, Napoleon arrived at Dresden, where the emperor of Austria, the kings of Prussia, Naples, Wurttemberg and Westphalia, together with all the minor potentates of Germany, had been ordered to meet him. Having figured there for some time as undisputed king of kings, he broke up his court." But finally, "a prince," perhaps Wellington, caused the reproach offered by him to cease. And it was not to "his own reproach," but his triumph has immortalized "Albion's champion" for all time.

V. 19. "Then shall he turn his face toward the fort of his own land; but he shall stumble and fall, and shall not be found."

How dolefully faithful and graphic is this prophet requiem of Napoleon's doom from the time he fled with his face toward Paris, till it dies away upon St. Helena!

V. 20. "Then shall stand up in his estate a raiser of taxes." Louis XVIII. raised taxes to the

* How was it at Moscow and at Waterloo? Ed.

amount of three hundred million dollars toward remunerating the allies. "But in a few days," in about a year, he was overthrown, but it was "neither in anger nor in battle." Says the historian, the revolution was achieved "almost without firing a musket"! How utterly unlike all other French revolutions! The subsequent life-struggle of Napoleon for empire, and his second abdication, being but the "fall" after his "stumble," with the restoration of Louis, as everything remained so exactly *statu quo ante bellum*, are not noticed. As this is a prophetic sketch of military chieftains, the intervening reigns of the mere regal civilians on the French throne from Napoleon I. to Napoleon III., are passed over in silence. But as in v. 20 the adverb then indicates an immediate successor, the significant absence of that adverb in the following verse clearly implies a considerable interim of time.

In the twenty-first verse we are assuredly introduced to the last great chieftain of the "north" west of Europe and the leader of armies at the great day, whose immediate successor is Michael the Prince, 12:1.*

He is there introduced as a "vile person,"—not a kingdom, but a person who "obtains" a kingdom. And here I enter my most solemn protest against a most unpardonable system of distortion of grammar and reason and sense and scripture, so often and so ruthlessly resorted to in the "exposition" of the remainder of this chapter, in order to foist in new characters and kingdoms and systems. It is fatal to all Scriptural exegesis, and indeed of all exegesis; and no man in his senses would ever have dreamed, but for the maintenance of some old spectral theory of mediæval birth, that more than one individual "personal" king was the subject of this prophecy. The laws of grammar imperatively demand that in every instance the personal pronoun "he" and "him" (except in vs. 25, 26 and 40, where they as palpably refer to the king of the South) refer to one and the same "king of the North," from the twenty-first verse to the end of the chapter. And he must be the last military monarch of a kingdom whose original sovereign "had a great dominion" with but one empire intervening between that and the Macedonian. No kingdom but France and no sovereign but Napoleon III. can meet these requirements.

* France can hardly be placed in the "north" west of Europe. Ed.

Our Sisters.

We give below a few notes from several sisters, who take no little interest in the prosperity of the Herald—there being in this day, as in that of the apostles, "of the chief women, not a few," whose prayers and gifts, are no small help to any cause.

From Mrs. L. Stickney.

Dear Brother—I here enclose ——— for the Herald and for the office. I feel at times truly alone. I have seen my fondest hopes of earth perish, and brightest anticipations fade and pass away as the morning dew; and therefore I look to the home of the patriarchs for that which is substantial or lasting. Six years ago yesterday, my husband departed this life, and since that time I have been taking lessons from the widow's volume. How many bitter ones there are contained therein none but the widow and her God can know. I wish it to be my chief desire to leave the cities of the plain without a wish to look back.

I would to God that some one's steps might be directed to this place, who would preach the word in its purity; but if I must stand alone, I pray it may be like Elijah under the juniper-tree; and may God feed me. Yours in love,

LAURA STICKNEY.

Ellisburg, N. Y., Dec. 8, 1859.

From sister C. Hodges.

Bro. Bliss:—I am still favored with the weekly visits of the Advent Herald. It is a source of great gratification to me, and long may you be enabled to cheer many a fireside by its publication. I have some encouragement that I may be able to send you the names of one or more subscribers for the Herald. Very truly yours,

CLARISSA HODGES.

Fond du Lac, Wis., Dec. 8, '59.

A sister thus closes her letter:— We highly prize your valuable paper, and should not know how to do without it. Yours truly,

MRS. ELIZA WALLACE.

Vershine, Vt., Dec. 12, 1859.

And another sister concludes thus:—

I send you ——— for your very valuable paper. Please continue it. Your friend and sister in the Lord,

ELIZABETH DANNAT.

Brooklyn, N. Y., Dec. 12, 1859.

Another sister writes:— Bro. Bliss:—I have always been deeply interested in the great and solemn truths of the advent doctrine, and have read with deep interest the Advent

Herald from its first publication, in 1842—then called the Signs of the Times. I still have an interest for its prosperity. For about two years I have not had the privilege of going to the house of God, to worship Him with his people, or to hear the word preached by His servants, in consequence of sickness and disease which flesh is heir to. My Bible and the Advent Herald have been very dear to me. The sermons, from Bro. Fassett's pen and others, have done me good. And the letters from different brethren and sisters have been like cold water to a thirsty soul. The editorial department has been very edifying, and especially for some months in the past. And I now hope for the prosperity of the A.M.A. Since its organization, I have desired to do something for its aid, but there was a reluctance, it was so little; but as little streams help swell the river, and keep the waters flowing, I enclose two dollars for the A. M. Association, hoping to feel the Divine approval, "She hath done what she could." My prayer is: that the cause of God, and the great, solemn, momentous, yet joyful truths contained in Holy Writ, may prosper; and that our Saviour, our Redeemer, the Holy One of Israel, may soon come, establish his kingdom under the whole heavens, give it to the people of the saints of the Most High, and He rule in and over it Lord of lords and King of kings. I long for the time to come when the ransomed of the Lord shall sing the victor's song over sickness, pain, death and the grave.

C. G. EVANS.

Haverhill, Mass., Dec. 19, 1859.

Another sister, enclosing a donation, adds: "Regard me as one kindly wishing you a prosperous and happy New Year. E.W."

Thank you. Such prayers, hopes, wishes, and aid, as are now flowing this way, can but make all sympathetic hearts hopeful and joyous.

From another sister.

Dear Bro. Bliss:—As the time draws near when I have been accustomed to forward my subscription for the Herald, I take this opportunity to say that the paper and the cause grow dearer to me, as time brings nearer His advent which we in this wilderness world have been hoping and waiting for. My health is so feeble that I have expected every letter I sent would perhaps be the last; but my mission on earth is not ended yet.

Enclosed I send you my subscription for the next year, together with \$1 as a donation to help your paper on in its labors of love. Had I the means, I would gladly pay the debt you speak of; but alas! my means are not equal with my desires, and I can only offer you my mite, hoping that those who have read and loved the Advent Herald as I have, may do the same. Accept my prayers for your welfare, &c.

Yours truly, MARY EVERETT.

Pawtucket, Dec. 19, 1859.

Letter from sister Gorton.

Bro. Bliss:—Have spent this day in the retirement of my suburban home, and though not having participated in the privileges of the sanctuary have been edified, instructed, cheered, strengthened and encouraged, by perusing the three last Nos. of the Advent Herald, which for many years has been my welcome weekly visitor. I hail its appearance as I should that of a loved friend; yea, may I not say that its coming is like the coming of many friends? for during the last 16 years I have had an opportunity of becoming acquainted with many of those by whose pens its columns are enriched; and as I read articles over their well known signatures, it is almost like meeting with those dear friends from different parts of the land.

I most heartily add a word of commendation in regard to the manner in which the Herald has been conducted. It is indeed the paper that every Bible student should peruse. Its able editorials, its profitable discussions, its interesting correspondence and its judicious selections, combine to make it take a high rank among, if it does not tower above all other religious papers. We as a people have great cause for gratitude to God that it has been sustained, lo! these many years, and that to-day it goes forth shedding light on the prophetic word, and showing unmistakably that the time of redemption draweth nigh; and it must still continue to go forth heralding the glad tidings that the Coming One is soon to set up his everlasting kingdom, and commence his glorious reign upon the renewed earth. We need its words of encouragement to cheer us on our pilgrimage to the better land. We need its words of instruction to enable us to maintain our position against the opposing influences, which continually surround us; and we need to possess ourselves of the information which it contains of the prosperity and advancement of our common cause: for it comes to many of us who seldom or never hear the voice of the living preacher. O may it live, disseminating light, love and joy, and uniting in heart the scattered band, until the gathering time shall come and they all meet together, a glorious company of redeemed ones. And that it may live,

it is necessary that each one should do what he can for its support. I hope the late appeals which have been made to its friends will not have been made in vain. I enclose \$2 that I may continue to be an associate member of the A.M.A., and \$1 to have the Herald continued for the next six months.

SARAH A. GORTON.

Essex, Dec. 11, 1859.

From sister M. Beckley.

Dear Bro. Bliss:—I prize the Herald very much, confined as I am most of the time to my quiet home, and not being able very often to meet on God's holy day with the children of God; yet I enjoy my Sabbaths, having my precious Bible and the Herald, and I hold sweet communion with my heavenly Father. It is a very precious day to me; and if I can't meet with those of like precious faith, I do often feel that they are very near, and Boston don't seem a great way off.

Berlin, Ct., Dec. 18.

Sister Sarah Hayden with her donation, adds the following benediction:

"May the grace and power of God be with the brethren."

Nashua, N. H. Dec. 22, 1859.

AN ENQUIRY. Dear Bro. Bliss:—Will you have the kindness to indulge me yet further, in answering a few more questions?

I read in Gen. 2:9, "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

How are we to understand this verse; in a literal or figurative sense? Were these all actual trees growing out of the ground, and bearing fruit? or only a part of them? My object in asking these questions is not for the sake of speculation, but truth.

Yours as ever,

A. CHASE, JR.

Haverhill, Mass., Dec. 20, '59.

Ans. Had this record been that of a vision, shown to Moses, as a revelation of the future, it would have been symbolic, or representative of things in the future; but being a record of events in the past, it is historical. Ed.

AN ENCOURAGING WORD.—Bro. Bliss:—My earnest prayers and sympathies are for your work and your paper. May God bless and sustain you.

J. B. KNIGHT, Pastor.

Burlington, Iowa, Dec. 15, 1859.

We need prayers as well as alms. They avail much, and cannot be too highly prized.

Dear Bro. Bliss:—You make me say in my late communication, 1 day on Lake Huron shore. It should be 9 days. I have had the privilege of preaching 12 times in one place in C. W. in Nov. 1859 and organized a church for Messiah of 12 members. Others have been profited. They are intending to build a chapel soon. To God be all the glory, through the Messiah. I have attended a quarterly meeting, with Elders Camfield and Lake, at Freelon. The gathering of brethren and friends was not numerous, on account of the severity of the storm on the previous Saturday.

Every one that is scripturally wise will compare his life with the rule given in the gospel. Brethren and friends; let us examine if in heart and life we are truly devoted to the service of our soon coming King. I advise all who shall read this to compare all the parallel texts given and applied to the last generation found on earth when the Lord shall come.

I should like the editor to give his understanding of the time of the fulfillment of Dan. 7:26, in relation to the dominion taken away; also to harmonize the taking away of the dominion with the statement of Rev. 13:3—"and his deadly wound was healed."

There are new members and ministers coming to the knowledge of the personal advent, who should be aided in the leading history of the papacy as described by the holy prophets. I have a desire to see God honored in the illumination of his people. Your brother in faith of soon seeing the coming glorious King of kings and Lord of lords.

DANIEL CAMPBELL.

Ameliaburg, C. W., Dec. 7th, 1859.

NOTE. Our view of the scripture referred to will come up in our exposition of Daniel's Prophecy, now being published in the Herald.

Dear Bro. Bliss:—That semi-editorial piece in the last Herald suggested to me that maybe my subscription is out. I send you a dollar as my subscription, which I intend shall be repeated every six months as long as the Herald pursues its present course and I can raise the "spondulix." Likely I am as well pleased with the paper as the editor himself can be,—he does not endorse all it contains—neith-

do I—but upon the whole, it is the best part I get out of several, i. e. it "enjoys the most religion," speaking in common parlance. Yours truly,
P. KENNEDY M'C
Batesville, O., Dec. 17, 1859.

Dear Brother Bliss :—I am still seeking immortality and eternal life, when the Savior does the second time. I received the truth in the love of it. I love it still, and hope I shall to the end! B. Chapman's coming among us was cheering. We believe he has meat in due season, for the true children of the Lord. We should be glad to see him again, or any brother that loves the gospel of a kingdom. I am sorry there is not more oneness of mind on the precious promise of the Lord, in Canada West and Michigan, from which place I have just returned. I believe the Savior is near, even the door.

JAMES W. CROOKER.

Townsend, Dec. 11, 1859.

Dear Brethren, who are looking for the Lord and the glorious appearing of the great God. Let us be faithful in every good work, that we may appear with him in glory, and reign with the King of kings. Brethren. Is not the A. M. Association an advocate of good? If so, then let us cast into the treasury of the Lord as he hath prospered us. The Herald is a welcome visitor to us. It is all the advent preaching we have here. Our hearts are cheered to hear from the brethren scattered abroad.

Bro. Bliss: Inclosed are two dollars for the Herald for 1860, and two dollars to aid the office.

GEORGE D. BUTTON.

Preston, Dec. 14th, 1859.

Letter from Bro. Harriman.

I love to hear through the Herald from my dear brethren and sisters scattered through this wilderness world :—to hear of their joys, efforts, and prosperity, and their love to God and fellowmen. It cheers my heart, elevates my affections, and encourages me to press onward without flinching until victory shall be proclaimed on Zion's side: when our blessed Lord will descend from heaven with all his holy angels to take his ransomed people home. Even if they do not write in a learned style, I wish we could have more,—say one or two pages in every paper, of such contributions. I think the paper would do more good were it so.

I see by the Herald that the "A. M. A." are under the necessity of raising \$600, by the 1st of January. It can easily be done, if all interested are willing to bear their proportion, and follow the example of E. Parker, W. R. Parker, S. S. Carroll and L. Fowler. I send you one dollar for the above. May God bless your efforts and the efforts of all who are striving to elevate and bless mankind, and to honor God their maker.

We shall want the glittering dust but a little longer. Our accounts will soon be sealed up to the judgment of the great day. May we all imitate the apostle Paul, by a well ordered life and godly conversation, when he exclaimed: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me, a crown of righteousness, which the Lord, the righteous Judge will give to me in that day (his second coming) and not to me only, but unto all them also that love his appearing." Yours looking for a kingdom,
HIRAN HARRIMAN.

Georgetown, Mass. Dec. 19, 1859.

Brother Bliss:—In the Herald of Dec. 3d, I noticed a request from a brother for your opinion on Matt. 11:12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." I would suggest a few thoughts, although I may differ from others.

Violence, I understand, is outrage, injury—violent is forcible, outrageous. Campbell's translation reads: "Invasion, and the invader takes possession by force." Invasion is an hostile entrance. Invader is an assailant, intruder or encroacher. The kingdom here mentioned, I think, must mean the Gospel kingdom, or church. How had the church or any of its votaries suffered, or were there any then suffering? See Matt. 2:1, 3: "When Herod the king heard these things he was troubled and all Jerusalem with him;" and when his secret device was frustrated by an Omnipotent order from an angel of the Lord, 'twas then the dragon's wrath showed itself spoken of in Rev. 12:13, in and through king Herod's decree, that he might thereby destroy the child Jesus. John the Baptist was suffering at the time these words were spoken, because of the rebuke of Herod's sin. 13th verse: "For all the prophets and the Law prophesied until John,"—that was, the law dispensation was passed away at the appearing of John; from that time our Savior begins the kingdom of heaven or Gospel, and brings to view the violence it had suffered up to that time. If these views are correct, it was but hardly enter-

ing that wide-spread field of violence, hostility and persecution which the church has past through in past ages, and are now feeling and will feel, until that persecuting power, with all his adherents is consigned to the abyss. Then shall the righteous shine forth as the sun in the kingdom of their Father.

D. GUILD.

Hubbardston, Dec. 17, 1859.

A SUGGESTION.—Bro. Bliss:—It is a fact known and sometimes acknowledged, that where you find an Adventist, you generally find an individual with a heart to do something more for the needy, than to say: "be ye warmed and be ye fed." But there are so many worthy objects of charity at hand, it is difficult for those of us, who have but little of this world's goods, to get enough beforehand to make it an object to enclose it in a letter and send off by mail; and perhaps our vanity may creep in, and we may think such a small sum will look mean.

But we as Adventists should be the last people to let pride hinder our doing good, or cheat us out of blessing.

I live so distant from others interested in the same cause it is not convenient to adopt the plan Bro. Litch speaks of, and therefore I will enclose my mite alone.

G. W. GREGORY.

Winchendon, Dec. 21, 1859.

INFORMATION WANTED.—Mr. Sylvester Bliss:—Dear Sir: I enclosed one dollar to your address some weeks since to pay for Advent Herald 6 months and have not yet received any paper. You will oblige me by informing me at once if you received money or not. I am Sir yours truly.

O. C. ROUSE, P. M.

Boston, C. W. 1859.

The money was received on the first day of December, and after deducting 13 cts., which we have to pay for postage, the balance was credited on Her- to No. 990; and the paper has been regularly led to Boston, C. W. for the last four weeks.— have again mailed the last three Nos., and if do not come to hand, we know not how to explain the omission.

Ed.

brother, in paying for his paper in advance for ar, and \$3 for the aid of the A. M. A. expresses hope that he may "may be able to do for the old so long as it needs," and closes with:

"May the wheels of time
Fly swift around,
And bring the welcome day;
Let the banners of the cross
Be all unfurled
And make their bright display."

Another brother sending the same amount closes: "Hoping you will be prospered in the enterprise come off victorious in the heavenly warfare is humble wish."

Another brother, who pays in advance for his paper sends an equal amount for the A. M. A. as:

I have been trying, for two years, to get some money for the Herald Office, but failed. For two years past I have made it a subject of prayer; and Lord, by his good providence, has sent me a letter, that no one forget the efficacy of prayer.

Ed.

Rocheboucauld says: "Rare as is true love, friendship is still rarer." And Chesterfield: "True friendship is a slow grower; and never res, unless engrafted upon a stock of known and proved merit."

OBITUARY.

DIED, in Philadelphia, Dec. 12th, 1859, after a long and distressing illness of eight years, during which she was helpless as an infant, MARGARETTE J. CHERTY, aged 42 years.

Brother D. has from childhood been a child of violence. Her parents died before her recollection, and left no relative the world to care for.

When a little girl, an subject to great abuse, went alone to pray and the Lord to provide her. Before the day closed, a kind friend came offered to take her. Th she was brought unreligions influence and brought up to know id. With no means of sport and no relative in world, God has for eight years of painful sickness provided for her a home and all she has needed make her comfortable. Mrs. Lelarge, widow of late Henry Lelarge, lost the burning of the J. ferry boat, a few years since, has nursed and tended her as though shed been her own child. Lord reward her. Sis D. has been a devoted lover in the speedy coming of the Lord, since '43, and died full of joy and triph, in the full hope of sing Him as he is and belike Him.

J. LITCH.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPESIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many ranking disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Ayer's Cathartic Pills,

FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations, they make more profit on. Demand AYER'S, and take no others. The sick want the best and there is for them, and they should have it.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

pd to Jan 1 1860

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET BOSTON
495 BROADWAY NEW YORK
730 CHESTNUT PHILADELPHIA
181 BALTIMORE STREET BALTIMORE
115 LAKE STREET CHICAGO
118 MONTGOMERY ST. SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy condition in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet



diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 205 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or shop rights for Leonard's Patent Burr stone Grist Mill for sale or exchange for good property.

Pd to Feb. 20—'60

B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for.

J. V. HIMES."

Important to You and Me.

We risk the remark to the afflicted that WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.

(No. 969 tf.)

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APPOINTMENTS.

THE STANDING COMMITTEE of the A. M. Association will
meet in the office of the Advent Herald, 46 1-2 Kneel-
er street, Boston, at 10 A.M. on Tuesday, Jan. 10, 1860.

F. GUNTER, Sec'y.

This comprises all the officers and directors of the Asso-
ciation, as far as they are known.

BOARD MEETING OF THE A. E. A. CONFERENCE. A
meeting of the members of the board of the A. E. A. Con-
ference will be held in connexion with the Standing
committee of the A. M. Association, as noticed above.
The board comprises all the officers of the Conference,
and the members of the standing committee, as given in
the 1st column of the Advent Herald, under date of Oct.
th, 1859. Per order of J. Pearson, Jr., Pres't.

F. GUNTER, Sec'y.

Elder J. M. Orrock will preach (D. V.) in Waterloo, C.
S. E., Dec. 31st, at 6 o'clock in the evening; and in Water-
Lake, 335; A Pearce, R Burtenshaw, 358; J Smith, 320
and Knowlton Falls on Sunday, Jan. 1st, as the brethren
W E Hitecock, L Dudley, O R Fassett, D I Robinson
366-7; A Muzzey, 374; W Hoyt 375; L Ingalls, 39

L S Phares, 407; H Harriman, 415.

The next session of the Western Central Quarterly Con-
ference will be held in Rome, Me., Town house, com-
mencing Thursday A. M., 10 o'clock, Jan. 5th, and con-
tinuing over the Sabbath. We especially desire that all our
ministers connected with this quarterly conference be in
attendance, and as many other brethren and sisters as can
conveniently. Come in the spirit and love of Christ,
prepared to labor for the salvation of sinners. We cor-
dially invite ministers and others, from all other places,
to come and worship and work with us. Let those who
cannot come, pray that God may make this effort a special
blessing to the community. Brethren will call on Br. N.
Martin, David Watson, John Fletcher, or at brother Ira
Blaisdell's store, near the Town house, who will direct them
where to go. H. B. Sevier, Chairman.

I. C. Wellcome, Sec'y.

Mr. Vernon, Me., Dec. 15, 1859.

N. B. Should there be a severe storm on the time of the
first day of the meeting, we shall adjourn one week.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Litch. Sent books the 21st.
A. Chase, Jr. Sent papers the 22d.
Wm. T. Moore, \$5. It pays your paper and that of S. A.
Moore and Mrs. O. Graham, each to No. 1014—\$1 more
would pay all to end of 1860.
Royal Polly, \$4. Have not the books to send this week,
but will send soon.
G. W. Lewis, \$1. Book sent the 24th, and postage and
32 cts. on her to